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THE

Congregational Quarterly.

VOLUME IV.

CONDUCTED, UNDER THE SANCTION OF THE

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AND THE

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BY

REVS. HENRY M. DEXTER, ALONZO H. QUINT, AND ISAAC P. LANGWORTHY.

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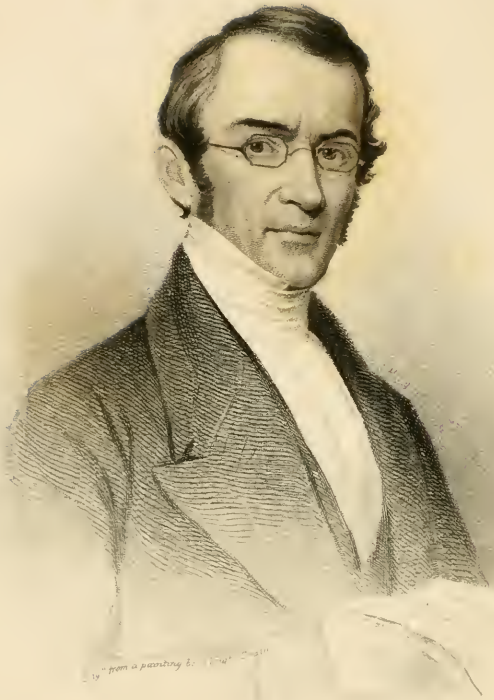

Jos S. Clark

THE

Congregational Quarterly.

WHOLE NO. XIII. JANUARY, 1862. VOL. IV. NO. I.

JOSEPH SYLVESTER CLARK.

BY EDWARDS A. PARK, ONE OF HIS CLASSMATES AT ANDOVER.

"I have been well acquainted with Dr. Clark during the last thirty-six years, and the whole scene of his life lies in my memory, like that of a charming landscape, where are no unsightly spots, but all is beauty and harmony. I have always regarded him as a genuine example of the old Puritan character, a little softened in some of its sterner features by the influence of the nineteenth century.—*President Hitchcock, of Amherst College.*

DR. CLARK'S PARENTAGE AND ANCESTRY.

JOSEPH SYLVESTER CLARK was born December 19, 1800, at Manomet Ponds, in South Plymouth, Massachusetts. The place of his birth was seven miles from the old Plymouth rock, and is the same spot which was owned by his earliest ancestor in this country. That ancestor was Thomas Clark, of whom there goes a tradition that he piloted the Mayflower into Plymouth harbor, and gave his name to "Clark's Island." He must have been a youth of twenty-one years, when he arrived in the Mayflower; for "his gravestone on the burying-hill says, he died March 24, 1697, aged 98."

In the year 1846, Dr. Joseph S. Clark communicated to his brother the following intelligence relating to the supposed Mate of the Mayflower:

"I am glad to find any body disposed to consult the *past*, in a world full of those who can only speculate and theorize about the *future*.—Thomas [Clark], (probably mate of the Mayflower,) returned to Plymouth in the ship Ann, 1623, an unmarried man; settled at Manomet Ponds about 1639; had a son Thomas, whose children were James and Thomas—James being the father of our grandfather; so that *our generation is the sixth from that first Thomas.* In the Old Colony Records are the following memoranda:—'October 12, 1639. Thomas Clark is granted liberty to erect a house at Mannomett Ponds, to fodder his cattle in, this winter, until some lands be laid forth to him.'—'January 6, 1640. In consideration that Thomas Clark shall relinquish his grant of lands at the Whoop Place, except eight acres reserved to Thomas Little, the Court doth grant and assign unto the said Thomas Clark, in lieu thereof, fourscore acres, and five more due to said Thomas Clark,' etc.

"I am sorry (continues Dr. Joseph S.) to find a record like this: 'Dec. 3, 1639. *Thos. Clark, for extortion, in buying a pair of boots and spurs for* 10 *shillings, and selling them again for* 15 *shillings, is fined* 30 *shillings.*' A pretty close calculator, this Thomas! He thought a thing was 'worth what it would fetch,' contrary to the laws of that day and place! But a still more deplorable record, as I *reckon*, is seen against Oct. 2, 1650: viz., 'Thomas Clark is allowed to draw and sell a cask of strong water.' *Retailing rum!!* How-

ever, he was '*allowed*' to do this; but let him beware how he makes five shillings profit on a '*pair of boots and spurs!*' "

Passing down the line of descent from the supposed mate of the Mayflower, we find the son Thomas, the grandson James, the great grandson James, and then we come to the great-great grandson Seth, who was the father of Dr. Joseph, and some of whose characteristics were imaged forth in the son.

Seth Clark was a man of good education, especially in the mathematics. Through life he remained a farmer, cultivating the same lands which belonged to Thomas, his first American ancestor. On that old homestead he was born; and there, on the 5th of June, 1828, he died, aged sixty years. He was remarkable for his accurate judgment and discreet counsels. He did not regard himself a regenerate man, but he was a diligent reader of the Bible, and a punctual attendant at religious meetings. He did not pray with his family, but he had the Scriptures read aloud by his household every evening, and the only chastisement which one of his sons remembers to have received from him, was for poor reading at this exercise. He seldom resorted to punishment in his household. Reasoning and advice were his instruments of discipline. His considerate kindness to all the inmates of his dwelling, was proverbial. Like his Pilgrim fathers, he had been early trained to "keep *Saturday* night," as a part of the Sabbath. His wife, on the other hand, had been trained to "keep *Sabbath* night." He preferred that they should both adhere, after their marriage, to their favorite usages in this regard. They did so. No one in the family was allowed to brush a pair of boots or shoes after the Saturday's sunset. Perhaps it is difficult to find, at the present day, a better specimen of an old Puritan, who adopted the Arminian theology, and did not regard himself a practical Christian.

Mary Tupper, the mother of Dr. Clark, was born April 17, 1762, in South Plymouth, the same town where his paternal ancestors had resided. She is yet living, in her hundredth year. One who has marked her daily conduct, observes: "I have never known her say a word against any person, and I have never known any person say a word against her." Another writes: "I have lived near her, and noticed her in all the relations of life, and I have never seen her ruffled in her temper in the least degree." She did not unite with the Church until April, 1805. Then her children were baptized. Their names were, Seth, Nathaniel, Israel, Nancy, Susan S., *Joseph Sylvester*, and Sarah S.

His Early Education; and his College Life.

From the character of his mother, as well as that of his father, it is easy to infer what must have been the training of our friend in his childhood. Through the long winter evenings, the old kitchen was a school-room; and around the cheerful fire Seth Clark instructed his children in the mathematics. He excited in them a love of learning, and they preferred to spend their time at their books rather than at the dancing parties of the neighborhood. Thus they became somewhat noted for their stability of character. Joseph is yet spoken of as a "bright-eyed and active child," a "very good boy," in the front rank as a scholar, and always agreeable to his playmates. His kindly temper and his "dry wit" were recognized in his early childhood.

Before he was seventeen years old he instructed a school in his native town. He taught another school at Hingham, just before he began to prepare himself for College. His "day-book" of expenses at Hingham is still preserved, in his neat chirography, and gives evidence of the carefulness with which he was educated for *a Secretaryship of some Charitable Institution.* Through life, he acted on the maxim: "He that is faithful in that which

is least, is faithful also in much." Three of his faithful entries are the following:—

	$	cents.
April 12th. Gave for seeing the Elephant,	00	12½
For a box of wafers,	00	06
April 18th. Bought a pamphlet, entitled "The Sweets of Solitude,"	00	16

Soon after the supposed renewal of his heart in 1819, he fixed his eye steadily on the work of preaching the gospel.[1] He did not, however, begin his Latin grammar until the 20th of May, 1822. He was accustomed to carry the grammar in his pocket while working on the old Pilgrim farm; and was often seen reading it, while riding on the tongue of his wood-cart through the streets of the Pilgrim town. His father did not favor the plan of the son's education for the ministry, and did not give him fifty dollars during his preparatory course. On the 29th of July, 1822, the unaided youth entered the Classical Academy at Amherst, Ms. Here he maintained the same regular and circumspect life which is intimated in his journal at Hingham. In September, 1823, he entered the College at Amherst. He continued to discipline himself, *just as if he expected to have the care of funds for indigent churches.* "With him," says President Hitchcock, "there was very little loss of power, so judicious were all his plans." He persevered in keeping a minute account of all his pecuniary transactions. It is easy to smile at his simple ways. But they illustrate the manners of the day. Parents who *now* send their sons to college, have but little reason to fear that the time of the young gentlemen will be consumed in such records as the following, kept by our painstaking friend:

	$	cents.
Amherst, September 26, 1823. This day I began boarding myself in College, and bought bowl, spoon, knife and fork, with ½ doz. crackers,	00	31
September 27. Bought share in saw for wood,	00	14
October 2. Sold my right in saw,	00	14

This Puritan youth was not a College *genius.* If he had been thus gifted, he would not have spent so many of his vacations in teaching school, nor would he, at the close of his first term in college, have addressed his brother thus: "I am going to shut myself up within these almost vacant [college] walls, and in this state of seclusion spend the vacation of six weeks in efforts for mental improvement. Vacation affords as favorable an opportunity for study as any other part of the course, and in some respects more favorable." He has left many carefully penned records of his intellectual and moral progress at his then infant college. It is interesting, at this day, to read his "Questions from Cicero de Oratore, and Answers from the Same," his "Abstract of Prof. Jacob Abbot's Lectures on Natural Philosophy," his synopses of thrilling sermons which he heard in that time of religious revivals, and his literary essays. He knew that he was, what Seth Clark had trained him to be, "a matter of fact man," but he desired to educe those powers which *lurked* in his constitution, and had not been developed in his childhood. Hence he devoted no small amount of his time to the reading and the writing of poetry. His early note books preserve about fifty of his poetical effusions, some of them long, many of them very symmetrical in their rhythmical structure, most of them carefully elaborated. As might be

[1] He was particularly encouraged to prepare himself for this work, by his pastor, Rev. William T. Torrey, who was afterwards pastor of Dr. Hopkins's Church at Newport, R. I., and who died at Madison, Ohio, Oct. 29, 1861.

inferred from his discipline in the old homestead at Plymouth, he was more successful in the exact sciences than in the *belle-lettres*. At his graduation he received the valedictory honors, not so much on account of a scintillating fancy, or a profound logic, as on account of his punctilious observance of college rules, his patient, uniform, exemplary diligence, his completeness of mental and moral development. One of his classmates and roommates at college was Reuben Tinker, the devoted missionary to the Sandwich Islands. Another was Rev. William P. Paine, D.D., of Holden, Mass., who thus writes concerning his long tried friend: "He was exceedingly methodical and minute in all plans and details, and he then [at college] foreshadowed what he has since exhibited, a remarkable skill in historical and statistical investigations. He was made the class secretary, and continued to hold this office until his death."

His Seminary Life at Andover.

A few weeks after his graduation at Amherst, in 1827, he entered the Andover Theological Seminary. Although he first joined the class of 1827–30, he remained in it only a twelvemonth, and having devoted the year 1828–9 to his old employment of teaching, he returned to the seminary, and spent his last two years there in the class of 1828–31. During these years he wrote some of his most elaborate essays. One of them, delivered before the Society of Inquiry, on "the Missionary Spirit of the Pilgrims," is noticeable as pre-intimating his future course. In the seminary, as in the college, he aimed at a various culture of his powers, and, with this intent, he labored more than his classmates were aware, in the criticism of the English poets. He prepared for the Rhetorical Society a most carefully studied paper, of fourteen quarto pages, on the literary "Remains of Rev. Charles Wolf." So frugal was he of his time that, during one summer, when he had made an agreement to go through the practical exercises of elocution with the writer of this sketch, he could find no hour for the task, except in the early morning, between half after four and half after five. At that dewy hour we walked into "Colton's Woods," or over the "Indian Ridge," and made such "explosive utterances" as encouraged Dr. Porter. Indeed, there were few men in whom Dr. Porter felt such complacency, as in Mr. Clark. Method, symmetry and early rising were the delight of teacher and pupil. The time-saving habits of Mr. Clark never left him. While a secretary of our Charitable Associations, he remembered his seminary habits, and often rose at four o'clock in the morning, to pursue his allotted labors. Dr. John J. Owen, the commentator, was one of Mr. Clark's Andover classmates, and writes: He was uniformly "genial and modest,—open to conviction, and ready to give up his own opinion, when it was shown to be erroneous.—His influence in the Seminary was very great. If any measure was to be carried, it was deemed highly important to obtain for it his countenance and support."

The journals and letters of Mr. Clark indicate his filial and abiding interest in the Andover Seminary. While busily occupied as an instructor, he kept a list of subjects for which he was to pray, morning and evening: "Saturday Morning; Humility, and to do good in my calling. Evening; my sister Sarah, and the Theological Seminary, Andover." When at a great distance from Massachusetts, in the Middle, or in the Western States, he would write: "I must hasten home in order to be present at the Amherst and Andover anniversaries." He was the Secretary of the Society of the Andover Alumni, from the death of Prof. Edwards, in 1852, until his own decease. For nine years he prepared, with toil and skill, the annual necrology of the Andover graduates, and his public recital of it was esteemed one of the most valuable

exercises of the anniversary week. When he died, it was a common remark, that scarcely another man had filled, by his various labors, so many *niches* in the community, and that it was difficult to find a substitute for him in even so humble a duty as that of preparing the obituary notices of our deceased alumni, or of rectifying our Triennial Catalogues.

His Religious History.

Not so much in his literary as in his religious life, did our friend exhibit his foresight, caution, and honest Puritanism. When he was four years old, Rev. Seth Stetson was ordained pastor of the Church in South Plymouth; and fourteen years afterward, in 1818, Mr. Stetson became an avowed Unitarian. Then, the Orthodox part of the Society withdrew from his ministrations. The father of Dr. Clark was liberal in his tendencies, and remained with Mr. Stetson. The mother, "for the sake of peace," went with her husband to the old meeting-house, where her favorite doctrines were disowned. The children, at that time, sympathized with the father; and Joseph, especially, "was a good Unitarian." When, in 1819, he expressed his hope that he had been regenerated, he was carefully examined by the minister of the Orthodox Church, then recently formed in the parish; but the young convert could not, even at that time, believe in the divinity of Christ. At what period of his life he did accept this doctrine, is not now precisely known. He did not connect himself with the Church until June 9, 1822. His narrative of his early religious thoughts was written in October, 1825; and it is invested with a peculiar interest by the above named facts, which, however, it does not even mention. The following are extracts from it:

"When about five years old, my mother made a public profession of the religion of Jesus; and agreeably to her creed, presented me at the baptismal fount to receive that sacred ordinance. This is one of the first events of which I have any distinct recollection. Having thus given me to the Lord in baptism, my pious mother was not unmindful of her obligation to train me up in the fear of God. She endeavored to teach me the duty of prayer. As I advanced in years, I made it an invariable custom to offer up my prayers to God on each night before closing my eyes to sleep, though with such indifference that I not unfrequently dropped to sleep while engaged in this solemn exercise. This practice I continued till about the age of twelve, when I abandoned it entirely, under the impression that it was an abomination thus to attempt prayer."

During the subsequent years of his childhood, our friend was frequently agitated with fear in regard to his future welfare. He writes:

"I have fresh in my mind the state of my feelings at school one winter, when there was some excitement among my school-mates. Our pious instructor warned us to "flee from the wrath to come," and choose the good part while we had it in our power to choose. With an uncommon degree of excitement, I went to a solitary room one day, to ponder upon what my instructor had been telling me at school. He had been enforcing the duty of repentance, and pointing out the causes of alarm to us. I thought intently upon my ways, until I found that I was in a sad condition indeed; but just at that instant the thought occurred to my mind that, by being alarmed, I was obeying the injunctions of my teacher, and was thus in a fair way to obtain religion. No sooner had this reflection entered my mind, than all my anxiety fled, and with it all thoughts about getting religion."

"One day while bathing in company with two of my companions, it was proposed to swim to a small island at a little distance from the shore. The proposal was no sooner made than agreed to; though I, being the least skilled in swimming of the three, felt some fears of failing in the attempt. Ashamed of being outdone, I set out with the rest; but when about half way over to the island, I began to sink. Never shall I forget the horrors which filled my mind when I found myself sinking. I expected in a moment to open my eyes in hell, which I considered my inevitable doom. But by the unusual courage of one of my companions, who hastened to my succor and caught my arm when going down, I was borne up and succeeded in getting to shore. Shocked at this event, I began to reflect upon my ways, and found myself utterly unprepared

for death. . . . That night I attemped to pray; but no sooner were my eyes closed for this purpose, than awful fears terrified my mind, lest when I opened them I should behold Satan standing by to resist me. This terror accompanied every attempt, and I abandoned the practice for no other reason. From this time to the nineteenth year of my age, I continued sinking deeper and deeper in sin, without experiencing anything uncommon."

In the summer of 1819, there was an unusual religious excitement in South Plymouth. It was attended with some physical developments, like those of the recent revival in Ireland. Several of Joseph's young friends participated in the scene. He attended one of the meetings. "Disgusted with what I saw," he writes, "I sat in pain all the evening. I beheld with madness many of my companions weeping and lamenting." But his sympathetic heart induced him at length to mingle with his friends in their anxieties. He says:

"I began to pray for the remission of my sins, and expected soon to pass that sudden and enrapturing change which I saw wrought in others. One meeting and another passed, one day and another fled, in which one and another of my comrades were taken, but still I was left. Now, hard thoughts of God rushed into my heart, and I could see no justice in his dealings. But I soon found that my burden was not so much occasioned by sorrow for sin, as fear of punishment. Then did I try to work myself into the frame of a true penitent, but found sin and selfishness at the bottom of all I did. I saw that I was a helpless sinner, and could do nothing myself. I could contemplate God only as a Being of inflexible justice, and myself as an object of his awful vengeance. The time at length arrived, when I resolved to abandon all further efforts of my own, and repair, I trust, empty handed to the Saviour. Much I had heard of the unbounded mercy of God, and his compassion for the chief of sinners; and as the last resort, I determined to throw myself upon his mercy, and if I must perish, to perish there. Accordingly I retired to a solitary room, with my Bible, to make the surrender. With an overflowing heart, and feelings which I could no longer suppress, I fell on my knees, before God, and poured out my complaint to him. Before I arose, I resigned myself, sincerely, I since think, to the Lord, and besought him to compel me into submission. I felt somewhat different, especially when I opened the Psalm Book, and accidentally cast my eyes on the 130th Psalm. I looked out from my window, and all nature seemed to wear a new aspect. Still, I knew not to what cause to attribute the change; and I began to fear that my convictions were forsaking me. I pondered upon the state of my feelings, and the character of God, and found a peace within, and thought I saw a glory in the character of God which I had never before seen. Gradually the light of the glory and excellency of God shone into my soul, and I felt, whatever the Lord might do with me, I would then praise him and speak of his excellence to others. But soon my serene sky was overcast with clouds, and doubts arose in my mind as to the sincerity of my soul. These have been dissipated at times, and again returned, from that day to this. Since the time when I vowed to be the Lord's, I have daily done enough to provoke his vengeance and exhaust his forbearance; yet still I hope, and, trembling as is that hope, it affords comfort, and should not be abandoned for ten thousand worlds beside."

No sooner had this Puritan disciple entered on his Christian life, than he turned his natural thoughtfulness into a strict watchfulness over the flow of his feelings. He was fond of "Edwards on the Affections," and was confirmed by it in his habit of scrutinizing his most hidden motives. Throughout his course at Amherst, he was jealous over himself, lest his interest in the classics, or in science, should withdraw his affections from the Bible and from prayer. "My own heart is my most potent foe, and the closet should be the principal scene of action" for me: "Dear Lord, if indeed I am thine, make thy Sabbaths a greater delight to my soul, and help me to worship thee without distraction": — such were the habitual breathings of his spirit during his residence at Amherst. And while at Andover he wrote bitter things against himself: "I have felt for some days strong conflicts between sin and holiness. When I look within, I seem to see nothing but *mutiny*, *sedition*, *rebellion*. And what is worse, this war is waged at a time when I am

unguarded, ungarrisoned, unarmed. How strangely have I departed from duty, and forgotten my God. I might have known that the enemy would seize the opportunity to assault my soul. Captain of my salvation! to thee I look;—On thee I call;—Grant me deliverance."

His earliest writings at Andover are characterized by a zeal for the conversion of the world, and are apt illustrations of his general spirit:

"April 14, 1828. I have everything necessary for making me happy," he writes to his home; "good health, good friends, a good chum, and business enough. My room-mate, W. G. Schauffler, is a German by birth, but has spent most of his days in Odessa, (South Russia,) and came to this country some fifteen months ago. He talks five different languages with fluency, and reads eight or nine—a good scholar and a devoted Christian. What time I can gain from my regular lessons I devote to the study of French with him."

"I am at times half persuaded that, if God spares my life to complete my studies, it will be my duty to become a missionary to the heathen. I have, for some years, *thought* of the thing; but as the time is drawing nigh, in which I must decide the great question, and act accordingly, my mind has been led to contemplate that last request of our blessed Saviour: 'Go ye into all the world,' &c., as a request which intimately concerns *me*, as well as every other professing Christian. As I should not wish to determine such a question without consulting the feelings of those to whom I owe so much affection and regard as to my father's family, I intended to state my own feelings, and some circumstances which led to them, and to request a disclosure of their views on the subject."

"June 4. Found four letters in the Post Office. I knew one to be from my father, which I opened and read. It contained his reasons for not giving his consent to my inquiry:—'Are you willing that I should become a foreign missionary?' His last reason was, the agony of bidding me a last farewell, to see me no more on earth. I then broke the seal of the next, and behold, the tidings of my father's dangerous illness!"

"June 5th. This morning took the stage at four o'clock for home, with trembling apprehensions that I should not arrive in time to see my father alive. Did not reach home till after sunset, and had the painful lot to realize my apprehensions. My father was a corpse. He departed this life about ½ past 12, P. M. Oh! the solemnity of the occasion! It was the first instance of mortality which had occurred in the family. All my brothers and sisters had assembled. I was the last. While standing by the death bed, and gazing on the cold remains of a beloved father, I felt a full conviction that this was the doing of God, who does all things well,—and I was composed. 'Just and true are thy ways, thou King of Saints.' 'Who shall not fear thee, O Lord, and glorify thy name!' 'So teach us to number our days, that we may apply our hearts unto wisdom.'"

It must not be supposed that his mind expatiated on prospects of distant and future beneficence, while he failed to do good near his own door, and at the passing hour. The following is one characteristic description of his every day toil:

"Andover Theol. Sem., Nov. 1829. It was my privilege, a short time since, to spend a few weeks of vacation among my friends in the town of Plymouth. Having been for several years engaged in Sabbath School instruction, and feeling a lively interest in the object, I began to cast about me to see if anything could be done to further the cause in that place. . . . There is in the town a pond of considerable dimensions, situated about three miles from the place of my residence at this time, on the borders of a large forest. On the further side of this pond is a cleared spot of land, occupied exclusively by a few families of blacks. They are the feeble remnant of an Indian tribe who lived there when the town was settled, and this small tract of land was reserved for their use. . . . Having been excluded, or rather, having excluded themselves from all kinds of instruction, vice found a shelter among them, especially that of intemperance. The silence of midnight was frequently disturbed by their nocturnal carousings. . . . Very little had ever been attempted among them by way of moral and religious instruction; for they never came to the house of God on the Sabbath, and only three or four of their number could read, if any one gave them religious books.

"With a number of suitable tracts in my hat, I went to this spot, one day, to see if nothing could be done to rescue the *children*, at least, from vice and ignorance. . . . No measure seemed to promise so much hope of success as the establishment of a Sabbath School among

them; though this looked rather forbidding when I came to find, by inquiry, that out of a dozen children whom I saw, only *one* could read in the Testament, and this one but very indifferently. However, by the help of my tracts, and some picture books which I had, I succeeded at length, I believe, in exciting in them a strong desire to learn. Permission was granted by their parents to have them *try*.

"A small hut was obtained for the place of their meeting, and arrangements were made to begin the school on the next Sabbath. Though the school was designed especially for the young, all were invited to attend. On the next Sabbath, I found nearly all the children in the neighborhood assembled, waiting, apparently in awful suspense, for my arrival. When, by familiar conversation with each one, I had overcome their bashfulness, and inspired them with some degree of confidence, I heard them read, and questioned them about God and sin, &c. Meanwhile several adults came in, and I read part of a chapter in the Bible, made remarks, and prayed. The audience was attentive, and the meeting passed pleasantly away, excepting that an intoxicated squaw came into the house just before prayer, and made some disturbance. This exhibition of vicious degradation which she and others thought would discourage my undertaking, produced a very different effect,—it confirmed my opinion of the absolute necessity of doing, or attempting to do something, for these wretched beings.

"For five succeeding weeks I visited these outcasts on the Sabbath, and occasionally on other days of the week, and had the satisfaction of beholding an increased attention to my instructions, at every visit. Indeed, this interest grew, at length, into an intensity of feeling, which I have never witnessed in any Sabbath School, though I have been connected with many. Their progress also was fully equal to their interest. The whole business was new to them, and totally unlike what they had anticipated. The parting scene—for my business called me away from the town and from my school—I shall never forget.

"On the morning of the last Sabbath, the clouds indicated rain; but before the time arrived for my school to meet, these signs of rain passed away; the sky was serene, the sun shone mildly forth, and all nature smiled in the fading loveliness of autumn. With a bundle of tracts and smaller books in my hand, with which I had promised to reward the diligence of those who had learned to read, I proceeded on my way, for the last time, round the pond. I could not but rejoice in the unexpected success of my attempts to teach these poor children, though my joy was mingled with many regrets, that I was about to leave them, and that, too, without any one to instruct them; for I could find no one willing to undertake the work. My heart involuntarily went up to God in their behalf, as I slowly pursued the winding path that led through the thickets to their abode. When I came in sight of the house at a distance, the first thing I saw was a number of my little black flock, who had been watching my path, and came running to meet me. I entered the hut, and found all the children assembled, and nearly all the adults. Unusual seriousness sat upon the countenances of every one, which seemed to say: 'I am sorry it is the last time.' After the usual exercises, and the distribution of the books, which were received with eager interest, I made some remarks appropriate to the occasion, and then withdrew, amidst the sobs and farewell blessings of the old and the young."

Many of Mr. Clark's narratives are written in the same placid style with the preceding, and disclose his thorough interest in the moral training of children. He found that one of his pupils in the Sabbath School at Andover had offended the other pupils of his class. He first visited every scholar, then called a special meeting of the whole class, and finally succeeded in restoring the boys to their wonted friendship. At another time we find him in the house of two drunkards, for the purpose of conversing with their daughter, a girl of seven years, his pupil at the Sabbath school. He has collected ten small children of the neighborhood around him, and is hearing them sing one of their Sabbath School songs. They are all delighted; but on a sudden the intemperate parents rush in, scold at him, swear at him, tell him "with an oath that he had better go now, the sooner the better;" but although tears were in his eyes, he yet remained patient, ready to forgive. "I never knew him," says his classmate, President Stearns, "to be out of temper. His disposition made self-control easy to him; his sense of propriety and self-discipline made it nearly perfect."

The rigidness of Mr. Clark in cross-examining his motives, and his exactness in discharging the homely duties of life, may lead to a suspicion that he pursued a hum-drum course. He was, indeed, a sober man of business. But there was a spring to his mind. There was a quiet humor which insinuated into his conversation a good cheer, more easily remembered than analyzed. The amenity of his ways is shadowed out in the following extract from a record of a fishing voyage which he took during one of his seminary vacations at Andover, and in which he combined missionary effort with his pursuit of health and amusement. The schooner in which he set sail was unexpectedly driven into Boston harbor, and while compelled to wait a day or two for repairing the vessel, our theological sailor writes:

"Wednesday, Sept. 30.—Went on shore again in the morning. Felt strangely, walking about the city in my fishing dress, the only one I had. Doubted whether the feeling arose from pride in me, or in the supposed pride of my acquaintance in the city, some of whom I every moment feared I should meet. Passed a young man of high spirits, with whom I was well acquainted, but luckily he did not recognize me, and I did not stop to salute him. Left my party, and concluded to spend the rest of the day on board the schooner, with the cook, reading. Tried to analyze my feelings, and ascertain whether I, or my Boston friends, were most to be blamed for my present embarrassment. In the course of the analysis, conscience and I had the following short dialogue in one corner of the cabin:

C. Here you are, lingering in port, and probably will be till towards night; why didn't you stay on shore this morning, and call on some of your old acquaintance? You always used to do so when you passed through the the city.

I. I know I used to do so, and intend to again; but look at my clothes—all patched and ragged—and see my shoes; my hat, too; Conscience! they would be ashamed to see me.

C. You mean, rather, that you would be ashamed to see them, I suppose.

I. No, there's where you mistake; I don't care anything about *myself;* I only regard *their feelings.* I am sure they would wonder, and blush to see me call on them in such a plight. I can assure you, Conscience, it was not *my* pride that sent me on board again so soon.

C. Supposing you were in their situation, and a friend should call on you, in just such a plight as you are now in; should you blush and wonder to see him call?

I. O no; I should be as much gratified to see him, as if he were in his finest trim. I know I should, for I have had such calls, and I hope you will take this as proof that I am not deterred from going to see them on account of my own pride.

C. 'Tis no proof at all; for how do you know that *they* would not be just as glad to see *you* to-day, as *you* were to see the friend to whom you allude? Will you not only exculpate yourself, but, (what is worse,) gratuitously charge them with guilt? Wretch! would you own for a friend one who should have the audacity to treat you thus?

I. I beg pardon, if I am wrong, and will cheerfully consent to be set right.

C. Then take this definition of pride, and examine your feelings by it; no other instructions are necessary:

'It is the ever moving, acting force,
The constant aim and the most thirsty wish
Of man, in purple, or in rags, to have
Himself adored.'"

His Pastoral Life.

The feelings of Mr. Clark when he began to preach the gospel, were in conformity with the old Puritan type. They are aptly illustrated in the following records:

"Andover Theological Seminary, (Friday,) Nov. 26, 1830.—Set apart this day, along with my class, as a day of fasting in reference to the solemn transaction of receiving license from the faculty of this Seminary to preach in the Chapel. I now begin to realize, in some measure, that I am studying for the sacred ministry, and have, to-day, had some sense of the greatness and responsibilty of the work."

"Andover Theo. Sem., Jan. 10, 1831.—Yesterday (Sabbath) I preached my *first* sermon in the Seminary Chapel. I had often anticipated this business, and thought I felt prepared for the task. I had revolved the subject in my thoughts, till the fear of man was in a good degree removed: and I felt pretty confident that I should not labor under embarrassment from this cause. And such was the fact. But another source of difficulty arose, which I had

not anticipated, viz., an overwhelming sense of awful responsibility. Never did I get such a view of the solemn nature of the minister's business as I had when attempting, for the first time, to address my fellow sinners in the capacity of a preacher. But overwhelming as this responsibility seems, I hope I may never feel it less."

On the Sabbath after leaving Andover, Oct. 2, 1831, Mr. Clark preached at Sturbridge, Mass. On the 27th of Oct. he was unanimously invited to become the minister of that parish, as successor to Rev. Alvan Bond, D. D., who had been elected Professor of Biblical Literature in the Bangor Theological Seminary. On the 21st of December, Mr. Clark was ordained at Sturbridge. The Church, at that time, was in the midst of a revival of religion. He entered the ministry in a day of revivals. On the second Sabbath of his preaching at Sturbridge, twenty persons were admitted to the Church; during the next month, sixteen more were admitted; in the succeeding January, thirty-one; in March, thirty-nine; in May, five; in July, fourteen; in September, five; so that, during the first year of his labor in his parish, one hundred and thirty persons were united to the Church. Twenty-two were admitted during the second year of his ministry, twelve in the third year, twelve in the fourth, forty-nine in the fifth, fourteen in the sixth. His parish was a large one, containing twelve school districts, in all of which he was accustomed to hold religious meetings, and in some one of which he would, during a period of unusual religious interest, conduct a service every evening for several months. During the year 1832, he officiated at six weddings, ten funerals, conducted seventy-eight religious meetings, besides preaching two hundred and sixteen sermons and lectures. Such labors at length impaired his health, and on the 20th of December, 1838, he was dismissed from his parish, according to his own request, but against the unanimous wish of his people. When he left the town he had just published a pamphlet of forty-eight pages, entitled: "An Historical Sketch of Sturbridge, Mass., from its settlement to the present time." It is a characteristic document. It illustrates the fact that its author has performed a vast amount of hard work which his readers will not recognize; has spent days in hunting and digging for a date, which, when found, will not fill one tenth of a printed line. In this elaborate pamphlet the author thus briefly sums up the results of his own pastoral labors: "During these seven years the Lord has added to this Church 203 by profession, and 56 by letters of recommendation; 259 in all. The whole number now connected with it, is 335. In the same period of time, this Church and religious society have contributed to various objects of Christian charity, about $4,000, besides furnishing occasional aid to several young men of this town, in their preparation for the sacred ministry.[1] In 1835, the interior of the meeting-house was entirely remodeled on a plan which furnishes many more, and much better seats, than it supplied before. An example so worthy of imitation has since been followed in at least *six* of the neighboring towns."—p. 42.

The memoir of Dr. Clark is instructive, as it illustrates the connection between a man's life as a pastor, and his life as a student at the College and Theological Seminary. Dr. Paine writes of his classmate: "In his religious character at Amherst, there was great simplicity, symmetry and loveliness, giving him peculiar influence over the careless and irreligious. It was a common remark among *them*, 'We believe Clark is a Christian.'" In his parish, also, he excelled in finding access to the opposers of the truth. He employed his winning address in attracting to the fold that 'one sheep' which had been given up as lost. The most irreligious men learned to receive kindly his

[1] In an Appendix to his Sketch, (pp. 45–47,) Dr. Clark gives the history, or names, of twenty-nine college graduates, who have gone from Sturbridge, among whom is William L. Marcy, late Secretary of State.

plainest reprimand. A parishioner, *forgetful* of the fourth commandment, once brought a present to him on Sabbath evening. The pastor refused to accept it, and bestowed on the donor a wholesome lecture for not "*remembering* the Sabbath day." The man was humbled, and went from his pastor's house, but *insisted on leaving his present.* On another occasion a "surprise party" was arranged by the farmers of the town. Thirty loads of wood were fitted out for the parsonage. One poor and decidedly irreligious man insisted on joining the party. When he presented himself, he made it more than ever, a "*surprise* party." The more staid members of it found that he had surprised them, in both the *quantity* and *quality* of his wood. They at once appointed him the Captain of their company, and insisted that he should make the "presentation address" to their minister. He consented, and his speech was as appropriate as could have been made by any member of the Church. The pastor seized his opportunity, and by his wise counsels, became instrumental in making that manifestation of the poor man's kindness conducive to a radical and lasting improvement of the man's character. Many incidents might be here recited, illustrating the activity of Mr. Clark in behalf of the degraded and vicious among his people. He entered the ministry during the great Temperance Reformation. He had learned to administer faithful reproof in a conciliating style. He thus became an agent in reclaiming men who had become, or were fast becoming, inebriates. In the College, and at the Seminary, he loved to spend his strength in doing *that kind of good which other men neglected.* This remained his characteristic through life.

We have seen that in his Collegiate and Seminary course, he was a model of punctuality. So in his parish. He "began his meeting at the time appointed," whether many were present or few. He closed it "when the hour was out." His addresses were brief and "to the point," and those who desired to hear him were called to bestir themselves, or they would come too late for his service.

We have noticed that amid all his diligence in his preparatory studies, he cherished an interest in children. As a minister, also, he made them his warm friends. He always recognized them when he met them by the road side. He insisted on their following the old Puritan habit of making their obeisance to their elders, in the streets. On the Sabbath afternoon he often expounded the lesson for the next Sabbath School, and he was cheered to find that a majority of those who were converted under his ministrations, were the young persons in his parish.

The great excellence of our friend, as a minister, was his good sense controlled by Christian love. He was called among his people, "the peace-maker." A particular sermon which he delivered, was thought to be personal; the offended hearer addressed to him a written complaint of the personality, and requested from the offending preacher a written reply; but the pastor knew that ink-marks upon white paper only darkened and deepened the jealousies of sensitive men; therefore he rode at once to the suspicious hearer, and *by word of mouth* convinced him that there had been no offensive personality in the discourse. Few pastors have been more fully aware than he, that they gain an influence over the "business man" by showing themselves to be men skilled in business. Few ministers are in less need than he of the advice which was given by the Scotch farmer to his parson, when the farmer had offered to "send his man John with a pair of horses" to plough the parson's field: "If ye 're goin' aboot, John will be unco' weel pleased, if you speak to him, and say it's a fine day, or the like o' that; but dinna, dinna say anything to him aboot ploughin' and sawin'; for John is a stupid body, but he has been ploughin' and sawin' all his life, and he 'll see in a

minute that *ye* ken naething aboot ploughin' and sawin'. And then, if he comes to think that ye ken naething aboot ploughin' and sawin', he 'll think ye ken naething aboot ony thing."[1] Our pastor of Sturbridge once requested a notorious opposer of the Church to sell him a load of hay. The opposer offered to "*give* his hay to ministers, if they would only cut it, but they were too ignorant and indolent to mow." Thus challenged, the young pastor called for a scythe, and cut down the grass until the farmer begged him to desist, and then sent him, as a present, a load of the best hay. Mr. Clark had so much tact in conforming to the humors and caprices of men; so much wisdom in making himself affable to those who were in fear of the clergy, or prejudiced against them; so much calmness and discretion in deciding the hard questions of casuistry, that he was often appealed to for counsel by his parishioners, and by the members of other societies. He was noted for his grave and wholesome advice.

He was neither a brilliant nor an abstruse preacher. His voice was agreeable, but not varied in its compass and tones. His mind was of the genus called "slow and sure," rather than of that called "quick and bold." Therefore he did not catch the sudden changes of feeling among his hearers, nor rapidly adjust his words to the new exigencies. His emotions, too, were deep rather than ready, and often rose too late for the warmest enthusiasm in the pulpit. Still his sermons were never below the standard of respectability. They were plain, practical, edifying.

We have regarded, with a special interest, the life of Dr. Clark, as it illustrates the manner in which some men form their opinion with regard to the theological tendencies of a minister. If he have a peculiar fondness for phrases which appear logical, he is classed with the New School. If he have a greater liking for words which appear sound, he is classed with the Old School. Our friend was classed with the latter, for he had an instinctive predilection for the man,

> Who "hits each point with native force of mind,
> Whilst puzzled Logic struggles far behind."

If a minister be particularly inclined to push theological science forward, and to welcome fresh theories for illustrating old truths, he is assigned to the New School. But if he be disposed to linger on the old truths, and to overlook fresh improvements in the method of stating them, he is assigned to the Old School. The tastes of our Puritan friend were more antiquarian, than philosophical, in this regard. If a minister be quick and impulsive, disposed to appear like a man oftener than like a clergyman, and to imitate St. Bernard, who, when he desired to comfort a melancholy brother, "jested with him by putting his foot out, and holding it so as to throw him down, and then said that he did it *otiosus sed non otiose*,"[1] it is said of that minister, he belongs to the New School. But if he be staid and deliberate, never wearing a slouched hat nor, a grey coat, always appearing as a clergyman rather than as a man, it is said of him, he belongs to the Old School. Those who were familiar with Dr. Clark, knew that he sympathized with Martin Luther in saying:[2] "As this life cannot pass without society, it certainly becomes thee to believe that thou pleasest God when thou speakest to thy brother with a jocund countenance, when thou invitest him to pleasantry by a cheering laugh, and when thou sometimes delightest him with a facetious or shrewd remark." Still it was easy to associate our friend with the Old School, for his general aspect was grave and professional. When he was compelled to suspend his hard work, and give himself over to mental relaxation, he expressed his surprise at the novelty of having nothing to do but to get "untwisted from the twenty years' winding round and

1 *Atlantic Monthly*, Vol. viii., p. 606.

1 See Martin Luther's Commentary on the XIVth Psalm.

2 Ibid.

round in one and the same cider-mill path;" and while diverting himself at Saratoga Springs, he wrote: "One who visits Saratoga should not only *read*, but *think*, and take time to think profoundly."

In point of fact, however, Dr. Clark was firm in his maintenance of Calvinistic doctrine, but was no pugilist in behalf of any theories relating to it. He accepted the scheme of President Dwight, as on the whole more consonant than any other published scheme, with sound reason and the Bible. He sympathized more nearly with Dr. Humphrey and Dr. Woods, than with Dr. Taylor, Dr. Emmons, Dr. Alexander, Dr. Marsh, Dr. Owen, or Dr. Twisse. But he was a charitable, rather than a lynx-eyed theologian; and he sought for the *maximum* of agreement and the *minimum* of difference among evangelical men. If he had been ambitious to earn a name among theological combatants, he might have been now eulogized by some one as a "*sound*," "unflinching defender of the faith." He held two or three offices which would have helped him to inflame the spirit of theological rancor among the churches; and he knew very well that nothing is easier than to gain a noisy fame by fomenting jealousies against some theological school. But he resisted the temptation. He chose to preserve the peace of the community, rather than to enjoy the notoriety of a doctrinal pugilist.

His Connection with the Massachusetts Missionary Society.

On the 28th of May, 1839, Dr. Clark was appointed Secretary of the Massachusetts Missionary Society. He had been early, though unconsciously, educated for *this* office. He had been a member of a feeble church, and of one which had withdrawn, at a great sacrifice, from the Unitarian fellowship. We have seen that some of his dearest friends, that even he himself, had been attached to the 'Liberal' faith. He had thus been trained to sympathize with our indigent churches, exiled as they were from the old meeting-houses where their fathers worshiped, and encompassed with intelligent and opulent opposers of the Puritan creed. While he was a student at Amherst and Andover, he labored as a lay missionary in various destitute regions of New England. As early as 1823, we find him on a successful agency in behalf of the *Boston Telegraph*, a religious newspaper then recently established. In 1828, we find him walking thirty miles a day, (fifty miles on one day,) on a mission among a degraded people, in behalf of the American Bible Society. A brief extract from his journal during this expedition, illustrates the general spirit with which he conducted his missionary work:—

> "May 3.—Pulled off my gloves, in order to expose my hands to the sun, *lest their delicate complexion should prejudice some of these ignorant rustics against my agency.* Also tucked out of sight my watch-seal, and tried the experiment of walking without my glasses. This is attended with great inconvenience, but I am resolved to do the best I can without them, *for the same reason.*"

These characteristic words illustrate the cautious, self-denying temper, with which he labored for the poor, whom 'he had always with him.' He had been, through life, a lover of statistics, and interested in the civil as well as ecclesiastical history of New England. Indeed, he entered on his Secretaryship with a personal interest in the churches assigned to his care. He became familiar with their wants. He ingratiated himself into their affections. He gained their hearty confidence. His letters to them abound with well-studied advice on affairs financial, ecclesiastical, theological, and practically religious. He was respected as a sagacious man, but still more as an honest one. Seldom has a Secretary devised so many plans, and yet escaped the suspicion of being a diplomatist. The Home missionaries loved him as their brother or father. By his minute knowledge of common affairs, his round about sense, which enabled him

to *make* a rule where he could not *find* one, his warm sympathies with pious men, his good-natured intercourse with the enemies of missions, his true-hearted plainness of speech, he was enabled to perform such a work for our feeble churches as could have been performed by very few persons. This was the great work of his life. In order to perfect himself in it, he traveled through the New England and Western States, with an eye and an ear open to every sight and sound, which could affect the Home Missionary enterprise. Between the thirty-ninth and the fifty-seventh year of his age, he devoted his matured thoughts to his Secretaryship; and having held it eighteen years, he resigned it on the 23d of September, 1857.

After his resignation, however, he continued to serve the Society as a punctual and wise member of its Executive Committee. During the last four years of his life, he addressed various ecclesiastical bodies, and wrote many valuable articles for the religious periodicals, in behalf of the institution. During the very last months of his labor on earth, he preached in twenty different towns, for the purpose of commending the Society to the favor of the churches. His successor, Dr. Hooker, writes of him: "His services have been of unspeakable value in making the churches of Massachusetts and New England realize, as they had never done before, the nature and influence of the great work of our country's evangelization."

But we need not enlarge upon his Home Missionary service. He has left a Memorial of it in the archives of the Society, where are copies of his official letters, filling seven quarto volumes, each containing from four hundred to a thousand pages, and filled with the most diversified details, which a man of ordinary patience hesitates to *read*, how much more to *write*. He has left another Memorial in the volume which he published in 1858, and entitled "A Historical Sketch of the Congregational Churches of Massachusetts, from 1620 to 1858, with an Appendix."[1] It contains 344 duodecimo pages, and is obviously the result of his own independent search into ecclesiastical records. He had examined the germinal history of those churches which had withdrawn from Unitarian parishes; he had consulted the archives of the towns from whose meeting-houses these churches had been excluded; he had traced the course of the ecclesiastical divisions up to the earliest period of the Commonwealth; he had ascertained their original sources in certain false principles of ecclesiastical polity; and the results of all his investigations he has *indicated* in the volume just named. He has only *indicated* them. He designed to give still more complete disclosures of them to the world. On Thursday, the first day of August, 1861, he remarked to me: "I am now ready to publish what I have been accumulating during the last twenty years. I desire to devote the rest of my life to the preparation of several volumes for which I have been collecting the materials." I never saw him after he uttered those words. He enunciated them with unusual energy and determination. Sixteen days afterward he died. When he went down to his grave, he seems to have carried with him more knowledge of facts, involved in the history of the Massachusetts churches, than is possessed by any living man. His death is an irreparable loss to the cause of our ecclesiastical literature.

His Connection with the Congregational Library Association.

His Plymouth origin helped to make him a firm Congregationalist. Perhaps he has not left behind him a single individual who cherishes a warmer and more reasonable attachment to the polity of the

[1] Although this volume was the fruit of twenty years' labor, its publication in 1858 was occasioned by the request of Rev. H. M. Dexter, that Dr. Clark would write for the *Congregationalist* newspaper, a series of articles on the history of the Unitarian controversy. A large part of the volume was originally published in that Journal.

Pilgrim Fathers, than was fostered by himself. His experience in the Home Missionary work, convinced him that Congregationalists had sacrificed the spiritual welfare of their own churches to an ill-requited zeal for harmony with other denominations. They had cultivated such a dread of sectarianism as induced them to abandon their own distinctive principles for the sake of living in peace with sectarians, who became the more exclusive as Congregationalists became the more liberal. Thus the old Puritan churches, from their habit of elevating the essential doctrines of the Gospel above all forms of ecclesiastical government, proceeded to a habit of undervaluing the catholic temper of their denomination, and of surrendering their distinctive principles of Church polity to the more sectarian communities. They have been ridiculed for adopting a scheme of government which has no power to enlist their affections; for believing in a polity which they are ready to give up at a call to do so; for a catholicity which is willing to sacrifice itself to the most uncatholic sects. No man saw *into*, and saw *through* this tendency of our churches, more clearly than the man whose loss we now deplore. Never can I forget the emphasis with which he once reiterated the words: "We have been well called 'the Lord's silly people.'"

As throughout his previous life he had performed many labors from which his brethren recoiled, so in his last years he did a work which few men would have undertaken; a work involving far more of drudgery than poetry, exposing him to the charge of sectarianism, when his real aim was to preclude the narrow attachment to a sect. As soon as he heard of the plan to form a Congregational Library Association, he espoused it with ardor. He believed that the Association would not only preserve the valuable records of Congregationalists, but also interest the denomination in their own history and prospects. He longed to wipe away the aspersion that Americans are ready to sell the portraits of their ancestors for matter to kindle fires, and that Congregationalists pay no honor to the great men who have adorned the denomination in days gone by. He believed, also, that if the descendants of the Pilgrims would unite in an Association for discussing the doctrines and perpetuating the memory of their fathers, they would commend to our Western States that ecclesiastical polity which has helped to make New England what it is, and which will tend to save those States from the dominion of hierarchical and exclusive sectaries. His Western tours convinced him that the prosperity of Congregationalism is identified with the prosperity of Home Missions, and of the true catholic spirit in religion.

Animated by a zeal like that of his ancestor, who piloted the Mayflower into Plymouth Harbor, Dr. Clark attended the first meeting of the Congregationalists who met in Boston to organize the new Association.[1] From that meeting until his

[1] More than once have I made him a promise to write for the *Congregational Quarterly*, a narrative of the measures which initiated into life the Congregational Library Association. Having failed while he was living, to fulfil my promise, I will attempt to execute it now that he is dead. During a walk of Professor B. B. Edwards with the writer of this sketch, from Andover to Salem, in September, 1838, a large part of the conversation was on the subject of forming a Society for the purpose of cultivating an intere t in theological literature, and in the prosperity of the Congregational denomination. The plan was afterwards named to several clergymen, and among others to Rev. William M. Rogers, of Boston. In 1841, Mr. Rogers proposed the Red Cross Library, of London, as a model which ought to be imitated in the metropolis of Massachusetts. Influenced by this proposition, the writer of the present sketch visited that Library in 1844, and wrote a brief description of it to Prof. Edwards. In 1847, Professor Edwards went to London; and one prominent design of his visit was to examine, with minuter care, the Red Cross Library, and to perfect a plan for a Puritan Library and Museum in New England. He wrote an admirable paper on this subject for the *Bibliotheca Sacra*, of Aug., 1847. (See also "Writings of Prof. B. B. Edwards, with a Memoir," Vol. i., pp. 256-271.) This paper aroused the interest of some active Congregationalists, and particularly of Hon. Samuel T. Armstrong, of Boston, who remained for a long time sanguine in the hope, that the Old South Church, of which he was a deacon, would aid the enterprise liberally. After waiting three years, Prof.

decease, he was earnest in furthering the aims of the Society. If any one man formed its bone and sinew, that man was Dr. Clark. He was more punctual than others in attending the exercises of the Association; and he was distinguished at those exercises for either knowing the minute history of the Puritans, as it was brought under review, or for knowing where that history could be found. He was an animating listener, when he was not himself the speaker. After serving the Association in many private ways, he was elected its Corresponding Secretary, in May, 1853, and its Financial Agent, also, in June, 1857. On the 27th of January, 1858, he was appointed a member of the Committee to consider the plan of issuing, under the auspices of the Association, a periodical, "similar in spirit to the *American Quarterly Register*, of former times." Before any plan for this periodical had been adopted by the Association, he united with Rev. H. M. Dexter, and Rev. A. H. Quint, in the project of publishing the *Congregational Quarterly*.

On the 22d of November, 1858, a proposal was favorably received by the Association to issue this *Quarterly* under their own sanction. The proposal was adopted on the 29th of December, 1858; and Dr. Clark, Rev. H. M. Dexter, and Rev. A. H. Quint, were requested to act as its Editors. The first number was published in January, 1859, and contains three articles from the pen of its senior Editor. He worked with his wonted perseverance in writing, and stimulating others to write, for this Journal. The last of his labors for it, was his Biographical Sketch of Increase Mather, the proof-sheet of which lay waiting for his revision when he fell asleep. His efforts were untiring, to extend the circulation, and to augment the value of this *Quarterly*, and also to accumulate ancient documents, rare pamphlets, curious manuscripts, standard treatises, for the Congregational Library. The more he enlarged the archives of his favorite Association, so much the more did he widen the sphere of the editorial labor which he had projected for his future years. During his last visit to Andover, sixteen days before his death, he completed the plan for a joint editorship of a volume, for which he had just amassed a part of the materials. His Introductory Notice to John Wise's "Vindication of the Government of the New England Churches," published in 1860, gives us a pre-intimation of the many similar efforts which he would have made, if his life had been spared.

One labor of Dr. Clark, in aid of the Library Association, deserves a prominent place in the memory of the Congregational churches. The Association voted, May 6, 1857, to purchase for its Library, etc., etc., the valuable edifice which it now occupies. Dr. Clark, who had been previously active in effecting the purchase, addressed himself now to the task of collecting the requisite funds for it. Amid numerous discouragements, he persevered in this enterprise, until the financial crisis compelled him to suspend his effort. His health began to fail soon afterward, and in 1860 became prostrate. It is not too much to say, that he broke down his strong frame in attempting, amid the pecuniary embarrassments of the country, to raise funds for the Library Association, and to

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Edwards and the writer of this sketch sent letters to Rev. A. W. McClure, of Malden, and Rev. William I. Budington, of Charlestown; and requested them to unite in a Conference at Andover, and form a plan for the new Association. On Friday, Nov. 29, 1850, this Conference was held. The afternoon and evening were devoted to forming a draft for the Constitution of the Society. It was agreed to deliberate still further on the Articles of the Constitution; and when they were satisfactorily adjusted, to call a meeting of clergymen in Boston, and to form, if possible, the long contemplated Association. Sixteen clergymen, among them Dr. Clark, attended the Boston meeting, on the fifth of February, 1851. After hearing the Articles of the Constitution, as proposed by Drs. Budington and McClure, the gentlemen appointed a Committee to report a plan of organizing the Society; and on the twelfth of February, that Committee recommended substantially the same Articles which had been proposed to them one week before, and which were first drafted on the 29th of the preceding November. After a trial of two years, the plan of the Society, in some of its literary aspects, was modified.

secure an eligible edifice for its Manuscripts, Books, etc., etc. His sound judgment and his honest heart were equally enlisted in the work of rekindling the love of the churches for their ancient form of government, and providing a Depository for all those documents which may illustrate the history of Congregationalism. The sons of the Pilgrims, for whose welfare he wore out his firm constitution, ought now to manifest their gratitude for his unrequited toil, by completing the enterprise which he has so often recommended to their charities. The most appropriate monument which they can now rear to his memory, is the generous endowment of the Congregational Library Association which he loved so well, and from which he anticipated the most affluent blessing to ourselves and our children.

His Connection with Amherst College.

This Memorial of Dr. Clark would be sadly incomplete, if it failed to recognize his life-long sympathy with his Alma Mater. He entered the Academy at Amherst in less than a year after the first President of the College was inaugurated; and then, well nigh forty years ago, he began to express his hearty love for the institution. Two years after the College was founded, he was a member of its Freshman Class. He attended the funeral of President Moore, and listened with admiration to the Inaugural Discourse of President Humphrey. In 1823, there sprang up a warm personal friendship between himself and Dr. Humphrey, and it continued to ripen until the decease of the latter, which occurred about three months before that of the former. When, on the seventh of March, 1826, the College Church was organized, Mr. Clark was anxious to unite with thirty of his fellow students in forming that historically important Church. His letter of recommendation, however, from the minister of South Plymouth, did not arrive in season, and on the Sabbath evening he wrote: "God knows why He has so ordered the event, and I have no doubt that it is for His glory; therefore I rest satisfied." One year after his graduation, he was appointed a Tutor in the College. Only two of his fellow *alumni*, Ebenezer S. Snell, and Bela B. Edwards, and only six alumni of other institutions, had preceded him in the Tutorship at Amherst. When he was appointed to the office, he hesitated long and painfully before accepting it. But "*it is the call of my Alma Mater*," he said. "On the whole, I am inclined to the opinion that it is my duty to *go*. O, God! if thou dost approve of this decision, which I have made in prayer, humiliation and fasting, then grant me thine assistance in the way I go, and add thy blessing to the measure I have adopted. I have endeavored to follow the leadings of thy Providence. Oh, may my motives be found at last to be sincere. Amen." "I shall always remember," says Prof. Tyler, "with sincere respect and gratitude, the timely sympathy of Tutor Clark with the students in whatever concerned them. He was a constant attendant at the Sabbath Morning Prayer Meeting; and however cold and dead others might be, he was always active and warm, always ready to speak a word for his Saviour. None of his pupils hesitated to say, that such a Christian life as his was beautiful and good."

While in the pastoral office, Mr. Clark was sensitive to everything which in the remotest way affected the reputation and worth of the College; and more than once he rode from his parish to hold counsel with the friends of the institution, and to assist them in enlarging its pecuniary resources. As he traveled in aid of our destitute churches, and of the Congregational denomination, he was quick to find out methods of strengthening the College, from which so many Home as well as Foreign Missionaries have gone forth, and the history of which is identified with Congregationalism. In the year 1852, he was appointed a Trustee of the institu-

tion. He was the fourth of its graduates ever elected to its Board of Trust; and he was chosen to fill the place of his friend, B. B. Edwards, who was the first alumnus ever raised to that Board. Dr. Clark, like Professor Edwards, felt such a personal attachment to the College, that he *loved* to deny himself in its behalf. He was so whole-souled and free-hearted in his sacrifices for it, as to make the adage appear both false and strange, that Corporations have no souls. He may safely be called a model Trustee; and his example is a rebuke to men who lend their bodies to a Corporation, and keep their minds elevated and unincorporated. President Stearns, who was a classmate of Dr. Clark, at Andover, thus describes him as a guardian of Amherst: "He was punctual and constant in his attendance on the meetings of the Board; a working man in the details of its business, and ready at all times to make personal sacrifices for the College. But few, if any one of its guardians, if I may judge from the records, as well as in late years from my own observation, have originated more important measures, or carried them through with more success." In 1851, the Corporation of Amherst conferred the degree of Doctor of Divinity on Mr. Clark, and, in 1861, they "put into his hands all the College documents of historical importance," and requested him to prepare from them, and from his own independent knowledge, a full History of the institution. He received this appointment on the ninth of July. With his characteristic promptness, he began at once to sketch the plan and to write down a few notes of his History; and, in thirty-nine days, *he was not, for God took him.*

"The College," writes Prof. Tyler, "has met with a great loss in being deprived of his prayers and counsels. The Alumni will deeply feel his absence at their reunions; the Faculty and Students will miss his familiar face at their anniversary festivals. He was prepared, as few men can be, to write the History of the institution; but his own life is part and parcel of this History."

HIS CHURCH LIFE; HIS HOME LIFE; HIS LAST ILLNESS, DEATH, AND FUNERAL.

After Dr. Clark resigned his pastorate at Sturbridge, he resided two years in Roxbury, Mass. In 1840, he removed to Boston, and became an energetic member of the Pine Street Church. In 1846, he removed to West Newton, where he was abundant in his ecclesiastical toils. He performed the very critical labors of an ex-minister, with modesty, disinterestedness and wisdom. Some have said, that his most shining excellence was in his punctilious discharge of the duties incumbent on a private member of the Church, after he had been a pastor, and while so many pastors were dependent upon him.

Others have said, that his most exemplary virtue was radiant in his family. His love to his home is beautifully indicated in the following extract from the Journal, which he kept while he was on a pedestrian and missionary tour through a desolate region: "Daylight left me in the midst of high hills and thick forests, three miles from a house. I sat down on a rock, not knowing which way to go, the path was so dim. While sitting here, a whip-poor-will struck up her note near by, and brought to my mind the thoughts of home, and the many times I had sat on the door-stone to listen to this bird. In my present circumstances the recollection was overwhelming; I wept, and hastened away from a spot so much unlike the home of my childhood."

In 1831, (December 27th,) Dr. Clark was married to Miss Harriet B. Bourne, daughter of Joseph Bourne, Esq., of New Bedford. He had five children, two of whom died in infancy. One of his two surviving daughters is Miss Harriet S. Clark, a Missionary teacher among the Seneca Indians, at the Cattaraugus Reservation. His only surviving son is Rev. Joseph B. Clark, of Yarmouth, Mass.

The father had watched over this son with rare fidelity; and on the first day of the last August, had listened to the oration with which the son closed the exercises of his Class at the Andover anniversary, as the father had closed the exercises of his own Class, just thirty years before. The father spoke, with true parental delight, of his son's anticipated ordination over one of the old churches in one of the old Puritan townships of Massachusetts. He little thought that he was to retire from his earthly ministry before that joyful morning of the ordination, and that he was, in sixteen short days, to drop his mantle upon one whom he had conducted just to the threshold of the sacred office. It is with a melancholy interest that our readers will peruse the following narrative, which this only surviving son has written in regard to the closing scenes of his father's life.

After Dr. Clark had consumed his health in attempting to animate the zeal of the churches for the old Puritan usages, he was often heard to say: "It is my daily prayer that I may not outlive my usefulness. I shall work while it is possible for me to work; and when I cannot labor, may the Lord let me go to my rest." In the latter part of 1860, his health improved; and as late as the first of August, 1861, he was anticipating many laborious years on earth. But his son writes:

"My father's almost daily petition to be spared the lot of outliving his usefulness, was granted. Thursday, August 15th, 1861, the last day of his active life, was wholly devoted to labor for the comfort of others. He had persuaded a party of clerical friends to pass a week with him, in camp, on the Plymouth shore, near the home of his youth. Every preparation for their pleasure he had either superintended or made with his own hands. Returning from the camp, on Thursday, to the residence of his brothers at Plymouth, he expressed his satisfaction in having cut the last bush and turned the last stone, preparatory to pitching the tent, early the following week. But the day appointed for that ceremony was destined to be the day of his burial.

"About 2 o'clock on Friday morning he was attacked with an acute pain, which, while it continued, took away the power of audible utterance, and almost the breath itself. A physician being called, pronounced the attack a mild form of bilious colic. Although relieved, during the day, by the common remedies, from much pain, the weakness of the body confined him to his bed. Neither his own family, nor the physician, I think, felt seriously alarmed by his symptoms; and when I saw him for the first time, on Friday evening, Aug. 16th, his conversation was cheerful, and gave no sign that he himself was sensible of his nearness to death.

"After a comfortable night, the painful attack was renewed at 4 o'clock, Saturday morning, and it came with such violence as to excite our alarm. This, however, was allayed by the slumber which followed. His sleep, though uneasy, seemed to indicate a relief from pain. But it proved to be the beginning of his last sleep. It continued seven hours—from 6 o'clock in the morning, until 1 o'clock in the afternoon. An attempt was made, during the morning, to rouse him while the physician was present; but the only result of this effort was the faintest sign of consciousness. Every available stimulant was then employed, by medical advice; but without effect. The breath grew shorter and more difficult for two hours; and at 1 o'clock, my father gently breathed his last.

"About his bed, at the time of his death, were gathered all the members of his own family, (except his missionary daughter,) his two surviving brothers, with their families, the physicians of the place, and his friend Dr. Blackmer, of the McLean Hospital, at Somerville, Mass., who was providentially present. His mother, almost a century old, could scarcely realize the fact that her Joseph was no more.

"Funeral services were held at the Old Homestead, in South Plymouth, on the evening of the Sabbath, when those who had been the friends of the deceased in his early years, took their tearful leave of his remains. The body was removed to West Newton, on the following Tuesday, to be buried in the family enclosure within the Newton Cemetery. Early in the afternoon of that day, the Congregational meeting-house was filled with the friends and neighbors of him who was eminently a friend and neighbor where he had lived. Many clergymen were present; and of their number, six, most intimately associated with the deceased, were bearers of the pall. The remains were laid in the vestibule of the meeting-house, and covered with gifts of flowers, which the kindness of friends had thoughtfully provided.

"Rev. Mr. Patrick, pastor of the Church, opened the services with prayer, and brief, but appropriate remarks. A select choir then sang Bonar's beautiful hymn,—

> 'Rest for the toiling hand,
> Rest for the anxious brow,
> Rest for the weary, way-worn feet,
> Rest from all labor now.'

"Rev. Sylvester Holmes, of South Plymouth, who had been a friend of my father in his childhood, then paid a touching tribute to the character of the dead. Rev. Mr. Quint, Chaplain of the 2d Massachusetts Regiment, and partner with my father in editorial labors, spoke of the sympathy and kindness which the youthful ministers had always received from him while he lived. Some personal reminiscences, related by the speaker, affected many of the audience to tears. The exercises were closed with brief remarks and tender and impressive prayer, by Rev. Dr. Hooker, of the Massachusetts Home Missionary Society. The interest of the occasion was greatly increased by the arrival of the eldest daughter from the Cattaraugus Indian Mission, who entered the church during the funeral services.

"The body was then borne through the village of West Newton to the Cemetery, two miles distant, and laid in the family lot, its first occupant. The long procession of mourners, of various religious denominations, who followed him to the grave, testified by their presence that he was not less lamented as a citizen than as a Christian brother."

Thus has terminated the life of a man who, in an uncommon degree, combined a love of the old with a genial interest in the new; a reverence for the character and institutions of our forefathers, with a desire to improve the legacy which they have bequeathed us, and to accumulate interest upon their principal. Few men have united so fresh a sympathy for the humblest laborers in the churches, with so warm a zeal for our higher schools of learning; so much care for the every day wants of unlettered men, with so much effort for the progress of sacred and general literature. His plain, common sense and his studious habits; his good nature and his enthusiastic spirit; his willingness to perform a multitude of little duties from which many persons recoiled, and his readiness to engage in great labors which threatened to overpower him; his affable address and his persevering industry, his decided and his catholic spirit, his caution and his force, all made him a man whom it is easier to praise than to imitate. If an indulgent Providence had spared his life and his health to a good old age, it seems to us that he would have constantly risen in the public esteem. Some men are formed for influence while they are young; others, for power in middle life; and others, for authority in their declining years. Dr. Clark was like a tree whose fruit ripens slowly, but it lasts when other fruits have decayed. It appears probable, in our dim views of the future, that his Puritan associations, his mature judgment, his varied experience, his honest piety would have gathered a peculiar grace with the lapse of time, and that his white locks would have been crowned with authority. It is easy to imagine, that when he had

become patriarchal in his mien, the children who looked up to him, would form a close connection between him and the pilot of the Mayflower; and that his kindly temper, when mellowed by the strange influence of years, would have attracted youthful inquirers to him as to an oracle. But the time which God chooses is the best, for his servants to close their work and go home. It often seems otherwise, but still it may, doubtless, be said of *every* faithful Christian: "Felix, non vitæ tantùm claritate, sed etiam opportunitate mortis."

AN ENGLISH CHURCH COVENANT OF 1654.

The following is the ancient covenant of the Congregational Church, at Taunton, Eng., "began to be subscribed the 9th day of February, 1654." It has been transcribed from a manuscript record formerly in the possession of P. Walker, Esq., of Lyme, Eng. From its date it would appear to have been drawn up under the ministry of Rev. George Newton, who was, eight years after, enrolled among the noble confessors of Bartholomew day.

COVENANT.

Wee whose names are underwritten, inhabitants of Taunton Magdalen, havinge beene solemnly and deeply humbled in the sence of all our sinns which we have been enabled to discover, perticularly of our old pollucions and defilements, our carnall and corrupt compliances, and of our latter declinacions and neglects, doe now at length resolve to enter into neerer fellowshipp by a particuler expresse renewinge of our covenant, in order to a thorough and effectual reformacion, and so to joyne ourselves to the Lord, and each to other, by a perpetuall covenant that shall never be forgotten.

1. Wee doe by a renewed act of faith receive and take the Lord Jehovah, father, sonne and holy Spiritt, who was, and is, and is to come, for our God whome we acknowledge and believe is the only true God, and we doe faithfully engage and promise in the strength of Jesus Christ to owne him in our hearts and wayes, to love him for himselfe, and obey him, and cleave to him with full purpose of heart, to follow him fully, and to walk before him a be upright, to serve him in holinesse and righteousnesse all the dayes of our lyves, and at all times, and in all places, and in all things, sencerely to endeavour and demeane ourselves as becometh such a people whoe have the Lord for their God.

2. Wee doe covenant with the Lord our God, whome we beleive to be the sercher of our hearts, and the severe avenger of all deceiptfull dealings with him, that we will henceforth utterly abandon and forsake (as he shall give us grace and strength) all our iniquities and sinns, which we doe already know or shall hereafter be discovered to us by the light of God's word, against which we will never shutt our eyes, and that we will endeavour universall reformation of ourselves and others, accordinge to our places, and especially of the Inhabytants of this Towne, as farr as we have lawfull meanes to doe it; and that we will as many of us as are Governours of familyes, haveinge first set upp Christ in our owne hearts, set him upp in our houses, that wee will teach our familyes, accordinge to the guifte bestowed upon us, and make them know the way of the Lord, that we will dayly worshipp the Lord with them (unlesse there be necessary avocacions,) that we will cause them as much as lyes in us strictly to observe and keepe the Christian Sabbath holy, and constantly to wayte on ordinances and the meanes of grace, concerning which we will call them to an accompt: we will allow of no prophaneness, neither shall they that are prophane dwell with us, unless necessity inforce us to it, soe that our houses may be little Churches, and Jesus Christ may walk in them, and be the light and joy of them.

3. Wee will in sincerity and constancy maintaine the communion of the saints, endeavouring to joyne together in all the parts and duties of God's publique worshipp, particularly in the greate uniting ordinance of Communion of the body and blood of Christ, beinge very deeply humbled that we have not hungred, thirsted, longed and laboured for it as wee should have done—that we have hitherto prophaned it, and defiled it, and being sensable of the greate neede wee have of that holy Sacrament to confirm our weake faith, and to keep fresh within us the memoriall of our deare and precious Saviour, and of his bitter death and

passion, whoe loved us, and gave himselfe for us, and wee are now resolved every one of us accordinge to our places to doe what lyes in us that we may regularly come to be pertakers of that blessed ordinance, that wee may feede upon the body and blood of Christ by faith, and may tast and see how good and sweete Christ is.

4. Wee faithfully promise and engage to the Lord, and each to other, that by the helpe of Jesus Christ, we will perform all mutuall dutyes of justification, admonition, supplicacion, and consolation; we will watch over one another as there is occasion, accordinge to the method and rule of Christ; we will consider one another to provoke to love and good workes; we will not hate our brother in our hearts, but take care to give reproofe with all prudence, tendernesse, and compassion of our erringe brother, havinge first sought to God for his direction and blessinge upon this ordinance of his, and soe endeavouring to manage it in all respects, as an ordinance of God, and not as an effect of our credulity; our pride, our passion, our corruption any way; and we will take reproofe with all meeknesse, love, humilities and thankfulnesse, as precious balme that will not breake our heads, without recrimination, and without retaininge any grudge against the person that reprooves us; only if there be occasion we will make modest, just and meeke defence to cleare ourselves when we are faultlesse, and to convince and satisfie the brother that reproves us of his mistake and misinformation, that soe noe root of bitternesse grow up amongst us, and thereby many be defiled.

5. We will as farr as God shall enable us walke in wisdome towards them that are without, that is, we will demeene ourselves towards them, humbly, inoffensively, self-deniingly, beinge so far from givinge them any cause, that we will give them noe occasion, to speake reproachfully of us or our profession, that soe by this meanes, we may winne them and allure them to returne with us to God, and that the doctrine and worshipp of the disciples of Jesus Xt. may be rendered beautyfull and aymeable in their eyes by this meanes, that while we goe to heaven ourselves, others may goe thither with us, at least they may not goe to hell by our meanes.

6. Wee will converse together in spirituall and Church communion with all charity, purity, and humility,—preferringe one another and thinking one another better then ourselves; whereto we have obtained we will walk together unanimously by the same rule, in other thinges of lesser concernment and inferior allay we will beare with one another and make our moderacion known to all men, we will not make our brethren's difference from us, or concurrence with us, in such thinges as these, the grounds and measure of our love or dislike; that there may be noe chisme in the body we will love the truth and that our hearts may be comforted being firmly knit together, and the other churches may rejoice whiles they behold our order and stedfastnesse of our faith in Christ, and we will soe behave ourselves in all respects, as far as human frailty and inferiority will suffer us, as becometh the gospel of Christ.

And this Covenant we make in the presence of a high and holy God, being deeply sensable of our own weaknesse and utter inability to keepe it, humbly and earnestly beseeching him from the bottom of our hearts to pardon and forgive us all our former breaches with him, and to heale our backslidinge from him, and now to undertake for us, and to be surety for his poore servants that we shall be faithfull with him, and to bestow his grace upon us, that we may never add these to the rest of our sinns to deale treacherously with him, and to be covenant breakers with the Lord our God, least he avenge the quarrell of his Covenant on us; but that the covenant we have made in such a solleme and seriouse way our hearts may be stedfast in it, and we may keepe it to the very end.

LAST PRAYER OF MARY QUEEN OF SCOTS.

Oh! Domine, Deus, speravi in te;
Oh! care, mi Jesu, nunc libera me;
In dura catena,
In misera pœna,
Desidero te.
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro,
Ut libera me.

Oh! Lord, supreme God, my hope is in thee;
Oh! thou, my dear Jesus, now liberate me;
Confined in these chains,
Oppressed with my pains,
I long after thee.
While fainting and sighing,
While prostrate I'm lying,
I pray with strong crying,
Deliver thou me.

FIVE HYMNS BY DR. P. DODDRIDGE.

THE following five hymns, it is believed, have never been printed in this country; and will be acceptable to all lovers of Dr. Doddridge's sacred lyrics. They are not included in Orton's edition of his works. They have been copied from the Doctor's own MSS., some years since in the possession of Rev. W. Rooker, formerly of Tavistock, Devon, Eng. H. M. D.

"LORD, IS IT I?"—Matt. xxvi: 22.

1 Arise our sorrows and our tears,
While such a source of woe appears,
Behold our Lord a victim made,
And to his foes by friends betray'd.

2 Our hearts with indignation burn,
While thus our bleeding Christ we mourn;
Accursed traitor! cruel Jews!
That could Heaven's darling thus abuse!

3 But do we not ourselves condemn?
And curse ourselves in cursing them?
Doom'd for our sins the Saviour died,
By us betray'd, by us denied.

4 Are we the guilty men, Oh Lord?
And dost thou call us to thy board?
Oh that our hearts their plague might know,
And penitential waters flow.

5 May sovereign grace our souls restore,
That we may wound thy Son no more;
But to our last expiring breath,
Confess him Lord of life and death.

THE FIRST RESURRECTION.—Rev. xx: 6.

1 Thus saith the Spirit: Blest are they
Of whom it may be said,
They share in the triumphant day
Of the first rising dead.

2 Blest are the men whom grace revives,
From the dead sleep of sin;
Religion reigns o'er all their lives,
And heavenly joys begin.

3 Blest are the men whose sleeping dust,
By God's own power restored,
Shall rise with all th' awak'ning just,
And fly to meet their God.

4 Distinguished blessings wait on those
Who with the first arise;
The champions of a Saviour's cause,
The darlings of his eyes.

5 Lord, we confess ten thousand faults,
Ten thousand long complaints,
Sink us beneath thy gracious thoughts,
As less than all thy saints.

6 Yet, in some rank amongst thine own,
Assign our souls a place,
That in the kingdom of thy Son
We may behold thy face.

MEPHIBOSHETH AND DAVID.—1 Sam. ix: 7, 8.

1 Attend while David's Lord and Son
Proclaims his royal grace;
What sweetness from his lips distills,
What smiles adorn his face.

2 Rise, humble soul, and quit thy tears,
Thy treasons I forgive;
Banish those unbelieving fears,
For thou shalt ever live.

3 Th' inheritance thy father lost
To thee I will restore;
What Eden's blissful realms could boast
Thou shalt possess, and more.

4 Behold my table spread for thee,
I give my flesh for food;
Behold my wounded heart disclos'd,
That thou may'st drink its blood.

5 With thee I take up my abode,
In this thy humble cell;
And in my radiant courts above
Thou shalt for ever dwell.

6 In silent raptures, bounteous Lord,
We bow before thy face,
Since words can ne'er our meanness speak,
Nor speak thy matchless grace.

THE PENITENT IN THE WILDERNESS.—Hos. ii: 14, 15.

1 Oh, that the Lord my soul would draw
By his victorious grace!
Gladly would I that desert see,
Where I might see his face.

2 Speak comfort to my trembling soul,
And scatter every fear;
For thee I tread the wilderness,
Thou canst give vineyards there.

3 While leaving every sin, I press
Where thou shalt mark the way;
Thou wilt in Achor's horrid vale
A door of hope display.

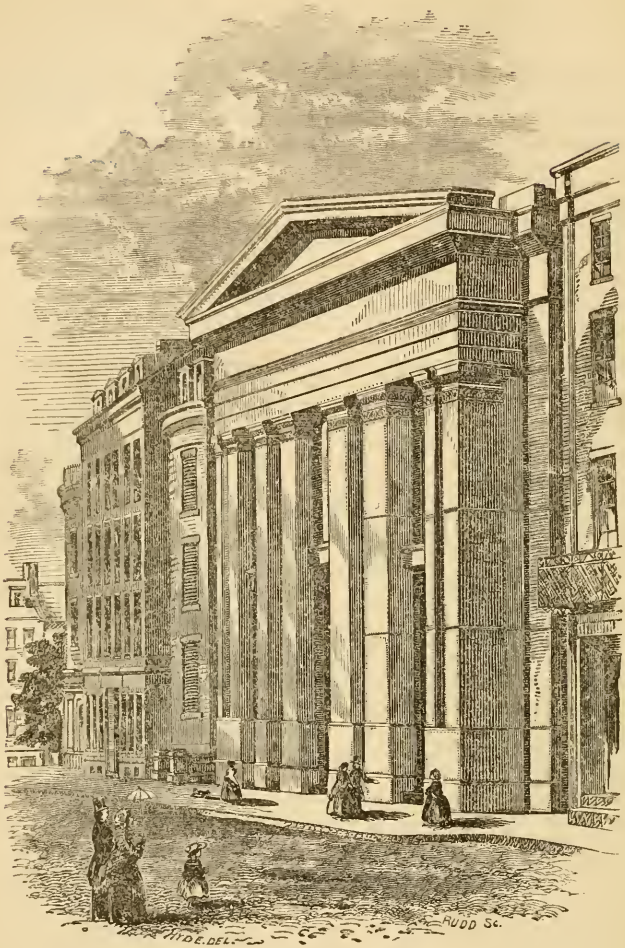
GOD THE DEFENCE OF THE HOLY.—Psalm xviii: 2.

1 I triumph in Jehovah's name,
His name is all my trust;
Nor will he put my hope to shame,
Nor shall my soul be lost.

2 My God is my eternal rock,
The tower of my defence,
And all the powers of hell are broke,
When they would force me thence.

3 The horn of my salvation found,
He shall disperse my foes,
His shield, extended wide around,
Shall fence off all those blows.

4 The shouts of victory complete
Shall in his temple ring,
And, fix'd forever near his seat,
My soul shall anthems sing.



MOUNT VERNON CHURCH, BOSTON.

THE corner stone of this edifice was laid, in Ashburton Place, July 4, 1843, and the building was dedicated January 4, 1844. The front, shown above, is of hammered Quincy granite, and is thought to be, at once, simple, beautiful and appropriate. The house is 75 feet by 97 feet, containing 132 pews on the lower floor, and 50 in the gallery—seating 1,200 persons. The basement contains, besides several smaller rooms, a chapel 48 feet by 68 feet, and 15 feet in hight, seating 600. The cost of the edifice was about $60,000. Mr. Richard Bond was the architect.

The Church was organized 1st June, 1842, with 47 members, and Rev. E. N. Kirk was installed Pastor. It reported, in January last, a membership of 677.

CHURCH ARCHITECTURE AND THE MASSES.

BY REV. GEORGE F. MAGOUN, LYONS, IOWA.

SINCE some thoughts on this subject, with special reference to the building of Congregational churches, were published in these pages,[1] one of the foreign quarterlies has furnished interesting confirmations of some of the principles therein advanced. The *London Quarterly* for April, 1861, devotes twenty-five pages[2] to an article on "Spiritual Destitution in the Metropolis," containing facts so important, so painful, and of such melancholy suggestiveness to Christian minds, as to deserve in themselves to be restated here—in digested and condensed form—as well as for their bearing on the subject before us. The article is based on the Report of the Select Committee of the House of Lords appointed to inquire into the deficiency of means of Spiritual Instruction, &c., on the Reports of several Church-Building and Church-Enlarging Societies (Episcopal), on the Report of the London City Mission (in part Episcopal), the Baptist Hand-Book for 1861, the Congregational Hand-Book do., &c. To state, in brief, the results, they are these: There were, in England and Wales, in 1851, 13,854 churches and chapels of the Church of England, and 17,459 places of Protestant "dissenting" worship; to which add sundry Roman Catholic, Greek, and Reformed chapels, Jewish synagogues, and "rooms" for worship — making 34,467 places of English and Welsh worship, of all sorts. These furnish 9,467,374 sittings for about 18,000,000 of people. It is supposed that 58 per cent. of the population is, in Great Britain, the proportion for which it is necessary to provide accommodation in places of public worship.[3] This provision is "barely adequate," when properly distributed. "Unfortunately, however," says the *Quarterly*, "our churches and chapels are so placed as to be least accessible where they are most wanted. They abound in the rural districts—they are deficient in large towns.[4] We have plenty of church accommodation to offer where comparatively little is needed; we have none, or next to none, where very much is required." The tendency of English large towns is to grow larger, to absorb from the country. The stream of population sets into the great seats of industry, such as Liverpool, Manchester, Birmingham, Leeds, and, above all, London, from the rural districts. In 1801 the metropolis had 958,863 souls. In 1851, 2,362,236. "The census of 1861[5] will show little short of 3,000,000." The annual increase of London is 60,000 souls. Now two hundred years ago the population "had come up to the very verge of the means then available for supplying the people with the most ordinary religious instruction; *it soon overleaped that verge, and is now far beyond it.* Not that the desire has ever been wanting to remedy the evil. "The Church" (the *Episcopal* "Establishment") "has made repeated attempts to overtake the growing masses, and so have other religious bodies. But both Church and Dissent have failed."

How great and how sad this failure is, at the present time, will appear from the following facts—to pass by the mournful history of destitution in former times.[6]

[1] "ARCHITECTURE AND CHRISTIAN PRINCIPLE," in *Cong. Quarterly*, Oct. 1859.

[2] Reprint of L. Scott & Co., N. Y., pp. 216—241.

[3] Query: Is this proportion sufficient in the U. S.? Is the number of persons in each hundred who are incapable of attending as large as in Great Britain?

[4] Analogous facts appear in our own land. Cf. the *State* of Connecticut and the *City* of New York, farther on.

[5] A public journal says, "2,920,000 to-day."

[6] For example, "in the reign of Edw. III. there was, in all England, one church for about every 332

For 18,000,000 of people there are, in England and Wales, as stated above, a little more than 9,000,000 of sittings, of which only 3,947,371 are "free." And yet it is the larger part of the people, in a country like Great Britain, who must depend upon "free" sittings. If the rich, who can pay, need churches, they will build. The non-rich must have them built and maintained for them. But for the vast majority of the people about one third of the sittings are provided. And the non-Episcopal sects, with whom fewer of the great proprietors and members of the aristocracy worship — some of them immensely wealthy — fall even behind the Established Church in providing free sittings. The *Quarterly* observes, that, in England, "dissent necessarily implies a pecuniary contribution, and therefore very few of the absolutely poor are anywhere to be found among its votaries." Thus, "the Church" not providing for them, and "Dissent" being less able, and—partly in consequence—having fewer poor to provide for, they seem to be generally left without "place to pray" and hear the word of God. In forty-two years of the operations of the great Church-Building Society,[1] (1818—1860,) it has added to the accommodations for public worship in all England and Wales, 1,092,200 sittings. But of this number only 850,424 are free.[2] A list of some twenty-two London Episcopal churches is given by the *Quarterly*, all built in recent years by great proprietors and members of the aristocracy—three of them by Miss Coutts, "the most munificent benefactor to the church within

of the people; in the reign of Henry VIII., (two centuries later, nearly, A. D 1509—47,) one for every 500." So in London: in the reign of Edw. III., one church in the metropolis for every 247 of the people; at a later period—the population having increased from 34,371 to 45,000, and the number of churches being the same—one for every 323; in the reign of Henry VIII., one for every 1,438; in the reign of James I., one for every 2,158. The great fire burned down (reign of Charles II.) 89 parish churches. The plague, meantime, i. e. the year before, (1665,) had taken off 100,000 Londoners. Thirty years after these events, there was one church for every 5,021 people. [*Without the walls* there were 38 parish churches, and 405,000 people; "in other words, 10,526 persons and a fraction for every parish church (in that part of London)—allowing the odd 5,000 to have attended public worship in Westminster Abbey."] And it has been growing worse in London every year.

[1] The Incorporated Society for the Building and Enlargement of Churches. It has an income of $50,000 a year; it once received $300,000 per annum. It has expended $3,000,000, and thereby called out private benevolence for church-building purposes to the amount of nearly $20,000,000 more. How much non-Episcopal sittings have increased in the same time we have no means of knowing. The article we are drawing from contains large details of destitution in wealthy London parishes, but only of "Church" destitution. They are as incapable of use, therefore, for our present purpose, as many statistics of destitution at the West, of a purely denominational sort, are for general evangelical purposes. We have, however, a glimpse or two of more comprehensive facts. E. g.: The old parish of St. George the Martyr, Southwark, (London,) has a population of 28,000, "with one church holding 1,300, and three licensed chapels; but there are upwards of 11,000 who have no accommodation *in any place of worship*. The moral and social condition of this parish is characterized as 'very awful.'" In St. Pancras' parish, an "enormous district, comprehending a population of 200,000 souls, while the Church provides for 28,000 worshipers, Dissent accommodates 16,000 only, and accommodates these, not in Agar Town, or Somers Town, or St. John's, Stepney, but at Highgate, in the vicinity of Gordon and Russell Squares, and in other quarters inhabited, to a large extent, by well-to-do shopkeepers and tradesmen,"—leaving 156,000 souls, in one parish, without "place to pray."

The readers of this periodical will have already learned (see *Cong. Quart.* for July, 1861, p. 241,) of the operations of two English *Congregational* Chapel-Building Societies, one metropolitan, the other for England, Wales, Ireland, &c. The income of these is about $25,000 and $40,000 respectively. The one has built 40 chapels in 11 years in London; the other 128 elsewhere in 6 years. Both of them aim to erect "commodious" edifices, and the national one aids also in "the erection of *larger* chapels in the place of old ones," &c.

The Wesleyan Methodists seem to be waking up to *their* responsibility to the masses, and are raising means to build *thirty* large chapels, and endow a permanent fund of $100,000, to sustain the word and worship of God in them. Will not other branches of "Dissent" hear the command, "Go, and do likewise"?

It is stated, but we cannot trace it to its authority, that among the Protestant "Dissenters," the Congregationalists, at present, "have the largest chapels and accommodate the largest aggregate of hearers; the Methodists have the most numerous chapels, but nearly the smallest aggregate accommodation."

[2] And the smaller proportion of these where free sittings are most indispensable, viz., in the great centers of poor population.

recent times,"—but from the style of architecture, and the localities in which they are built, we infer that they have furnished small increase of sittings for the poor.

To speak more particularly of London destitution—for 2,362,236 people of the metropolis, there were, in 1851, but 701,723 sittings, (409,834 Episc., 291,889 non-Ep.) "Not one third of the entire population could have attended public worship at the same time." An increase of the accommodations for public worship in all England and Wales, of 1,092,200 sittings, seems large, though it was half a century, nearly, in coming. But the increase of population in London alone, within that period, has been far greater. Without deaths it would have been about two and a half millions. The new sittings were all needed in London alone, where less than half of them were provided. The "Church" gained in London, in a portion of the period mentioned—viz., between 1836 and 1854,—106,000 sittings; but "there were added to the city population in the same interval, 600,000 souls," net increase. "The disparity between the population and the accommodations in church-edifices," is, "at the present moment, (1861,) more marked than ever,"—3,000,000 of people, (the lowest statement is, 2,920,000,) and "the sittings, both at church and chapel, but 700,000." That is to say, the aggregate number of persons for whom there are no sittings, is 2,300,000.[1]

To speak more particularly of the poor—the Established Church provides for only 18.7 per cent. of the London people. And "less than six per cent." out of this small proportion, it is alleged, is "for the accommodation of working men and their families." Twelve per cent. of the eighteen, at least, "belong to the paying classes." And this, while there is "a steady influx of the poorer and operative classes" into London, and a "not less steady efflux of capitalists and the employers of labor;[2] so that the rich find a home for themselves in the midst of fresh air and country scenes, at least in the new and airy parts of London and its suburbs, while the poor, whom they employ in their extensive and growing concerns, are crowded in the seething alleys." All the means of culture, especially of moral culture, accessible to the needy classes, are thus steadily growing less. Now of the 1,092,000 new sittings provided by the Church-Building Society for the Empire since 1818, 850,424 were free. But more than all these last were needed for the accumulating poor in the crowded metropolis alone, just where the new churches, on the contrary, are not built for the needy classes. "The handsome churches which we see and admire in the new London parishes on both sides of Hyde Park, are exclusively the churches of the rich."

We extract from the *Quarterly* here the following account of a district, extending from Westminster Abbey to Putney Bridge, and comprehending all that space which lies between St. James's Park and Knightsbridge road on the right hand, and the river on the left. This district is selected because it is said to be "perhaps better provided than any other" portion of London.

"Not fewer than fifteen churches have sprung up there within the last thirty years. We find twenty-one places of worship

[1] We stated it from older data, (*Cong. Quart.* Oct. 1859,) at 2,000,000. Dr. Guthrie gives an account of Glasgow which is quite as melancholy. Population, 400,000, of whom 252,000 should be attendants on worship, and church accommodations for but 140,000. By actual count the City Mission found 25,546 *families* who are, on the whole, non-church-goers, and 15,675 *families*, who never enter a church; i. e., 188,624 persons who neglect God's house.—"*The City, its Sins*," &c., pp. 209–10.

[2] A former number of the *Lond. Quart.* (Oct. 1860) says, "Every one has noticed, as a characteristic of the period in which we live, what has been called *a congestion to the metropolis*, in all the great cities of Europe; that is, the accumulation of dense masses of the laboring and distressed population in our larger towns. But there is a correlative fact which is not always observed with equal distinctness of view, namely, the *radiation outwards*, from our great towns, of the wealthy and educated."—*Art.* 2, *Deaconesses*, p. 183.

(Church of England) within an area of perhaps two miles and a half in length, by one mile in breadth. But by whom are these places of worship frequented? Most of them, all, indeed, except St. Stephen's, which Miss Coutts not only founded, but liberally endowed, are virtually closed, except to such persons as can pay for admission. Built for the most part by subscription, and destitute of endowments, they depend for everything upon the letting of the pews....Yet it is a noteworthy circumstance that in all cases, whether the pews let readily, or hang upon the hands of the church wardens, *the poor never enter these places of worship except in the smallest conceivable numbers.* In St. Peter's, St. Michael's, St. Gabriel's, and St. Paul's there is literally no room for them. Some rows of open benches on the ground floor, with a few back seats in the galleries, are indeed free; and here and there on the ground floor may be seen well dressed men and women, whose appearance indicates that they belong to the small-tradesman class, or the class of artificers. *But the free seats are for the most part occupied by the servants, male and female, of the ladies and gentlemen who hire the pews.* As to the other churches, half empty though some of them habitually are, the poor cannot be persuaded *even to approach them.*"

A chief cause of this state of things is found to be the same which, it was maintained in our former article, keeps the classes who most need the Gospel away from the house of God in our own land. No wonder that the *Quarterly*, in view of the facts, asserts that "London, which comprises a full sixth of the entire population of England and Wales, is, so far as church accommodation goes, the most destitute portion of the empire." "There are miles and miles of lanes and alleys on either side of the river below London Bridge, where the people live literally without God in the world; where there seems to be no knowledge of the difference between moral right and moral wrong." No wonder that dark and dangerous classes abound. If there be any one decisive indication that Mr. Macaulay's celebrated prediction of the New Zealander will in time come true, it may perhaps most readily be found in the rapidity with which the immense and godless population of the chief city of England is outrunning, in its increase, any possible supply of the means of public worship.

Now the inference from these arresting and alarming facts as to the wrongfulness of elaborate and costly decoration in churches, and the duty of providing great increase of plain and less expensive places of worship for the masses, seems to be very strong. The coincidence between the views propounded in this unlikely quarter and our own, is both gratifying and confirmatory. We desire to use the materials brought to our hand for the purpose of re-enforcing our general Christian duty, at the present time, and our special Congregational duty. The poor, we have maintained, cannot be drawn into splendid and expensive churches; *the poor*, to whom, if we believe the blessed Saviour, *the Gospel is preached.* One reason mentioned was the felt incongruity between the ornate edifice and a poor dress. If the building be too much superior to what the mechanic or the laborer is accustomed to at home, in the walls and furnishing of his dwelling, he will not resort to it often; but if, after he has attired himself in the best he has, it still—by its embellishment and brilliancy—makes him ashamed of his best, he will not go at all. The London City Mission has been very successful in opening theaters for public worship. "Many of the poor have said to the missionaries, 'We don't mind our clothes there.'" "'I had before tried wholly in vain,' writes a missionary, 'to get those I have to visit to churches and chapels, but I no sooner gave them a bill of the theater services, than they at once said, "We will go *there*," and they went the very next Sunday.'" [*Lond. Quart.*, p. 235.] We maintained also that it is wrong to reduce the size and convenience of churches by piling expense upon them. Clearly, also, we ought not to reduce the number by giving elaborate and lavish embellishment to a few. This last point has had striking illus-

tration in England. When Queen Anne's Parliament voted a grant for the purpose of erecting fifty new churches in London, "a fastidious age required that churches built in the capital of England should be ornamental as well as convenient, *and to the ornamental portion of each fabric much of its convenience was sacrificed.*" Moreover, the great churches built from the plans of Sir Christopher Wren and his pupils, *consumed the grant*, and defrauded the masses. "All these edifices were, according to the taste of the times, gorgeous edifices—they were likewise very costly; and the consequence was, that out of the fifty churches ordered to be built, only eleven arrived at completion." When, again, in 1818, Parliament voted a million for church-building, and, in 1824, half a million more, "the Commissioners unhappily took counsel with professional architects, and a few such monstrosities as St. Pancras and Mary-le-bone having been produced, the movement came to an end. The funds were exhausted. The metropolis was left almost as destitute as ever of churches to receive the poor." The Church Building Society, since Parliament has refused more of this immense waste, has done great things, but "it might," says the *Quarterly*, "have done still greater, had there been less of fastidiousness in the architectural tastes of the managing Committee." We apprehend that if this sin of art-extravagance had been forsaken on all hands, as well as in the Establishment, it would not be now true in the county of Middlesex, (in which London is,) that "the central seat of civilization, wealth, and power, as well as of government, is actually the very lowest in the provision made for Divine worship *in all the denominations.*"

When the writer, from whom we have given these copious and impressive quotations, comes to consider, in the sequel, what shall be done for 'the nation of London,' with its less than five hundred "church" edifices, and about eight hundred evangelical places of worship, he draws the following conclusions, to which we earnestly invite the attention of all contributors to church-erection funds, local or charitable. They are drawn by an Episcopalian, we presume, who has always worshiped (or perhaps preached,) under Gothic arches. He says:

"No sane man, with facts such as these staring him in the face, would propose the erection of even five hundred *Gothic* churches, no matter how chastely or even severely designed. No Gothic church with which we are acquainted was ever built in modern times for less than an average expenditure of £5 per sitting; and if to this be added the expense incurred by the purchase of a site, the total charge seldom falls short of £7, or it may be £8, ($35 or $40,) a sitting. But apart from considerations of expense, there is something in the aspect of handsome churches which seems, in the present state of public feeling, to repel the poor. They rarely enter such places, *whether free seats be offered or not*, except in very small numbers, and after a good deal of previous training in rooms of far more humble appearance. Stately spires and pointed window frames without, elegant shafts with arches and corbels within, frighten away the classes whom we are desirous of bringing under the influence of religious training. This is a fact which seems to be established by the nature of the congregations which assemble night after night in Westminster Abbey. You find there, besides the aristocracy of the land, many tradespeople, with a few mechanics and their families, but of the poorest class of all there is scarcely a sprinkling; whereas the experiments tried in the theaters seem to prove that *these classes are not afraid of hearing God's Word read and preached because it is God's Word, but* BECAUSE THEY ARE UNWILLING TO BE SEEN IN PLACES WHICH THEY REGARD AS INTENDED NOT FOR OUTCASTS LIKE THEMSELVES, BUT FOR 'RESPECTABLE' PEOPLE."

The plan suggested for meeting the exigency in London, is, to suspend the building of *churches* altogether, save where the paying classes can build them for their own occupancy, and erect school-rooms, un-churchlike externally, and without "one shilling" expended in "needless ornament," each in the center of a population of 2,000 or 3,000 souls, to be used for schools by day, for concerts and lec-

tures by night, and as places of worship on Sundays. The cost will be £2 ($10,) a sitting, or a total, including site, of $7,000 to 7,500. A thousand such edifices are needed at once. What capacity is contemplated we are not told. But many must needs hold 2,000 persons.

In our own land this is not what we need, but churches. Most of them cheaper, too, than these church-schools. Most of our plain churches, in town and country, of every denomination, were built for a smaller sum. Our American school system, moreover, takes away the need of building for school and other purposes, as well as for worship. Nor is the demand less pressing in our land for a vast immediate increase of church accommodations of the plain and spacious sort, nor the responsibility of furnishing them,—after some feasible and comprehensive plan, which shall conscientiously undertake to provide for the masses,—less solemn. Our first duty, as American Christians, is missionary, not architectural; to evangelize, not to adorn. We, too,—at least in the cities,—" must put in abeyance our fastidiousness as to rendering God's house worthy in all respects of the purposes to which it is dedicated. The highest purpose for which the house of God exists is to win souls to Christ, and the edifice which best achieves this purpose must in his sight be the most becoming." We must not build in such style that the cost of ornamentation exceeds the cost of building proper.[1] " Ornament is by no means the primary consideration [even] with the architect. The first great requisite of a building is that it serve its purpose well."[2] We must build larger and plainer, especially in cities, and so bring down the current expenses to the masses.[3]

[1] This is often the case in Gothic churches.

[2] *N. Brit. Rev.*, May, 1861.

[3] Mr. Dexter stated, in dedicating the new Berkeley St. Church, Boston, that there were dozens of pews in it, in which the tax upon *a whole family* for attendance upon public worship, would not be over $5 a *year*, and that there were some pews in it on which the yearly tax for a family of five, would be only $1. 25, or 25 cts. each!"—*Congregalist*, Apr. 12, 1861.

As an example of our great cities, take New York. It is our American London. It is going the way that London has gone. Its population is nearly a million. We have before us, as we write, four different estimates of the proportion of its church accommodations to its population. They substantially agree. Out of this million, (its transient denizens ought to be reckoned in,) only between one and two fifths are provided for,—not one fifth with *evangelical* church privileges,—and more than three fifths are unprovided, nearly 700,000 souls! Were 400 churches, seating 1,500 each, commenced to-day, the great metropolis would soon outgrow them. There is a quarter of a million who habitually absent themselves; there are one or two hundred thousand who *never* enter any church. " In a single ward are more people who do not attend church, than all the inhabitants of the Sandwich Islands." In the 11th Ward there is a population of 50,000. Its eight evangelical churches will accommodate 6,000, leaving 44,000 who might attend, unprovided for. These " are not to any considerable extent, the rich. The rich do, indeed, often desecrate the Sabbath; but their number is very small compared with the vast masses of the poor." Both the number of non-attendants, and the lack of sittings in proportion to the aggregate of inhabitants, are increasing in New York. In 1840 there was one church to every 1,800 persons. In 1850, one to every 2,000. In 1860, one to every 3,000. How fast our great city is following London is here to be seen! In 1850, furthermore, the average capacity of each church was 1,024. At present it is 1,000.[4] Ten years ago " one half the people could be seated in

[4] The average capacity of the London churches, chapels " rooms," &c. &c. is 639. That of the Episc. churches, 892; non-Episc., 456. Of these last the Cong. chapels average 420, Meth. 380, Roman Cath. 1,000. A few years since the general average was 800, that of the Episc. churches, 1,000. London, however, has a few structures of immense capacity,—St. Paul's, for example, 25,600. That, however, is but about two thirds the capacity of Milan Cathedral, and half that of St. Peter's, Rome.

church on Sunday; at present but one third." How has this come to pass? The number of Christian sanctuaries has increased. Forty new ones have been erected in these ten years. But, as with London, the growth of population has been far greater. It has amounted to 300,000 souls; that is, 7,500 for every new church edifice! The new ones, also, are far finer than the old. And many of the old have been rebuilt more sumptuously and elegantly. This is one reason why no more have been erected. Large districts, in all great cities are unblessed with the courts of the Lord's house because the people cannot build fine enough. It is also a cause of non-attendance. "It costs twice as much to go to church now," says the *Springfield Republican*, "as it did ten or fifteen years ago.[1] Many of the religious societies have incurred large debts in that time to amplify and ornament their church edifices, and the current expenses of the Sabbath services have been much augmented." Thus it happens that while capacious sanctuaries have been built in New York, the relative attendance and relative capacity of the churches have diminished, and the Christians who worship in them, like the Christians of London, "have the heathen at their own doors" in larger numbers every year. The heathenizing process will go on with increasing rapidity, until, instead of the churches growing—in the average—smaller, and more finical, and more unsuited to the evangelization of the masses, this whole present unthinking, unconscientious tendency shall be reversed, and they shall begin to be both larger and plainer.

We dare to say that there is not a great and growing city in the land which would not furnish further confirmation of the positions maintained in these pages on this subject, and now illustrated so strikingly by the transatlantic facts cited above. And it will be more and more so; for the tendencies of population here, as abroad, are to concentration in cities. In the West, this tendency will hereafter be most marked. It is vastly increased by the great lines of railroad. Nowhere do railroads so affect the size of towns, and the character of their inhabitants. We venture the opinion that no part of the world shows such a "congestion to the metropolis" as the region tributary to Chicago is to show. Other than mere commercial centers—when the era of Western manufactures shall fairly set in—other cities where railroads concenter and branch, will exhibit the same results. But the rural districts of our country furnish similar confirmations. Rural Connecticut—if we are to believe the Home Evangelization Committee of the General Association, and the *New Englander*,[2]—where the fathers once aimed, as the founders of New England did everywhere, to provide room within consecrated walls for the whole people—not the living generation only, but the people of the future—is falling steadily behind. In its most Puritan community—Litchfield—the non-attendants on public worship are 23 per cent. of the population. "The County contains no city." "The worst towns are agricultural." The best parish in the State has ample accommodations at present, and only 5 per cent. non attendants; but the worst parish has sittings for only 61 out of one hundred of the people, and 60 per cent. non attendants. In general, "secluded school districts, with no foreigners,[3] are the worst." Yet Connecticut has

[1] The older and wealthier portions of the West are beginning to illustrate this statement, and denominations which begun generously, on a cheap scale of cost, may be cited. The *Western Christian Advocate* says, that "the highest assessment of pews in the new Trinity Methodist Episcopal Church in Cincinnati is $600."—This increase of cost opposes us at every step. A brother, soliciting aid for one of our most important institutions, was recently met with the following response from a layman: "Why, sir, it costs me $5.00 every time I enter our church,"—(pointing to his place of worship.)

[2] "The Home Heathen, and How to reach them."—*New Englander* for November, 1860.

[3] In Newtown, Fairfield Co., the non-attendants are 42 per cent. and little foreign element in the town. "Not a family" of foreigners, says the careful and industrious pastor—who is also the accurate Statistical Secretary of the General Association—

a larger ratio of Church accommodation than any other State in the Union. Ohio, her foster daughter, and the fourth on the scale, has 10 per cent. less. Some of the new Western States have 30, 40, and even 50 per cent. less. Large districts approach the condition of rural England, where the non-attendance is said to reach 90 per cent. of the whole.[1] Is it not plainly the work of this generation of American Christians to build churches for the masses, many and plain, and, in the great centers, far more spacious than the gaudily and wastefully adorned structures lately built and now building?

The commonest argument against this, and the most specious, unsound, and mischievous plea, as it seems to us, for extravagance in church architecture, is, "we are dependent upon men of means to build at all as we need; it is necessary, therefore, to draw in the rich, and if we do not build richly, we shall not get them." This is the great plea in cities.

Our first answer to this plea is, that it is *unchristian*. If we must make our election, as this implies, between building for the rich and for the non-rich, the latter being the great majority, and it being perfectly well known that if we build for the former we cannot have the latter, or even have room for them—multitudinous as they are—that Gospel which "the poor" are to "have preached to them," forbids us to build for the rich. Taken man for man, the souls of the one class are as precious as those of the other class. The souls of *a number* of poor men are *more* precious than that of one rich man; a fact, apparently, often forgotten! It must be shown, then, not only that in some cases the conversion of the one, results in more gain to the cause of Christ than that of the many, but that this is *the rule*, before Christianity will allow such an election. For it can be very easily shown that in *some* cases the conversion of one poor man is more fruitful in good than that of many rich. The history of Gospel progress even emphasizes significantly the Scriptural allegation—"God hath chosen the poor of this world rich in faith." As to the personal influence of the converted child of fortune above his humbler brother, it is to be said that the fact that one has money, irrespective of its use, imparts no spiritual gift or fruitfulness. "Everything influences after its kind." As Church decoration has no religious influence, so the personal consequence and sway which wealth imparts are, in themselves and in their efficiency, purely secular. And as to the use of money in religion, we are to credit and esteem it with large qualifications suggested by the case of the widow's two mites, and our Saviour's comments thereupon. We need not pause here to show how deceptive, worldly and selfish are some secret but real considerations which induce churches to build so as to attract the opulent. We insist only upon the rule, viz., it is unchristian to build for the few wealthy, to the neglect and exclusion of the many not wealthy. And let the rule be ever so well established, there will be danger enough still that every city congregation will be tempted to consider its own case an exception.

Our second answer to this plea is that it is *untrue*. Many church enterprises succumb for want of means, many are postponed. Yet it may be boldly questioned whether a Christian Church *ever*

known to be entire non-attendants. Four manufacturing towns, where foreigners most do congregate, give 16 5 per cent. non-attendance, while ten country parishes, including two in Litchfield (town) and Colebrook, Kent, Harwinton, &c., give 31.6 per cent., nearly twice as large a ratio. The general conclusion drawn by the *New Englander*, we ask attention to, viz., "*In our oldest and best States, not less than one fourth of the families live in acknowledged neglect of public worship.*"

The State of Maine has comparatively little foreign population. A Committee of the General Conference on Home Evangelization, reported, in 1854, a population of 127,698 in fifty-three towns, &c., and an average attendance of 26,583. On the largest calculation "more than two-thirds of the whole population are unreached by the means of grace."—*Minutes*, p. 36.

[1] The statement was made by a country clergyman at a meeting at Manchester, in 1859, of the "Society for Promoting the Restoration of the Churches to the People."

failed (in a locality where it was really needed) on this account, if it had four other needful things, viz., piety, union, energy and self-denial. The rich are not "necessary" to Christianity.[1] When it conquered the world, of these there were "called," "not many." It did not lean upon those who were called. No Wesley showed his Christian insight in discouraging such architecture [2] as would "*make* rich men necessary" to the connection he founded. And it may also be questioned whether it is necessary to build for the prosperous classes in order to get them. We know their clique tendencies. One needs but eyesight to see them. But these classes are as impatient of burdens as other men. For every *parvenu* who affects a church for "our set," not "too large," finical, garish or gloomy with architectural pomp, where superb and costly dress alone is in keeping, and where those only shall attend who pay heavily—a dozen can be found in the same condition in life, who have no idea of paying anywhere in proportion to their means. Moreover, prosperous people are not insensible to great popular movements and gatherings. Build, in cities, large enough so that the masses can meet, and though you thereby reduce the cost of sittings largely, *that* will not keep away those who are able to pay more than the masses can. Nor will plainness of style repel them if the popular church edifice is of impressive size. It is lack of dimensions that tempts to the overloading many a "gingerbread" structure with decoration, while many a little village sanctuary, built in pure style, but very plain, would, if enlarged four or six times, become a beautiful and impressive edifice.[3] Yet again, it is but a small proportion of men successful in the

[1] Architectural traps to catch them, therefore, are unnecessary. And the argument in their behalf is an unnecessary one. We have maintained (*Cong. Quar.* Oct. 1859) that "the masses will build churches for the masses." They must do it, of course, by contributions of mites rather than by gifts of thousands, for the masses are the poor; but the mites of the many will equal the thousands of the few, if enough of them are only collected together. We should have treated this point separately, if we could have obtained the illustrative facts. The best field in which to gather them is the least accessible, the Roman Catholic Church. In the West especially *this* church gleans the largest resources for church building from the poorest,—as well as, and because it is,—the largest popular constituency. Our Protestant evangelism has the same need which our government had recently, of making the people feel that it is for them. In both cases, when this impression is made, the resources of the people flow abundantly. Evangelism *may* so draw out the popular heart—even where accumulation has been limited—as to make Exodus 36: 5 again come true. But where the masses so feel that the gospel is for the masses an absolute necessity, as to make this old scripture true again, the gifts of the rich will not be altogether wanting.

[2] And Wesleyanism carried the masses, from the lower stratum upwards, in goodly proportion, as long as it adhered to the 'Discipline,' Part 2, Sec. 2; only it never fairly tested the attractiveness of plain, roomy sanctuaries, *in good taste*, large numbers of its great chapels being plain *and ugly*.

[3] That architecture which is good enough for the first 500 worshipers, is good enough for the second 500, and the third, and the fourth,—however devoid of what is commonly called ornament. *And so of the preaching.* The same matter is often eloquent or edifying when addressed to 2,000 people, which was hardly pronounced so when heard by one-fourth or one-sixth that number. The feeding of the people with the word ought to be as good as it can be, indeed, be the house large or small, ornate or plain. And if it is, let the house be of the largest capacity—securing the maximum of convenience at the minimum of expense—and, if Christians do their duty, it can be filled, and will be. It is for no generation, therefore, to dwarf its worshiping assemblies, because the average preaching of the day is not better than it is. Methodism never filled its great chapels by preaching. *The people* should govern in this matter, building not for preachers, but *for the people.* Then would the anomaly cease of petty, inadequate space in 99 sanctuaries out of 100, with here and there an overgrown auditorium, in huge disproportion, erected for some extraordinary or "sensation" preacher.

Let it be said here, once for all, that "ornament" is used in this article in its popular sense, yet without denying the truth contained in the following quotations. "In the purest architecture, whatever is useful becomes necessarily and without effort ornamental, and nothing is ornamental that is not also useful. The separation of the two has always been a symptom of decline in the art." "We must build on the same principle with the old architects, not by slavishly copying forms which have no relation to the present age and habits of thought; nor, on the other hand, by re ecting expedients which experience, science, and an instinctive sense of beauty taught the mediæval builders; but by adopting their free, practical, comprehensive spirit, never sacrificing utility to any imaginary notion of beauty." No need of ornament for mere ornament's sake.—[See *N. Brit. Rev.* for May,—"Chr. Architecture of Europe."

world who desire to be dissociated in religion from those by whom they succeed. As religion grows pure and powerful, too, the proportion lessens. Rich men do not, as a rule, make their money from the rich, but from the producing classes, who, in point of worldly prosperity, are next below them. They are with these all the week, they are dependent upon them, and they do not lose the feeling of this entirely on the Sabbath. Build then, in plain, pure taste for the masses—*by whom we do not mean the 'lower ten thousand,' any more than the 'upper ten,'—but the* MIDDLE HUNDRED THOUSAND—and, while you will not drive off the 'lower ten,' as you would if you built dashingly or daintily for the 'upper ten,' you may rely upon the social bond and popular feeling and habit to draw also upon the 'upper ten.' Follow the military strategy which taught Europe not to play with the wings of an army, but to break the middle of the line, and *so* carry both wings. Plymouth Church, Brooklyn, will furnish every Sabbath among the masses congregated, more wealthy men than scores of smaller and more 'select' edifices, built exclusively for the wealthy, as well as more poor men than scores of churches built specially for the poor.

Our third answer to this plea, is, that it is *un-Congregational.* And here our present observations, as addressed to Congregationalists, culminate. Doubtless, Church ambition or coveting in respect to the support of the moneyed classes, has, like Romanism, "its foundation in human nature." Doubtless the "teaching brother" in a Congregational brotherhood, is as open to the temptation to desire a 'splendid' church edifice and a 'wealthy' congregation, as other Christian ministers. A system may be ever so broad and noble, and the men who affect it, weak—in spots—like other men. The plea to which we are replying, appeals to a very weak spot in human nature. But it runs counter to the whole genius and tendency of our Puritan system. The minister or the Church that yields to this appeal, forgets or ignores that genius and tendency, consents to be shorn of what is truly Congregational strength, and is overmastered by the spirit and led by the appropriate policy of some other system.[1] There are denominations—they need not be named to be identified—which court and claim the moneyed and fashionable classes. They choose sites, they select plans, they paint, they upholster for them. It is argued, on this side and on that, indeed, that certain sects are peculiarly fitted to reach certain classes, not only of mind, but also of social condition. Congregationalism, on the other hand, is not, never was, adapted to any peculiar class. Or, if to any, obviously, by its faith, its polity, and its history, to the great middle class, which in this country, even more than in Great Britain, forms the vast majority, and which, in the Democratic Future, when Christian light and love shall have more fully leavened Society, we have no doubt will bear a still larger proportion to the whole. When—as the "standing order"—Congregationalism held all New England, it was through this class—the producing or industrial and commercial orders, together with the professions—composing together the middle hundred thousand. Until Episcopacy and Unitarianism appealed to an 'upper-ten,' and the Baptists and Methodists—then opposed to education, &c.—appealed to a 'lower-ten,' it was still so. Then, on both sides, new patterns of architecture came in, richer, and poorer. The history of the growth of sects, other than Congregational, in the Puritan States, was thus written in the style of church buildings.[2]

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1 We have never been entirely satisfied of the Congregationalism of the Albany Convention Book of Plans. Simple, spacious, inexpensive churches do not abound therein. What style the genius and wants and popular growth of Congregationalism require, was hardly the formative idea of the Book. We need another. After a few more practical Puritan experiments, we shall have one.

2 "The history of architecture, rightly understood, is the history of the human mind. Every country possessed of any architecture at all, has stamped it

And our faith holds there still the great middle class, for whom, we argue, it is its first duty everywhere to build. Its strength is in this, everywhere, and always. Aiming its evangelizing energies toward this, and branching from the center of the line both ways, into either wing, it proposes, under Christ, the greatest good of the greatest number. So we read its history abroad. "If Independency," says Orme, in his Life of John Owen,[1] "was first embraced by the higher classes of society, it has never been the religion of the lower class only. The great body of its supporters have all along been found in the middling, or mercantile and commercial classes of the population." "Contrary to the progress of other sects," says Laing, in his History of Scotland,[2] "the Independent system was first addressed, and apparently recommended by its tolerating principles, to the higher orders of social life. It was in the progressive state of the sect, when in danger from the persecuting spirit of the Presbyterians, that it descended to the lower classes of the community, where other sectaries begin their career." The statements made by the *London Quarterly*, respecting all non-Episcopal bodies in Great Britain, are emphatically true of that body which is second in numbers, but not in standing and worth, the Independents.[3] "We have Non-conformist meeting-houses in abundance," says the *Quarterly*, "wherever small shopkeepers and substantial tradesmen reside."[4] If it needs to-day to be said that it is the mission of Christianity to build temples for praise and prayer, and doctrine, for the body of the people, it needs not less to be said that it is the special mission of Congregational or democratic Christianity. For the great middle class is the American Democracy. It is the outgrowth of Puritan ideas. If Puritanism, then, should take peculiar and conscientious care not to repel any, it ought to be the not rich, rather than the rich. To reverse this Christian policy, is a mistake in any body of followers of Christ; a huge mistake in Congregationalists. It may seem for the time, and in a limited sphere, to secure strength at the sacrifice of numbers; but in the long run, and at large, it sacrifices both. We expect to see a great advance in our evangelizing work only when pride and rivalry and architectural luxury give place to the love of the masses, and to a passion for preaching the Gospel and recommending the public worship of the Most High to the largest possible numbers of the sinful and the perishing. In this great (and we believe coming) reform, Congregationalism is under express obligation to lead the way, and possesses rare advantages for doing so. It is nothing if not genuinely democratic in everything. It can make the class and clique churches, in the most emphatic sense, unpopular. If thus true to itself and to evangelism, it will bind the heart of the people anew to itself, as of yore. Especially can it, ought it to do this, in the West. For Democracy, in the sense here indicated, is in that quarter less qualified and more supreme. The distinctions between upper, middle, and lower, will there earlier and more completely disappear. The center will rapidly absorb the wings. And it belongs to the evangelism of Pilgrim birth; rising above the social ambition and secular aristocracy to which it is natural for

with the impress of its manners, morals, religion, opinions, and the modes of thought in the several changes which these have undergone from age to age." "The architecture of a country is the reflection of its history."—*Art. on Ch. Arch., Europe*, quoted above, *N. B. Rev.*

[1] Page 75, Note.

[2] Vol. I., p. 275.

[3] "The (English) Congregationalists, as a body, are the most influential and worthy of all the branches of the non-conforming body, and, in all public movements, they ought to stand next to the Established Church."—*Eng. Corr. Chr. Intelligencer*, N. Y.

[4] "Commercial Road, Stepney, for example, can boast of three. New North Road, Westbourne Grove, Kensington, the King's Road, are all sufficiently furnished; but we look in vain for meeting-houses in the East of London, except under very peculiar circumstances, and they are of rare occurrence in the slums of Westminster and St. Giles's."

sectism to fall a prey; rising above the passion for local display and worldly accessories, to the pure truth and worship of God; rising above mere types of religious development, to the grand idea of a religion for the whole people, to fill that wide domain of its freshest and most signal triumphs with plain and spacious CHURCHES FOR THE MASSES.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from vol. iii. p. 331.)

MIDDLEBURY is a manufacturing village, at the angles of Springfield, Coventry, Portage and Tallmadge. Population in 1860, 711; principally from New England and New York, with a few of Scotch descent.

A Presbyterian Church was formed Dec. 15, 1831, by Rev. Messrs. Benson C. Baldwin and John Hughes, in connection with Portage Presbytery. This Church continued to enjoy a good degree of prosperity till questions concerning the principles of Church polity came to be discussed, at the same time with the subject of slavery, and the relation sustained thereto by members of the Presbyterian Church; they being in communion with the slaveholders through the General Assembly. Therefore, after much discussion, the Church, by a large majority, (27 to 11) voted to withdraw from Presbytery. The case was presented to Presbytery, and that portion opposed to withdrawal presented their views and asked advice. Whereupon the Presbytery appointed a Committee to counsel the Church, if necessary, during the recess of Presbytery. The majority insisting on the vote to withdraw, the minority called the Committee and submitted to them two questions. First, whether the minority adhering to Presbytery would be recognized as the Presbyterian Church of Middlebury? Second, to whom will the meeting-house and other property of the Society belong?

The Committee advised that the Church was part of the Presbytery; and, so long as they adhered, the Presbytery could not do otherwise than recognize them as the Presbyterian Church; and further, that the Church could not withdraw from Presbytery, its continued connection being essential to its existence, as a Presbyterian Church; and though in case of withdrawal, it might retain the name, it would be a misnomer, and in fact a Congregational Church.[1] The Committee refrained from giving advice as to what was best to be done, and also from expressing an opinion as to the right of property.

A portion of the majority then withdrew, and, on the 5th of December, 1845, organized the Congregational Church; with the aid of Rev. Henry Bates, of Franklin, eighteen persons united in the organization; three others joined on the 30th of December. The pastor, Rev. James Shaw, was dismissed on account of ill health, on the 24th of September, 1845.

On the 3d of February, 1846, the Congregational Church voted that all those members of the Presbyterian Church who had voted for, or approved the action of the majority, or were in favor of withdrawing from Presbytery, might be received by a vote of the Church, upon their application. The proceeding was irregular, but a fraternal correspondence was initiated by the Presbyterian Church, and the departing members were released by vote, dated March 22, 1849.

[1] The decision in case of a Congregational Church is the same; the adhering minority is recognized as the Church, showing that the fundamental principle of Congregationalism is abandoned upon entering Presbytery.

The Rev. Lucius Smith commenced his labors, as pastor, Jan. 18, 1846, and continued to August, 1851, when he was, at his own request, dismissed by vote of the Church. Rev. Henry Bates was called Aug. 18, 1851, and closed his labors July 9, 1854. The Church erected a meeting-house, which was dedicated Mar. 16, 1848.

After the separation, the Presbyterian Church continued its ordinances, by aid of the A. H. M. S., till 1844–5. The Congregational Church was aided by the Am. Missionary Association, during 1851–52.

Efforts were made, from time to time, to unite the two churches. The first effort is noticed under date of April 28, 1850. At that time, a Committee was appointed by each Church to form a plan of union. Each Committee prepared such a plan. That of the Presbyterian Committee was substantially the Plan of Union entered into by the General Assembly, and the Connecticut Association. The Congregational Committee presented a plan, in accordance with which judicial business was to be transacted by a standing committee; an appeal was to be allowed from its decisions to the Church, and from it to a Council, or to the Presbytery acting as a Council. The Congregational Committee also stated that no union could be effected which did not include a separation from Presbytery; so the matter was abandoned.

On the 10th of May, 1854, another effort for union was initiated by the Presbyterian Church. They proposed to adopt the doctrinal basis of the Ohio State Conference, and to call a minister from New England. This received the unanimous approval of the Congregational Church; the proposed basis was adopted. The union was entered upon June 15, 1854; the names enrolled, and a committee of one from each part, was appointed to procure a pastor. The former deacons resigned, and new ones were appointed, and the Lord's Supper celebrated. Several candidates were heard; but some misunderstanding arose from outside talk; suspicions were awakened, and the one part withdrew, with the assent of the other. Their hearts were not united, and there was no mutual confidence. On the 21st of September, 1855, the Rev. L. B. Lane, a returned missionary from Siam, commenced preaching to the Congregational Church, and continued to the 5th of April, 1859. Immediately upon his departure, the Rev. William Dempsey, who had, for a time, suspended preaching on account of ill health, being on a visit in the place, was invited on the same week to preach for both churches. The Congregational Church having first invited him, had precedence. He continued to preach for them, and the members of the Presbyterian congregation slowly came in and gathered around him. Mr. Dempsey commenced preaching on the 13th of April, 1857, and continues to this time. On the 16th of May, 1859, the churches met, by previous arrangement, and after a sermon by Rev. Carlos Smith, organized the Union Church. It is essentially Congregational in its principles. It continues united, and mutual confidence and courage are slowly increasing. Frequent, though not large additions, have been made; 22 united in the formation of the Church; 23 have since been added; present number, (1860.) 45. Number reported in 1846, when the controversy began, 181.

Thus this controversy of fifteen years is closed; infidelity has increased, many of the youth have been prejudiced against religion, and Christian nurture neglected. Now the same people worship in the same house, with the same forms as fifteen years ago, and hear the same doctrines. Then there were 181 Church members; now 45.

The history throws some light on the superior efficiency of Presbyterianism in cases of difficulty. The Church, though it provides for the calling of councils, retains its isolated position. It is curious to observe that when those churches which have been sundered by an attempt to withdraw from Presbytery, reunite, they swing to the opposite extreme of Independency.

PURITANS AND PRESBYTERIANS:

A CHAPTER OF AMERICAN CHURCH HISTORY.

Two religious systems predominated in the original settlement of the country, which, though long thought to be one, are every day demonstrating a not unimportant diversity—the Puritan and the Presbyterian. The latter originated among the evangelical churches of the Continent, and was a vast improvement upon the hierarchical system which it so extensively supplanted; the former, in old mother England, and was born of pious hearts, who gave themselves in such simplicity to the study of the Word of God, that there was poured upon them a baptism of the Holy Ghost, which reproduced among them at once the spirit and the forms of the early Apostolic church-organization. A leading maxim of one of these systems was, "the parity of the clergy," while the very presence of the Master himself breathed in the fundamental principle of the other—the *equality of the brotherhood;* for "all ye are brethren," and there is no one that hath dominion, but he that is greatest is as he that doth serve. The Presbyterian system created an organization which perpetuates ecclesiastical dominion, though without permitting it to center in a single will; and notwithstanding its representative forms, was still an organic system of unity by authority. The Puritan, was Christ's great and last command, "love one another," working in the form of a polity, and constituting a society which was *organically a brotherhood*, by virtue of the adoption of this law, as its fundamental principle of organization. All the details of the Puritan church-order are logical developments from this principle, and are in harmony with the precepts of the New Testament and with Apostolic example. It is a system of unity by love—with a careful exclusion of authority—for Christian communion and work. The Puritans, however, and many of the Presbyterians, by whom these Western wildernesses were first settled, had been schooled, in adversity, to know the difference between essentials and non-essentials. The two were agreed in their abhorrence of the Papacy, in their opposition to the Elizabethan hierarchy, robes and ritual, in their adoption of a Calvinistic creed and a Puritan strictness of life—above all, in their experience of persecution for the Gospel's sake, and their earnest desire to carry its glad tidings to every human soul. They felt themselves to be essentially one. American Presbyterianism had not yet enjoyed enough of leisure to create a special attachment to the details of the system, as such; and nothing had occurred to render the Puritan at all suspicious of his neighbor's occult tendencies. Some of the Puritans were themselves Presbyterians; many of the Presbyterians were Puritans, and generally no very great stress was laid, by either party, upon their differences. The sons of New England who went to churches beyond her borders, as pastors and evangelists, readily harmonized with the polity which there met them. Even the Congregational churches formed in the Middle States by New England emigrants, gradually fell into line with their neighbors; and have long since ceased to remember, it may be, that they were ever anything else than Presbyterian. From as early as 1642, when, in response to an earnest entreaty from "the upper and newly settled parts of Virginia," two pastors and two "teachers" were sent forth to supply their destitution, till within a few years (or for just about two centuries,) this spirit prevailed among the Puritan churches; and had doubtless continued to the present time,

but for influences from without. The strong infusion of the Puritan element into the early Presbyterianism of the country, for a long time continued greatly to modify its whole tone and character.

But though for so many years there was no consciousness of diversity, on either side, the secret difference worked. It is the inevitable vice of a rigid church-order, of human invention, ordaining details of doctrine and discipline, and aiming to bolster up the truth by force of authority, that it exaggerates unessentials into an undue importance, and creates an affection and enthusiasm in behalf of modes of exposition, formulas of statement, methods of procedure, matters of mere philosophy, tradition or dogmatism, such as is due only to the vital and fundamental principles of spiritual religion; and this enthusiasm is apt to be all the more hot and obstinate, when it fastens its hold on trifles, or errors. The only ecclesiastical system which is altogether safe, is one whose fundamental principle is identical with that of religion itself, and whose details are merely the direct methods of the application of the Gospel law of love to an association for religious ends. And therefore it is an inseparable virtue of the Puritan church-order—whenever it is consistently carried out—that it exaggerates no particulars into undue consequence, but is continually turning attention to the vital facts, and to the principles that are fundamental.

The theological and practical tendencies of the two systems which came together in the old Synod of Philadelphia, were unlike. The New England, with a portion of the Irish element in that body, was warm with the spirit of revivals, and indisposed to stickle for unessentials in doctrine, or in polity. On the other hand, the Scotch brethren, with a large share also of those from Ireland, were hostile to the revivals of that day, and demanded a strict subscription to the words of the standards, both the Confession and the Book of Discipline. By an act of excision, in a moment when the "Old Side" had a temporary majority—and which, in all its main particulars, bears a strange likeness to that of 1837—the Church was rent in twain. The schism of 1741 reached its hight, when, in 1745, the Presbytery of New York, having failed in all attempts at a reconciliation, joined the ejected Presbytery of New Brunswick, and on the 19th of September, of that year, formed the *Synod of New York.*

For seventeen years, (reckoning from the beginning of the schism, in 1741,) the two Synods remained separate, notwithstanding frequent and earnest efforts at a reunion. In 1758, however, the New Side having trebled the number of its ministers, while the Old had but just maintained the number with which each began, a reunion was brought about, upon terms wholly satisfactory to the liberal, New England element — represented in the New York Synod. No distinct consciousness of opposition between the two systems of polity, as polity, had yet arisen among either Congregationalists or Presbyterians; and, for the space of two generations, not a breath disturbed their perfect harmony.

As the eighteenth century was drawing to a close, in the midst of political overturnings, while the nations were agitated with fears and expectations, the Spirit of God, working within the souls of good men connected with Congregational, Calvinistic Methodist, Presbyterian, Scotch Secession, and Episcopalian Churches, in England, inspired them to join in one great movement for extending the Divine kingdom upon earth. It was on the 22d day of September, 1795, that THE LONDON MISSIONARY SOCIETY was formed, amid the prayers and tearful thanksgivings of large congregations of Christian people, who then, "for the first time forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ." The in-

fluence of this noble example was powerful not in England alone, but also in this country; and a few years later, Societies modeled after the one in their mother country, were created here. But previous to the formation of these institutions, those had been established which were as truly national in spirit and in aim.

The "Missionary Societies" of Massachusetts and Connecticut by no means thought their sphere confined to the limits of their respective States, but sent Gospel laborers to the farthest settlements of the West. The Massachusetts Missionary Society, in the beginning, defined its object to be, "to diffuse the Gospel among the heathen, as well as other people, in the *remote parts* of our country, where Christ is seldom or never preached." Its plans "had primary reference in the whole to the remote parts of the country." "The foot of civilized man had scarce trod" the western bank of the Genesee River, before the representative of this Society was there to direct him "home to God."[1]

Emigration flowed to the West from all parts of the East, and persons of Puritan and of Presbyterian education found themselves dwelling side by side in the new settlements. To prevent differences and needless delays in the formation of churches, and the loss that must result from a division of the population between two rival denominations, it seemed good to the Congregationalists and Presbyterians of that day to adopt a plan of amicable co-operation; which, while conceding all rights and preserving all distinctions, should yet secure harmony of feeling and action. This measure was recommended by the General Assembly, on the part of the Presbyterian, and by the General Association of Connecticut, (the one of the Congregational bodies most immediately interested in the matter) on the part of the Puritan Churches; and is the famous "PLAN OF UNION," which has been the subject of so much controversy.

Unquestionably, this plan was honestly devised for the promotion of the Redeemer's kingdom, and with no eye to sectarian aggrandisement. It does not appear that the question was so much as raised, by its authors, where the mixed churches should be reckoned, or on whose "Minutes," their names should appear. Rev. Archibald Alexander, D. D., who was a member of the General Assembly, and was also present at the meeting of the General Association of Connecticut, when the Plan was adopted, remarks, that "there was not much discussion about it, and no opposition to it in either body."[2] Whatever may be thought of the wisdom of the scheme as a whole, it must ever remain a monument to the Christian magnaminity of its founders and endorsers. But it was its misfortune to suffer such misconstruction, that it can hardly be said, ever to have gone into operation; — as we shall soon have occasion to show.

Although the aims and endeavors of the leading Societies, formed near the close of the eighteenth century, were so broad, as to forbid us to call them, in the strict sense, local Societies, nevertheless, none of them were properly "national;" since none sought to unite the whole country in contributions to one treasury, for a general work under the direction of one organic administration. The first Society that fulfilled the requirements of this idea was *The American Board of Commissioners for Foreign Missions*, formed in 1810; and which found its prototype in the great and noble *London Missionary Society*, whose origin has already been described. Both these Societies sprang up under the impulse of that broad Christian love which, in its zeal for the Gospel of Christ, forgets all party distinctions — the genuine Puritan, Apostolic, Christlike spirit. The same spirit presided over all the early organizations made in this country for the prosecution of Home, as well as Foreign Missions. To a brief narrative of these efforts, culminating in the formation of *The American Home Mission-*

[1] See Thirty-First Ann. Rep. Mass. H. M. Soc.

[2] Presb. Quar. Rev., Dec., 1854, p. 482.

ary Society, the reader's attention is now invited.

Since the beginning, New England had been full of Missionary zeal. This had shown itself, first in efforts for the conversion of the Indians; Secondly, in the case of feeble churches on the frontiers of her own colonies; Thirdly, in the sending of missionaries to Virginia and the Middle States; Fourthly, in the organization of Home Missionary Societies, operating within her own borders, in New York, and in the further West and South; Fifthly, in missions to the heathen in remote parts of the world, through the American Board; Sixthly, in the formation of the American Tract Society (in 1814, at Boston) and other benevolent institutions; and last of all, came this movement for a National Domestic Missionary Society. Three quarters of a century had elapsed, after the landing of the Pilgrims, before anything answering to our idea of Home Missions was needed. Such provision as had then become necessary was promptly made. In the year 1787 was formed, in Massachusetts, the first incorporated Missionary Society within the United States, under the name of, *The Society for Propagating the Gospel among the Indians and others, in North America. The Berkshire and Columbia Missionary Society*, was organized in Western Massachusetts, in 1798; *The Massachusetts Missionary Society*, in 1799; *The Hampshire Missionary Society*, at Northampton, in 1802; *The Massachusetts Society for Promoting Christian Knowledge*, in 1803; *The Domestic Missionary Society of Massachusetts Proper*, in 1818, which, merged in The Massachusetts Missionary Society, became, in 1827, *The Massachusetts Home Missionary Society*, — auxiliary to The American Home Missionary Society. *The Connecticut Missionary Society*, was formally instituted in 1798 — having had a substantial existence since 1792; *The New Hampshire Missionary Society*, was formed in 1801; *The Rhode Island Home Missionary Society*, in 1803; *The Maine Missionary Society*, in 1807; and *The Vermont Domestic Missionary Society*, in 1818. The "Standing Committee of Missions" was appointed by the Presbyterian General Assembly, in 1802—the style of which was changed, in 1816 for, *The Board of Missions*. In March, of the same year, *The Young Men's Missionary Society of New York*, was formed in the city of that name, for the prosecution of a Home Missionary work. On the 10th of May, 1822, *The United Domestic Missionary Society*, was formed, by delegates from nine[1] local Societies, centered in various parts of the State, and one Presbytery.

Several of these Societies attained very considerable efficiency, and sent missionaries to remote frontiers. The expenditures of the "United Domestic Missionary Society," during its first year, amounted to $4,891.40—sustaining thirty-seven missionaries, one of whom labored in New Jersey, one in Missouri, and the remainder within the limits of New York. During the same year, "The Connecticut Missionary Society" expended $6,703, and sustained thirty-nine missionaries dispersed through eight different States, viz.: Connecticut, New York, Pennsylvania, Ohio, Kentucky, Indiana, Illinois and Missouri. With vastly greater resources, however, the New York Society soon outstripped her elder sister, of New England, and under the guidance of Rev. MATTHIAS BRUEN—who entered upon the office of Corresponding Secretary in May, 1824—rose to a position of great usefulness.

Rev. Mr. Bruen had then but recently returned from a residence in Europe, where he had lived in intimate communion with the large hearted men who were managing the "London Missionary Society." He had entered into their plans, with enthusiasm, and had come home burning with missionary zeal. In October,

[1] Counting the three divisions of "The Youth's Missionary Society of the Western District," as three Socie ies.

1824, when making an appeal for funds, he expressed the hope that the Society of which he was Secretary might become a "great National Institution for Domestic Missions;" observing, "If the time has not come when the distinctions which separate Presbyterians of various names can be merged in one great community, the organization of some Board like ours is needed to produce the great result." Mr. Bruen appears to have taken no steps toward this end, aside from a very energetic administration of the work already in his hands; recognizing, apparently, no method in which the desired union of denominations could be secured, but cherishing a pious trust in Providence, that in some unknown way, this hope would be realized.

Nor was this trust disappointed; at this very time (1824) there were in Andover Theological Seminary several young men whose souls had been stirred by the success of Mills and his companions in the Foreign Missionary work, to united prayer and counsel in regard to the religious wants of their own country. Their private meetings were continued for some time; until, finally, they came to the full resolve to consecrate themselves to this work. Accordingly, on the 8th of January, 1825, two of them, Mr. HIRAM CHAMBERLAIN and Mr. AUGUSTUS POMEROY, after counselling with Rev. EBENEZER PORTER, D. D., Professor in the Seminary, addressed a letter to Rev. Mr. Bruen, — Secretary of the Home Missionary organization which was at that time, doing a more extensive work at the West than any other — "expressing a strong desire to labor in the destitute parts of Missouri, and requesting information." This letter was accompanied with a recommendation from Dr. Porter. The Executive Committee of the New York Society directed Mr. ELEAZER LORD, one of its oldest members, to correspond with Dr. Porter, on the subject. He wrote to Dr. Porter on the 25th of January. Meanwhile, the Andover Students had had further consultations,[1] as narrated by Rev. NATHANIEL BOUTON, D. D., in his "History of the Origin and Organiza-

[1] 'In the latter part of January, 1825, a number of students rode together in a stage-coach from Andover to Newburyport, to attend the funeral of Mrs. Bartlett, wife of WILLIAM BARTLETT, Esq., one of the founders of the Seminary. Mrs. Bartlett deceased suddenly, on Monday, January 24th, and probably the day of the funeral was the 27th. I started in company with Mr. AARON FOSTER, of the senior class, now pastor of the Congregational Church, in East Charlemont, Ms. During the ride, the conversation turned on the subject of Domestic Missions—the need of enlarged operations, adequate to the growth and extent of our country; especially the importance of providing for the *settlement of ministers*, as fast as new communities should be formed at the West. Who began the conversation, or who participated in it, besides Mr. Foster and myself—and, perhaps, Mr. HIRAM CHAMBERLAIN, then also of the Seminary—I do not distinctly remember; but I do know, that as the conversation proceeded between Mr. Foster and myself, the IDEA of a new and *National Society*, as requisite for the great work, flashed on my mind with great force; and that the conversation on that topic became very earnest and animated, occupying most of the time during the ride thither.

'Rev. Mr. CHAMBERLAIN, now of Brownsville, Texas, in a communication to the *New York Times*, of August 14th—dated July 26th, 1860—says, that "while *returning* in the stage together, many missionary plans were proposed and discussed; but no mention was [then] made of a national organization;' but that, "on the evening of the same day," he had an interview alone in a private room of Dr. Porter's house, with Mr. BOUTON, afterward pastor of a church in Concord, N. H., and that "the discussion of missionary plans was *renewed* between us; when Mr. Bouton, holding a key in his hand, and placing it high on the wall, said with great animation and emphasis: "Why not strike a high key at once, and say a National Domestic Missionary Society?" Mr. Chamberlain regards it "as a fixed fact," that the "thought of a National Domestic Missionary Society was thus born in that private room of Dr. Porter's house." Respecting this, I can only say, that I well remember the interview with Mr. Chamberlain on the evening of the funeral, and also the circumstance of striking the key on the wall; but yet the *words*, which he says I uttered, are not so distinctly in my mind now as the THOUGHT, which I am quite sure was first suggested in the stage-ride *to* Newburyport. There the IDEA was conceived. I think, moreover, that the words which Mr. Chamberlain so well remembers as uttered in that private room, were but the condensed expressions of the thoughts previously in my mind during the day.

'The idea thus originated was much discussed in private, and was made the subject of public dissertations before the "Porter Rhetorical Society," and the "Society of Inquiry,"—the latter Society appointing also, a "Permanent Committee on Domestic Missions."'—*Dr. Bouton.*

tion of the American Home Missionary Society," recently published—and the project of a *National Society* had been enthusiastically adopted by them and cordially and energetically endorsed by Dr. Porter.

And here let us pause, to add, that there was probably, at that time, no man in the country better fitted than the venerated Andover Professor, to conduct to a successful conclusion the great and delicate undertaking suggested by these young men. Descended from a stanch and pious ancestry, of the genuine Puritan stock, he was endowed by nature with high qualities of mind and character; for which also his position afforded ample scope. Mr. Lord testifies, that "in the origin" of most of our benevolent Societies, and of kindred institutions, "and in surmounting the early difficulties of some of the most important, his was the master spirit. By the maturity, superiority and energy of his character, by the guilelessness of his spirit, the sweetness of his temper, the amiableness of his manners, and above all, by the stability of his religious principles, the constancy of his affections and the steadiness and warmth of his piety, he inspired confidence, reconciled opinions, stimulated zeal, encouraged hope, and promoted faith, prayer, effort and success." It is evident, in short, that to a superior judgment and forecast, Dr. Porter added a readiness of apprehension, a spirit of enterprise and tenacity of purpose, which, fused, as they were, in a devout and consecrated habit of life, combined to form a character of great practical efficiency. In addition to all this, the subject to which his attention was now called had long been familiar to his thoughts. His journeys to the South, in search of health, had made him personally acquainted with the condition of the more sparsely settled regions of our country, and his own observations, had "awakened in his bosom anxious solicitude respecting the deficiency of *well educated* ministers," a "deficiency attributable, in his view, in part, to the want of adequate means," for their support. As early as the winter of 1816–17, he had felt the importance of devising some way of affording competent support to those who might be willing to enter that field of labor;" and endeavored to secure the formation of Missionary Societies in Savannah and Augusta. When, therefore, the subject which had so long engaged his thoughts and prayers was thus providentially brought before him, and young men trained beneath his own eye were seeking to devote their lives to this work, and asking of him, whether a Society could not be formed able to occupy, with laborers of similar fitness, any field which they might open, he seems to have accepted this as a word from the Lord, commanding his children, that "they go forward." The whole plan assumed a definite form in his mind, from the very first. He intuitively apprehended not only the necessary relations of the proposed National Society with its "Larger Auxiliaries"—as afterwards established—but also the methods by which the plan must be set in operation; recognizing, moreover, the expediency of fixing upon the city of New York as the center for these more extended operations, and initiating the movement with an evident view to that end. So early as the 4th of February, 1825, or only a few days after the subject had been referred to him by the young men, he developed, in the letter to Mr. Eleazer Lord, replying to inquiries respecting the students who were proposing to become missionaries, the outlines of the whole plan which, thenceforward, he set himself so assiduously and successfully to realize. Having commended the system already adopted by the United Domestic Missionary Society, he adds, "What I wish is, to see it become in name and in fact a great *National* institution." He then suggests, that the New York Society invite delegates from similar Societies in other States, to meet in that city, in the month of May, following, to consult respecting such an enlarged organization; and sketches an outline of its constitution and policy.

This letter, with the suggestions it contained, was most favorably received by the Executive Committee of the United Domestic Missionary Society; and resolutions were passed proposing efforts to familiarize the public with the design and enlist the support of leading men in various parts of the country, assenting, also, to the suggestion concerning a Convention of Delegates—the Convention to be held, however, in May, 1826.

It does not appear that the propositions of the Report were carried into effect. This, however, was not necessary. For the original movers of the design, at Andover, made up by their activity for any lack of industry elsewhere. The young men,[1] on their part, had fully elaborated the *idea* of the organization that was needed, and Dr. Porter was exerting himself, with his wonted energy and tact, to make the idea a reality. Six young men sought ordination as missionaries; of whom, one offered himself to the Connecticut Missionary Society, and, (by Dr. Porter's advice,) one to the Charleston, S. C., Missionary Society, and the remainder to the Society at New York. In order to make the New England churches acquainted with the new movement, and to enlist their sympathies in its favor, it was suggested by Dr. Porter, early in July, that the ordination of the young missionaries take place in *Boston.* On the 8th of August, the feeble state of Dr. Porter's health "preventing him from writing in person," Mr. Chamberlain, one of the young men, addresses Rev. Mr. Bruen, in the following terms: "He (Dr. Porter,) requests us, therefore, to write you in relation to the *ordination.* . . In his view, it is expedient that the ordination be held in Boston, soon after the anniversary of this Seminary—perhaps on Thursday or Friday of that week. He thinks it desirable that your Board, either *through him*, or by direct communication to Mr. Wisner, *formally* request the assistance of the Association of which Mr. W. is a member." In originally suggesting this step, Dr. Porter, writing under date of July 11, 1825, had recommended that Rev. Dr. SPRING, or some one equally familiar with the missionary cause, be engaged to preach the ordination sermon, and that one or two others should attend, as representatives of the Missionary Society.

The effort of Dr. Porter obviously was, to make as much of the occasion as possible; fixing it at a time when a large number of ministers, and of laymen prominent in the religious world, should be brought together by the anniversary of the Theological Seminary, and endeavoring to secure the services of the eloquent son of New England, then, as now, pastor of the "Brick Church," with the presence of representatives of the largest Domestic Missionary Society in the land, under whose care some of these young men were expecting to go forth to their labors in the wilderness. The Executive Committee at New York adopted the course thus suggested, and requested Dr. Spring to preach the sermon, and Mr. Bruen to deliver the

[1] "To show the *animus*—the spirit that animated members of the Seminary at this time—I here quote a single paragraph from the Address of Mr. Maltby, before referred to," (Rev. JOHN MALTBY, late pastor of the Hammond Street Congregational Church, in Bangor, Me.) "large extracts from which were published in the Boston *Recorder* and *Telegraph*, August 26th, 1825. It is the more valuable as giving *reasons* for a National Society:" "'We want a SYSTEM which shall be *one*—one in purpose—one in action—a system aiming not at itinerant missionaries *alone*, but at planting in every little community that is rising up, men of learning and influence, to impress their own character on those communities. . . . . A system, in short, which shall gather the resources of philanthropy, patriotism, and Christian sympathy throughout our country, into one vast reservoir, from which a stream shall flow to Georgia, to Louisiana, to Missouri, and to Maine. We want a Society in which ALL who have the spirit of the Gospel—all who love their country—all whose bosoms ever glowed with philanthropy—may unite, without one hesitating or discordant feeling. We want a NATIONAL SOCIETY. Such a Society *will* do all this; and if such a Society is to be proposed, if the nobly bold design *has been conceived*, of thus giving the blessings and glories of our Republic to the latest generation that shall stand on these shores of being; we shout *success!* but not in arms; let no sect raise its banner—no section stand alone—no party wake to strife; but blow the trumpet in Zion, and ALL SHALL COME!'" —*Dr. Boston.*

charge. After eight months of assiduous effort, Dr. Porter had the satisfaction, therefore, of attending, on the 29th of September, 1825, the ordination of four young men—*Pomeroy, Alden, Ellis, and Bingham*—at the "Old South Church," Boston, by a Council called for that purpose. "As this occasion was new, so it was one of great interest, and 'was attended by persons interested in the prosperity of Zion from various parts of the United States.'" Rev. Dr. Spring finding it impossible to be present, "Rev. Matthias Bruen, of New York, preached the sermon, from 1 Cor. iv.: 1. '*Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.*' Rev. Brown Emerson, of Salem, Ms., offered the ordaining prayer; Rev. Samuel H. Cox, of New York, gave the charge; and Rev. Justin Edwards, of Andover, presented the right hand of fellowship.[1]

Thus one step was successfully accomplished. Another promptly followed. The ordination, after considerable correspondence, and much difficulty overcome by the tact and determination of Dr. Porter, had been secured at a time when men from remote parts of the land were brought together at Andover and Boston. On the morning following these solemn and interesting services, a meeting of some of the prominent and influential men who had attended them, was secured, at the house of Rev. Dr. Wisner. Gentlemen were present from Massachusetts, Connecticut, New York and South Carolina. All were agreed in the opinion that the formation of a National Domestic Missionary Society was "both desirable and practicable;" and a Committee was appointed, consisting of Rev. Dr. Porter, Rev. Justin Edwards, and Rev. Dr. Taylor, of New Haven, to issue circulars calling a larger meeting for further counsel on this subject, to be held early in January, 1826, at the house of Mr. Henry Homes, in Boston. About this time Dr. Porter, in a note addressed to Rev. Mr. Bruen, observes: "Soon after the conversation in Mr. Wisner's study, I journeyed into Connecticut—had little talking meetings at Hartford, New Haven, Litchfield, &c., and on my return, we had meetings of the same sort here and in Boston." He also mentions that it seemed best to the meeting at Mr. Wisner's, that—in accordance with Mr. Bruen's own views—the organization should commence in New England; but added, "I presume there will be no doubt as to the final location of such a Society at New York;" and strongly urges the attendance of two delegates from that city.

This note demonstrates the most perfect good understanding between Mr. Bruen and Dr. Porter—that the former appreciated the importance of cherishing the movement which had been originated at the East, while the latter, with equal readiness and cordiality, acknowledged the pre-eminent claims of the City of New York, as the center of an organization that was to make its collections and its disbursements over the breadth of the whole country. When men are serving God with a single eye, it is comparatively easy for them to agree.

In compliance with the suggestions of the Circular, a second and larger meeting was held, on the 11th of January, 1826, at the house of Mr. Henry Homes, Boston.[2]

"There were present the following persons, some of whose names will be recognized as among the most eminent ministers in New England, for wisdom, station, and influence:

Rev. William Allen, Pres. of Bowdoin College, Me.
" Nathan Lord, then of Amherst, N. H.
" Brown Emerson, of Salem, Ms.
" Elias Cornelius, do.
" Leonard Woods, Prof. Theo. Sem., Andover.
" Ebenezer Porter, do.
" Justin Edwards, Andover, Ms.
" Warren Fay, Charlestown, Ms.
" Sereno E. Dwight, Park St. Ch., Boston.
" Benj. B. Wisner, Old South Ch., do.

[1] Rev. Dr. Bouton's "History."

[2] See Bouton's "History."

Rev. Thaddeus Osgood, Springfield, Ms.
" Samuel Whittlesey, Cor. Sec. Conn. Miss. Soc., Hartford.

"Other distinguished clergymen who could not be present, sent letters of cordial approval —among whom were Rev. Dr. Lyman Beecher, of Litchfield, Ct., and Rev. John H. Church, D.D., of Pelham, N. H.

"In the preliminary proceedings of this meeting, it was settled, 1. That in forming a National Society, a UNION of all denominations was not to be attempted as a formal thing. 2. That existing missionary societies were neither to be superseded, except in accordance with their own desire, nor impeded in their operations, but rather to be strengthened and stimulated. These principles being established, it was then *unanimously resolved*, 'That in the opinion of this meeting, it is expedient to attempt the formation of a National Domestic Missionary Society.'

"A form of a CONSTITUTION was then reported by the aforesaid Committee, 'which was considered and approved, *as suitable to be recommended* to a meeting hereafter to be convened, for the purpose of forming the proposed Society.'

"But at this stage of the meeting, questions of prudence and expediency arose as to the best modes of proceeding in calling a general meeting, or convention, to form a National Society: 1. Where and by whom shall such convention be called? 2. Shall the convention be independent of any existing Society? or, 3. 'Shall the United Domestic Missionary Society of New York *be requested* to call such a convention in connection with their annual meeting in May ensuing, for the purpose of acting on the plan of a National Society now proposed?' 4. Shall that Society *be requested* to become the National Society—modifying its constitution to suit the case? 5. If a convention is otherwise convened, and a National Society formed, shall the New York Society be *invited* to become auxiliary?"

It needs to be here remembered, as remarked in the earlier pages of this article, that there were many important *local* Societies already in successful working, several of which had extended their operations to the remotest parts of the country. Of these, however, the New York Society was, naturally, the largest. Combining the resources of two powerful denominations, within the most populous of the States, then rapidly increasing the number of its inhabitants, it was situated, also, in the great center of American commerce and wealth—the natural center of communication to the whole land. Under such circumstances, it was nothing more than a step of the most obvious expediency, to determine, as the Meeting at Boston determined by unanimous vote, "that the more general meeting should be called by the Executive Committee of the United Domestic Missionary Society; and that that Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient."[1]

"Rev. Drs. Porter, Edwards, and Wisner, were, at the same meeting, appointed a Committee to communicate all these proceedings to the Corresponding Secretary of the United Domestic Missionary Society—Rev. Absalom Peters—and to correspond with the Executive Committee of that Society, and with others, *if necessary*, for the purpose of effecting, in the best manner, the establishment of the proposed National Society.

"On the next day, 12th, after the adjournment of the meeting, Rev. Absalom Peters, Rev. Matthias Bruen, and Mr. Archibald Falconer, delegates from the *Executive Committee* in New York, and the Rev. Walter Chapin, from Woodstock, Vt., who had designed to attend the meeting, arrived in Boston—having been detained by the badness of the roads. The proceedings, however, were all communicated to them, and 'they were pleased to express their unqualified approbation.'

"Before this meeting was adjourned, Rev. President Allen offered a 'Prayer of thanks to Almighty God,' in which even now we most heartily join, 'for the cordiality and harmony which had characterized the proceedings of the brethren assembled; and for the auspicious result of their deliberations; and commended the design and the interests of our American Zion, and of the Church throughout the world, to the Divine blessing!'"

On the 12th of January, 1826, Rev. B. B. WISNER, of Boston, transmitted to the New York Society "an official statement of the proceedings had in Boston in relation to forming a National Domestic Missionary Society," including a draft of a constitution for the same. "The con-

[1] See Dr. Bouton's "History."

stitution recommended by the meeting at Boston as suitable to be adopted by the National Domestic Missionary Society, proposed to be formed in this city, in May next," "was read, amended and unanimously adopted," by the Executive Committee of the United Domestic Missionary Society, for recommendation to the proposed Convention. In further compliance with the counsel of the meeting at Boston, the Committee issued a circular, on the 13th of March, 1826, calling a Convention to be held on the 10th of May, following. In this document, they allude to the "unexampled increase of the nation in numbers and resources," the mighty union of "wealth, talent and piety" "enlisted in the promotion of several other objects of national charity"—such as the Bible and Tract Societies—to "the good which the blessing of God" "has already enabled *this*, and other, *local* Domestic Missionary Societies to accomplish," but declare that the more they "have been called, in the discharge of their appropriate duties, to acquaint themselves with the spiritual wants of the rising communities of the West and South, and the destitute condition of considerable portions of the older States, the more decided is their conviction, that *mere local efforts* must be forever inadequate to accomplish the wishes of the benevolent." "This Committee have therefore noticed, of late, with no ordinary pleasure, the progress of public sentiment friendly to the formation of a *national* Society for Home Missions." They then "cheerfully assume the trust reposed in them," as witnessed in the documents forwarded from Boston, designate the time and place of meeting, and earnestly invite support.

The Convention met. The Constitution "approved in Boston as suitable to be recommended to a general meeting," after slight modifications, was approved as the Constitution of THE AMERICAN HOME MISSIONARY SOCIETY, and recommended to the United Domestic Missionary Society, and was, May 12, 1826, adopted by that Society, in place of its own; whereby it transformed itself into "The American Home Missionary Society," and became a *national* organization for Home Missions.

From the foregoing narrative, we make up the following summary and conclusions:

1. At the time of the formation of the American Home Missionary Society, many local Societies had long existed, in the Northern and Eastern States.

2. These Societies, though all local in their collections, were most of them not local in their disbursements, and were both national and unsectarian in their spirit and policy. Of these Societies, the one established at New York was the largest, and occupied the natural center of communication for the country as a whole.

3. The idea of a National Society which first took a feasible shape, and was fruitful of results, was conceived by NATHANIEL BOUTON, then a resident graduate at Andover, and one of a little company of theological students in that place, who, for some time, had been counseling together and praying over the religious destitutions of the land. *Aaron Foster*, *John Malthy*, *Hiram Chamberlain*, *Augustus Pomeroy*, *Lucius Alden*, *John M. Ellis*, *Luther G. Bingham*, *George C. Beckwith*, *George Howe*, and other young men, were interested in the initiation of the movement. But,

4. The realization of this idea was due to the energy and sagacity of Rev. EBENEZER PORTER, D.D.; who *engineered* the movement with a combination of discretion and of vigor that was essential to its success. His was the leading spirit—the organizing mind; and to him, more than to any other one man, the credit of this achievement belongs. At the same time, it is to be remembered,

5. That he was, at every step, promptly seconded by Rev. MATTHIAS BRUEN, then at the head of the New York Society—as also, indeed, by influential Christian men everywhere, both ministers and laymen. For, everywhere, people were of one mind in the matter; and the letters from Princeton and from Virginia were

as cordial as any from New England. The truth is, the public mind was fully ripe for the undertaking, which only gave a visible embodiment to the silent, half-formed thought and wish of multitudes of pious hearts. Wherefore, it is plain,

6. That *the American Home Missionary Society* cannot be claimed as of "Presbyterian paternity"—asserted by a writer in the *Presbyterian Quarterly* to be "a fact beyond question"—nor yet, of exclusively Congregational parentage; though those most immediately concerned in its inception were nearly all Congregationalists. *The ideas* of which it was a birth, were the sole property of no one individual, section, or denomination. An unsectarian largeness of heart was then as common as it is now rare, and the thoughts and aspirations of which this Society is an embodiment, were the common property of Evangelical Christendom. It was a child of the revivals of the 18th century—of the movement which gave birth to so many Societies, both in England and in this country, for the promulgation of Christian truth. The only persons, in Christian connection among us, who have no right, by inheritance or indirect implication of any kind, in this property, are the partisans of ecclesiastical consolidation and control.

The American Home Missionary Society had its origin in noble aims. Indeed, it is not easy to see how they could have been nobler; for they took in our whole country, in its highest welfare, and our country, for the world's sake and for God's glory. There are printed documents which show that the full grandeur of this design was clearly apprehended by the Society's founders, and was the daily food of their enthusiasm. They saw three powerful denominations joining—forgetful of sectarian lines and schools of theology—in the one aim of filling this broad land with the Gospel, so that the mighty people that it was destined to mature, should help subdue the whole world to the cross. They trusted that others yet would come to recognize the nobleness of this work, would praise the Lord for it, and join in it; till, ere long, the main strength of our American Christendom should be harmoniously combined for the upbuilding of Christ's kingdom here. And they had reason for this, their hope and expectation. For not a voice was heard in opposition to their plans; the three denominations seemed to rally with one mind to their support; while the work itself was of a kind that might be expected to multiply its friends and to increase enthusiasm with its growth.

Whether the churches to be formed should be Congregational or Presbyterian, they were expected to be administered in such a Christian spirit as to give no offence to any. Their theology was to be Calvinistic, but without exaggerating the importance of human speculations, or technicalities. By means of such a union—a union in spirit and in work, not in theories and government—it was believed, that the denominations already so nearly agreed would be drawn still closer together; that, in effect, no "partition walls" would remain between them; that they would cherish no rivalries—their differences of "denomination" being hardly more than diversities of name; while their conscious unity would be their joy and pride.

We have, to-day, reason to suppose, that, had the rest of the country made advance in largeness of heart and breadth of view equal that of New England, New York and New Jersey—as represented in the eminent men of those States interested in the formation of the National Society—these happy expectations would have been substantially realized. Little villages at the West would not have been compelled to suffer, as they have done, from the fatal rivalries of feeble churches, made trebly feeble by division; there would have been ministers enough to supply the whole country with the Gospel, and money enough, to furnish them with books and their people with houses of worship, to

keep their families comfortable, and save their wives from dying prematurely of care and toil. The convincing and converting power of the ministry could hardly have failed to have been greater than it now is; a larger proportion of the people would, doubtless, have been brought into the fold of Christ, and a more effective spiritual influence have gone forth over the land, qualifying its whole moral atmosphere; jealousies and conflicts would not have been stimulated, as they have been; but even the tendency to such errors which is natural to the heart must have been checked, by the fraternal attitude into which all would have been put and by the habit of working together in Christ's kingdom, and of seeing their whole work reckoned up and rejoiced over as belonging to each and to all. The great lack of men and of money, of which we hear so much, is, in ordinary times, no real want, but a waste. The Holy Spirit has regenerated and called to the ministry a number sufficient for the Lord's work; but the denominations insist upon using them for their work, and pit them against one another, instead of against the common adversary. So long as we abuse God's priceless gifts, we must expect the ways of Zion to mourn.

We are of the number of those who believe, that when that glorious "thousand years" of Christian triumph shall begin to roll in upon the world, it will by no means be deemed the part of wisdom to bind consciences in cords of ecclesiastic authority, or to let the truth lean on authority (of judicatorie and the like,) for its main stay, but rather, on the Spirit of God; that men will still differ in their philosophy; that philosophy will somewhat affect the modes of stating doctrines; and that the world will not even then be brought into one dead level of uniformity and subjection, but will be more various and more free than ever; and that it will be decisively shown that men can widely differ, and yet love God and be sincere and intelligent disciples of Christ.

But the good men of whom we have been speaking, neglected to take into the account, two important facts. One of these facts was, that there were then, as now, many Christian people in the country, who had been educated to a belief in a second book in addition to the Scriptures; and—we might add with little departure from strict accuracy—in the Scriptures, only as contained in this other book, thus added thereto; which book was of so much authority as to be habitually designated and appealed to as, "*the* Book"—a phrase which is simply the English, be it observed, for, "the Bible." With many of them, this "book" had scarcely less real authority than the Word of God itself. Its very phrases and terms were sacred; he who denied them was a dangerous person, and whoso should hesitate to adopt them, or preferred a modification of them, was, to say the least, a suspicious person. It is obvious, that here was a class of men who could not work amicably with any who failed to pronounce their "shibboleth."

Again, "the Book," just mentioned, was a standard of *polity*, as well as of doctrine; and attachment to this polity had been taught with the doctrines; and multitudes had come to believe that the force of its authority was indispensable to the maintenance of the orthodoxy and of the life of the churches. Moreover, this polity was a machine, to be managed and controlled; to be controlled by those who had the skill and the strength and the position, to do it; and control is sweet; its preservation is something for which men are willing to toil and strive. In a word, one large portion of our American churches and ministers had been brought up in an organized and drilled *army;* that recognized itself as separate and distinct from other Christian armies—marching under its own private "standards," as well as under the banner of Christ. This army had its commanding officers, and its expectant subalterns, many of whose most natural and dearest hopes rested upon the

preservation of the distinctness of this corps of the Christian Host, as a separate power. It is now obvious, that all of these leaders could not be expected to give up their ambitions; but that some of them must yield to the temptation—which, possibly, their very consciences might, blindly, help to urge upon them,—to identify their own possession of power with the security of the church, and to confound their personal triumph with the triumph of the Truth.

At the time, these obstacles were not duly estimated; and the majority of the most venerable and eminent men in the principal religious centers having given their warmest approval to the new plan, the brethren who started it, with a most pardonable charity credited all the world with a largeness and zeal like their own, and seem verily to have believed the millennium itself at hand. Nor can we, today, dwell appreciatingly upon the pictures in which their fervid hearts rejoiced, without seeming ourselves to catch, with them, the sound of the far-off chariot wheels, for whose coming the guilty and weary earth has been pining so long.

But other sounds soon corrected these too noble hopes; and in a few years the American Home Missionary Society was an object of fierce assault. The doctrine was advanced, "That the Lord Jesus Christ has committed the management of Christian missions to his Church;" that "the Presbyterian Church, being one great family of the Church of Jesus Christ, is, by her form of government, organized into a Christian Missionary Society;" and therefore ought not to do this work through a voluntary Society: That "the American Home Missionary Society is not an ecclesiastical but a civil institution;" and therefore not fit to be trusted with the work it had undertaken. The Society was, therefore, accused of "interference." It was said that the "*professedly* Presbyterian advocates" of the Society "must not complain, if *true* Presbyterians treat them as Schismatics;"—"bogus Presbyterians," is, we think, the phrase of the present day. It was declared that there was danger that the *doctrines* of the Presbyterian Church would "be swept away by the hands of stratagem;" and that "the *origin*, *organization* and *operations* of the American Home Missionary Society prove clearly, that the overthrow of Presbyterianism, as it now exists, is a leading object with those who understand the whole scheme;" that "the American Home Missionary Society was planned in the city of Boston, by *our Congregational brethren*." But it is not necessary to repeat here all the objections then made. We have indicated their two-fold nature, Theological and Ecclesiastical. Personal ambition mingled in the fray, the passions of men were roused, innocent people were persuaded to believe that "the foundations" were in peril, that "the standards" were assailed, abuse was poured upon the Society's Secretary from an unbridled tongue, the Church Constitution was overridden—and there stands to-day, a page in our American Church History, which every one to whom the honor of Christ is dear, must deplore.

The Presbyterian Church was rent in twain. The parties were then nearly equal; and though, by what has almost universally been esteemed an unjust decision, her Institutions were left in the hands that had torn the Church asunder, the "Constitutional" portion were still buoyant with hope, and doubtless, expected a growth as rapid as that of their Exscinding brethren. From various causes that hope was disappointed; but prominent among them, at last, was a change of opinion and feeling among Congregationalists, wrought by the conflict and the excision.

Hitherto, it may be said with utmost truth, that the PLAN of UNION had not gone into force. Union had existed; but not according to the "Plan"—as the reader will readily perceive, when examining the document itself, which we here give.

REGULATIONS adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, (provided said Association agree to them,) with a view to prevent alienation, and promote union and harmony in those new settlements which are composed of inhabitants from these bodies.

1st. It is strictly enjoined on all their missionaries to the new settlements, to endeavor, by all proper means, to promote mutual forbearance and accommodation between those inhabitants of the new settlements who hold Presbyterian, and those who hold the Congregational form of church government.

2d. If in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose: But if any difficulty shall exist between the minister and the church or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

3d. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles; excepting that if a difficulty arise between him and his church or any member of it, the cause shall be tried by the Association to which the minister shall belong, provided both parties agree to it; otherwise by a council, one half Congregationalists and the other half Presbyterians, mutually agreed on by the parties.

4th. If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form; we recommend to both parties, that this be no obstruction to their uniting in one church and settling a minister: and that in this case, the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the law of Christianity, and to give judgment on such conduct: and if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church. In the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such a council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church.—*Assembly's Digest, p.* 233.

It is obvious, upon inspection, that this "Plan," in the *first* place, contemplates the co-existence of the two denominations, side by side, upon the missionary field; and while presuming that there may be Presbyterian churches having Presbyterian pastors, and Congregational churches having Congregational pastors—the former in connection, of course, with Presbyteries, the latter, with Associations or Consociations—it also, *secondly*, assumes that there may be Congregational churches that will find it convenient to settle Presbyterian pastors, and Presbyterian churches that will desire Congregational ministers as pastors; and it defines the terms upon which such arrangements shall be consummated. These terms are such that neither minister nor Church is expected to make a change of ecclesiastical connection, or lose any important right or privilege. *Thirdly:* It presumes that churches may sometimes be composed partly of Presbyterians and partly of Congregationalists; in which case, it advises co-operation in support of the same minister, and suggests a plan whereby the two denominations within the Church may adhere to their preferences and retain their respective rights and usages. It, further, allows such churches to be represented in Presbyteries.

Every person, not totally ignorant of the facts, will see at once, that *this* plan had not been carried out. Congregational churches had almost uniformly come under the care of Presbyteries, and their ministers were members of Presbyteries; while

no Presbyterian ministers were members of Associations—although, often, pastors of Congregational churches. The *actual* union, in other words, was upon *another plan*, and was a union which was fast becoming a fusion. Had it not been for the excision, there is strong reason to believe that distinctive Congregationalism would have gained no abiding foothold at the West; and if so, it must have ultimately been supplanted at the East.[1]

The division of the Presbyterian Church, however, recalled the attention of the sons of the Puritans to their own Apostolic and Scriptural polity. Some of them came to the conclusion that they greatly preferred it; and it occasionally happened that when such persons emigrated to the West, they formed themselves into distinctively Congregational churches. But in so doing they came into conflict with the Plan of Union, as then misinterpreted. They found, for example, that by the construction put upon this document, every Congregational Church was bound, in the first place, to put itself "under care of Presbytery;" to which it must send delegates, and forward its records, for approval or condemnation—with its statistics, of course, to swell Presbyterian *totals;* that it must obtain the consent of the Presbytery, in calling or dismissing a pastor; that its members, when "appealing," must appeal to the Presbytery, and not to a Council; that its existence, as a distinctly Congregational Church was, itself, a violation of the compact; and that there was such an "organic difference" between a Congregational Church on this Plan of Union, and one not on the Plan, that the action of a *majority* of any Church, in withdrawing from the Presbytery, was only a secession from the Church itself.

[1] A system that has not life enough to grow, has not enough to live. The compensation for this would perhaps have been found, however, in a modification of Presbyterianism; though this would not have been permanent, without a change of "the book." There is no reason to believe that such a change was expected or desired, at this time.

This extreme and, certainly, unreasonable position, taken by Presbyterians, could not fail to intensify the movement towards Congregationalism; and, in 1846, a Convention was held in Michigan City, which brought into public view the injustice which New England men were suffering at the hands of their old allies, and issued a formal protest against it. The General Assembly soon began to manifest an interest in the subject. The year 1849 witnessed a return from triennial to annual Assemblies, with a decided growth of denominational feeling, on the part of Presbyterians, and also the establishment of *The Independent* newspaper, which was a sign and instrument of a similar awakening on the Congregational side. Thenceforward every meeting of the General Assembly became an occasion for stimulating the denominational spirit, assailing Congregationalists, and denouncing the American Home Missionary Society; and it was not long before those doctrines of high-church ecclesiasticism which had precipitated the Excision of 1837, and against which "Constitutional" Presbyterians had hitherto unanimously and uniformly protested, were advocated by their "young" leaders with all the fervor of a new conversion.

In 1852, a Congregational Convention met at Albany, which, formally recognizing the manifest disuse into which the Plan of Union had fallen (and which, indeed, had been formally repealed by the Assembly of 1837) gave its sanction to the formation of distinctively Congregational Churches throughout the country. In 1853, the General Assembly appointed a "Committee of Conference," with the American Home Missionary Society; which Committee were the bearers of the propositions of "Young Presbytery," embodied in three questions. As these questions contain the *whole matter of controversy* between the General Assembly and the Society, we invite particular attention to their purport. They were expressed in the following words:

1. "Will it be consistent for them to make such an alteration in the rules of the Society, as will allow appropriations to congregations in large towns and cities?

2. "Will they consent to make appropriations to a church or churches, in places where there is already a church aided by the Society?

3. "Will it be consistent with the rules of the Society to assist a missionary laboring under the direction of a Presbytery or Synod?"

In the language of *The New Englander*, (Nov., 1860,) p. 975:

"The first inquiry was this: Whether, in large towns or villages, where the population were adequately accommodated with a Congregational church, the Committee would aid in founding a Presbyterian church? There has never been a question of the Society's readiness to assist in the establishment of churches in towns or cities, where needed to furnish the people with the means of grace. It has always been familiarly known, that whatever could be properly esteemed a *missionary* operation, the Committee are ever prompt to engage in; but where the project is one of mere ecclesiastical luxury, or *propagandism*, they have felt, apparently, that the Society's money had been entrusted to them for other purposes, and have declined to appropriate it to these.

"The *second* question was directed to the same point as the first, but was more general: Will the Committee plant a Presbyterian church along side of a Congregational church, and in immediate proximity to it—in city or in country, wherever it stand? The Society has never manifested the slightest shadow of reluctance to the founding of Presbyterian churches, as the numbers formed, by its instrumentality, out of Congregational material, testify. The only difficulty was, it had ever, consistently, refused to plant one church, Congregational or Presbyterian, anywhere on the proper field of another. Will it now change its policy? That was the question.

"The *third* inquiry was, virtually, Whether the Committee would support the traveling Agents of Young Presbytery? The Society already had its 'General Missionaries,' or 'Agents,' in every State, and in several States, two. These Agents were pledged to impartiality, were bound by the principles of co-operation, were under the direction of the co-operative Society; and if any question be raised as to zeal and efficiency, we have but to point to the hundreds of churches,—in cities, towns and rural districts,—to Presbyteries and Synods,[1] which are monuments of the Society's labors. But in order to promote the multiplication of Presbyterian churches, it was now proposed that the Society should pay the salaries of Agents in the employ of Presbyteries and Synods, these agents to be under ecclesiastical direction, and not bound by the rules of co-operation. And so great was the ardor of our Presbyterian friends for the adoption of this scheme, that they volunteered their cordial approbation of the appointment of similar Congregational agents, also to be supported by the Society. In other words, the Society was requested, besides doing *its own* work—purely Christian and undenominational—also to stimulate the rivalry of the two denominations, then worshiping together, and to pay the cost of their competition: to this end employing three sets of agents—one in the united work, and two in the divisive.

"In brief, therefore, the Society was already engaged in all the varieties of what has ordinarily been understood as the 'Home Missionary Work,'—*exploring* destitutions; *preparing* the way for the formation of churches; *securing* the formation of churches, and *aiding* the churches, while feeble, in sustaining pastors, up to the point of self-support. It had ever done this, in cities, in towns, in villages, throughout rural districts, and sparsely settled frontiers—all, in the interest of *both* denominations, and with a success that had been universally acknowledged. It was now proposed in substance, by the General Assembly's Committee, that the Society should *also* do all these varieties of missionary work in the special interest of the Presbyterian denomination.

"Of course, the Committee's reply was, in effect, This is a co-operative Society. We must go on, as we have done, working for both denominations; and all the Society's agents must be held by the same rules. The Assembly of 1854 recognized the justness of this reply; and voted, that 'the difficulties being all happily adjusted, they see no occasion to create any other instrumentality.'

"But 'Young Presbytery' was not in the least degree daunted by this rebuff, which was rather apparent than real. . . . . The Assembly of 1855 created the '*Church-Extension Committee*;' in this act, *organizing the denomination* into a centralized ecclesiastical system of New School Presbyterian Home Missions. The moment in which this act was taken, determined, for the majority of Presbyterians, the cessation of co-operation and the merging of Christian in denominational interests; and

[1] We are not sure that it would be far out of the way to add, to the General Assembly.

set in motion machinery, centering *immediately in the Assembly,* and having the entire force of the church harnessed to its shaft, under bit and spur."

The machinery thus constructed worked with regularity and success. Appeals for funds were made, and were liberally responded to; the American Home Missionary Society, undenominational, was held up to censure, and, as a matter of course, its Presbyterian patrons diminished in number; the denominational spirit was stimulated, and it steadily gathered force; Agents were employed at the West, and assiduous efforts were made to "found churches in advance of all others;" "Voluntary Associations" were denounced, and the principles of ecclesiasticism were sedulously proclaimed; the ecclesiastical doctrines and policy of the "New School" were repented of and forsaken, those of the "Old School," were confessed and adopted. So thorough was the regeneration.

Persistence in such efforts involved the certainty of a discontinuance of the old coöperation in the American Home Missionary Society. This discontinuance must, necessarily, at some time and place, become apparent; when apparent, it must be recognized, and acknowledged; and its formal recognition and acknowledgment, must either lead to a public giving up of the denominational movement, or its open prosecution to an acknowledged and entire separation from the Society. The discontinuance of co-operation first showed itself, in a definite and unmistakable shape, in a Presbytery covering the southern portion of the State of Illinois, and known as the "Presbytery of Alton;" wherein contributions of a wholly insignificant amount had been made, by self-supporting churches, to the Society, during a period in which some $7,500 had been granted by the Society in aid of feeble churches within the same boundaries. The Committee declared (April, 1859,) that this was not co-operation, and that they were unable to work with any denomination, or auxiliary body, upon such terms. This public and formal recognition of a discontinuance of co-operation, afforded to Presbyterians an opportunity to choose whether they would retrace their steps, or finish the work of separation which they had begun. They chose the latter course; vigorously assailed the Society for its so public recognition of an obvious fact, and its adjustment of its own position thereto; and pushed with new energy the divisive schemes of "Church-Extension." The columns of the "religious newspapers" were vocal, month by month, with sharp strains of controversy and censure; and by the time the General Assembly met, in May, 1860, it had become evident to all men, that there was no more hope for the old union. The Assembly re-endorsed its Church-extension plan; and having formally declared its solemn and unalterable purpose to adhere to the same, selected five out of the seventeen "Congregational bodies," and proposed that each of these, all in New England, should choose two delegates, to meet ten elected by itself from all parts of the country, and confer upon the matter. This proposal was unanimously declined—with expressions of most earnest kindness and respect—by all the bodies to whom it was addressed; for obvious reasons—the principal of which were:

1. That the main subject matter was already confessedly settled—the Assembly declaring, in the very resolutions appointing a committee for conference, their persistence in their divisive policy, and the hopelessness of continued co-operation.

2. A large portion of the Congregational churches, embracing those whose interest in Home Missionary questions is the most vital, were not asked to participate in the conference. The New England ministers judged, that it would be an impropriety,—and certainly, in a high degree inexpedient—that they should assume to represent all the Congregational churches, and to dispose of the interests of their Western brethren, in the absence

of the latter; deeming it not at all likely, that such a course would promote amicable feeling, or conduce to a satisfactory settlement of differences.

3. The conference, at best, could have been only an interview, without authoritative result; and while sure to prove the occasion of additional entanglements, afforded no reasonable hope of a definite settlement.

The non-acceptance of this proposition for a conference was grossly misrepresented. A tone was assumed as though Congregationalists, in the iciness of their alienation from old friends, had refused to speak to them! This misrepresentation—than which nothing could be more unfounded — was made effective in consolidating the distinctively denominational feeling, and in preparing the way for the final and formal withdrawal of the Presbyterian Church from co-operation in Home Missions, which was effected in the General Assembly of 1861.

On the 27th day of May, last, the "CONSTITUTION OF THE PRESBYTERIAN COMMITEE OF HOME MISSIONS" was adopted, in which the "Assembly assumes the responsibility of conducting the work of Home Missions within its bounds;" on the 28th, the Committee was elected, and have since issued their manifesto and entered upon their work. Thus the "New School" have laid aside the principle of their peculiar ecclesiastical identity, and have adopted that of the "Old School." This oneness of vital essence, leads, by an inevitable logic, to unity of organization; and ere many years more have rolled over our heads, an old quarrel will have been settled, an old schism healed, and there will be one sect less—for the enfeebling of the Church, and the confusion of history. In this part of the result, we shall all rejoice. And while we lament the controversy which it has fallen to our lot to narrate, we may yet hope that it will be overruled for good. If not free from traces of human weakness, it is still included within a Divine plan; its immediate results, though embarrassing, we hope may not be widely disastrous; while it is possible, that the changes of which it is the beginning, may, under the shapings of Providence, be made to promote the general religious interests of the country. We are sorry that our brethren have gone; we disapprove of many things in their method of going; but we give them our hearty blessing, nevertheless. God prosper them in all their Christian labor!

The American Home Missionary Society remains in the hands of its original founders—of those who do *not* esteem a centralized, ecclesiastical, denominational control, essential to the prosecution of Christian work. Those who believe in the necessity of such authority have now all gone. Those only remain who are likely to remain forever. These are of various Christian names indeed; most of them members of Congregational churches, but some, also, of the New School Presbyterian, of Old School Presbyterian, and of Reformed Dutch churches—their agreement being in this: that they put their trust not in organization and human authority, but in the simplicity of the Gospel, the communion of the saints, and the Spirit of God.

The portion of history which we have been contemplating is not without instruction. It reminds us, in the *first* place, of the *power of organization.* Twice has the cry, "Our Polity," torn from loving union and co-operation large bodies of Christian people, as well agreed, upon essentials, with those from whom they withdrew, as they were among themselves. Closer accord upon matters of doctrine and discipline, can hardly be expected among great masses of men, occupying a wide spread country, than that which has existed, and exists still, between "Puritans" and Presbyterians in America. To this moment, there is no such diversity as justifies opposition or alienation. In the

days when the American Home Missionary Society rose into being, these multitudes of Christian disciples were unconscious of diversity, and rejoiced in oneness of heart and in united labor. What taught them that they could be two, wrenched asunder these loving Christian hands, and lifted them against each other, in unseemly strife? It was the drill, the discipline, and the party-cry of ecclesiastical *organization*. The spiritual necessities of the country had to be postponed to the ecclesiastico-political interests of one particular church-combination. And so we are reminded,

In the *second* place, of the *essential and inevitable vice* of all these centralizing organizations, which combine churches for mixed secular and religious ends.

The object for which churches are formed, is a purely spiritual object. But these church-organizations are made, in part, for the purpose of carrying on business operations—embracing the direction of missionary enterprises, both in foreign lands and at home; the collection and disbursement of large sums of money for the support of ministers in the poorer or the newer regions of the country; the establishment, oversight and management in detail, of institutions of learning, secular and religious, and of charity funds for education; the publication, sale and distribution of a religious literature, including books, tracts, and newspapers; and the erection and control of public buildings. Now these things are, all, important, and most of them necessary; but they are not the proper business of the churches, as churches. To combine churches in such a business partnership, is to multiply opportunities for dissension and temptations to ambition; facilities for intrigue, intimidation and control; and, in short, to inaugurate a centralized authority, having many of the vices of a secular "court." There are other methods of securing the transaction of such business as is necessary to operations for the spread of the Gospel, without involving the churches, as such, in all the contentions likely to arise concerning matters of this kind, and without holding forth prices to political ambition, or furnishing levers and screws for ecclesiastical intrigueants. The very existence of a polity prescribing methods for the exercise of power, is a permanent temptation to its exercise; and when these business methods have come to be closely associated with a system of theological truth, and the two are habitually identified as "the standards," making up "the Book" to which, next to the Bible—and so *before* the Bible—all appeals are made, then these rules of procedure are in great danger of being confounded with the fundamentals of doctrine; so that he who neglects the one, shall be held a scarcely less dangerous person than he who despises the other. Thus things temporal and eternal are irretrievably mixed; and the subtlest contriver, the most skilful debater, or the man who has the best "talent at abusing people," is able to bind or to loose the ties of Christian communion and co-operation, to sway the consciences and the conduct of thousands of his fellow disciples, and seriously affect the interests of hundreds of churches, and of millions of souls, in the present and coming generations. Thus the history which we have been reviewing, is,

Thirdly, a warning to all those Christians and those churches who have not already become entangled in mixed secular and spiritual organizations, to refrain from doing so; and to all members of purely spiritual and fraternal Associations, to guard the spirituality of these unsecular and unauthoritative unions.

There is a natural hunger, in the heart, for power. There are men who have been born with this appetite in predominant strength. It is as much the instinct of such, to construct for themselves methods and systems of rule, as of the beaver to build his dam; and without, perhaps, clearly knowing what they are about, such men will, one day, subvert the Apostolical church-order now prevailing so

encouragingly among us, unless Christian disciples are intelligently on their guard. Our watchword should be, No rod of authority over the churches! No combination of churches for secular business! Methods are already established for the management of these business affairs, which secure for them a Christian control, while leaving the churches free from all secular entanglements.

But, *finally*, we are reminded of the *duty* which now presses upon the sons and the representatives of the Puritans.

Whether for good or for ill, the days of co-operation are numbered. Having existed from almost the foundation of the country, a beautiful witness to a Christian largeness of heart, it has at last yielded to assaults of ecclesiastical zeal, and, in its old form, is not likely to reappear. Henceforward, denominations are to contend—may it ever be in a fraternal rivalry—for the possession, in Christ's name, of the continent and the world.[1] The one which most perfectly embodies the essential Christian idea of *the Church*, and shall succeed in its most complete realization, will prove also the best adapted to human wants, and to the exigencies of those crises which are days of judgment to systems and societies; and, in the ripeness of times, will be crowned and acknowledged.

The Puritan churches, deserted of all others, are shut up to the necessity of carrying out their principles consistently over the breadth of the whole land; and that system of church-order which, in our view, is alone Apostolic, and is alone likely to become universal, has now, at last, a fair and sufficient field before it, whereon to try conclusions. Let the sons and representatives of the Puritans but hold fast to the fundamental idea of their most Christian polity, so that it shall abide, the spirit and the law of their church-life; let them develope it consistently and thoroughly in all details of procedure; let them cherish it as a sacred legacy from the Pilgrims and from the Apostles, a part of the inheritance of the saints; let them instil it into the minds of their children; let them compel communities to recognize the beauty and power of that Christian society whose bond is not authority, but love in good works, and the day must come when nations shall rejoice with them, in the result. Let them lose this idea, hold it feebly, or be negligent of its application, and they will become but a name on an ancient page.

These disciples of Jesus should feel, then, the solemnity of the hour; and go forth, in the name of the Crucified, with hearts full of charity, ready to do all and bear all for Christ; owning no other success but the bringing of souls into spiritual union with Him, knowing no enemy but that which lifts itself against Him, and knowing no obstacles—seeking first the kingdom of Heaven, and seeking nothing else.

[1] We do not forget the union which still continues in the American Board; but, in the writer's judgment, the same causes which have ended it on the Home field, are already at work—and well advanced in their work—to end it also abroad.

A SERMON BY DR. BELLAMY.

The following notes of a sermon preached at Bethlem, Connecticut, on the afternoon of February 9, 1766,—the 47th year of his age, and the 26th of his ministry,—by the Rev. Joseph Bellamy, D.D., I have copied from his own MSS., in my possession. They have been deciphered—so minute is his chirography—only, in parts, by the aid of a magnifier. The contractions, some of them, remind one of those in use before the art of printing. The MSS. covers but about *twenty square inches* of paper. I am doubtful about the words in brackets. H. M. D.

1 Thess. v : 17.—PRAY WITHOUT CEASING.

I. *Shew what Prayer is.*

It is an offering of our desires to God, for things agreeable to his will, in the name of Christ.

It signifies and implies :—

(1) That we are absolutely dependent creatures ; and that we feel it.
(2) That we need the blessings of his grace ; and that we feel it.
(3) That he is the fountain of all mercies ; and that we [understand] it.
(4) That he only is a gracious God to those [who approach] him in the name of Christ ; and that we [submit] to it.
(5) That, in these views, we actually offer prayer to him.

II. *What is implied in prayer without ceasing?*

(1) That we maintain a praying frame of heart.
(2) That we [are] much in ejaculatory prayer.
(3) That we maintain secret prayer.
(4) That we attend family prayer.
(5) That we join in public prayer.

III. *Motives [that are] to prayer without ceasing.*

(1) It is an exceedingly great privilege that we are allowed to pray.
  (*a*) We might have been excluded from God's presence ; might have been [made] silent.
  (*b*) Liberty has been purchased for us at a great price.
  (*c*) God is able and willing to do all things for us, if we come to him in the name of Christ.
(2) It is not only a great privilege, but we have need to improve it.
  (*a*) We are in a state of trial, like Israel in the wilderness—temptations and dangers are around us.
  (*b*) Multitudes are like to perish, and it will be leading them to destruction if we [illegible].
  (*c*) We are in an [unfavorable state], and none to grant mercies but God.
(3) Our praying time will soon be at an end.

EXHORTATION.

Be exhorted to give yourselves to prayer.

1. Avoid carefully such work as tends to indispose you to prayer ; a jolly life ; a contentious life ; any [thing].

2. Begin to-day ; put it off no longer ; [say not] "I have no religion ; that is your guilt ; it does not excuse you. You ought to pray ; ought to have religion ; ought to try.

RECENT DISCOVERIES CONCERNING THE PLYMOUTH PILGRIMS.

BY REV. HENRY M. DEXTER, BOSTON.

MY object in this article is a very simple and humble one—to set down, in the fewest words, those most important additions which have been made within the last ten or fifteen years, to the stock of facts with regard to the Leyden-Plymouth Church, and its emigration hither ; and which are mainly due to the affectionate researches of the late Joseph Hunter, assistant keeper of her Majesty's Records, of Mr. George Sumner, and the Hon. Henry C. Murphy, late U. S. Minister at the Hague, and to the late happy recovery of Bradford's MSS. history.[1]

[1] Let me here give general credit to Mr. Hunter's *Collections concerning the Church, or Congregation, of Protestant Separatists formed at Scrooby*, &c. &c., London, 1854 ; Mr. Sumner's *Memoirs of the Pilgrims at Leyden, Mass. Hist. Soc. Coll.*, 3d series,

The Place where the Church was formed.

Nathaniel Morton, the Secretary of the Plymouth Colony,[1] Cotton Mather,[2] following him, and Hubbard,[3] all had merely said, in general, that the Church was formed "in the north of England." Prince,[4] in 1736, quoting Bradford, located it "near the joining borders of Nottinghamshire, Lincolnshire and Yorkshire." And Young,[5] when, in 1841, he announced his discovery, in the Plymouth Church Records, where they had been copied by Morton, of portions of Bradford's long-lost History, showed that the passage which Prince had condensed, really read as follows: "They were of several towns and villages, some in Nottinghamshire, some in Lincolnshire, and some of Yorkshire, where they bordered nearest together."[6] Young also published Bradford's Memoir of Elder Brewster, which Morton had likewise copied upon the Plymouth Church Records, and in that occurred the following passage, tending to throw light upon the general question, viz.: "They [i. e. the newly-formed church to which Bradford and Brewster belonged] ordinarily met at his [i. e. Brewster's] house on the Lord's day, *which was a manor of the bishop's*," &c.[7]

Putting these hints together, Mr. Hunter soon decided that the exact locality must be the little village of Scrooby, in North Nottinghamshire, "that being the only place comprising an Episcopal manor, that was near the borders of the three counties,"[8]—Scrooby Manor being well known as formerly an ancient possession and occasional residence of the Archbishop of York. Turning to the old records for the verification of this hypothesis, he found that a William Brewster—likely enough the father of *our* William—was assessed in Scrooby in 1571, and that, in 1608, William Brewster and two other persons, were fined ecclesiastically for "non-appearance to a citation."[9] He further found that William Brewster was *Postmaster* at Scrooby, for many years—at least from 1st April, 1594, till 30th Sept., 1607, on which day he resigned, and a successor was appointed.[10] This last date was months after the Church had been formed, and in the same year in which they first attempted emigration to Holland.[11] Mr. Hunter also developed the fact that the agricultural district lying around Scrooby had been remarkable for the number of its religious houses before the Reformation;[12] for the subsequent "ultra zeal" of its Protestant population, and for the residence of several Puritan ministers; and that it was, generally, a most fit and likely region to be the birthplace of such a movement. He further proved, from the existing records, that Bradford was born at Austerfield;[13] that there were then Mortons both at Austerfield, and Harworth, (a short distance due west of Bawtry); that Robert Rochester and Richard Jackson, who were original members of John Robinson's church, both lived at Scrooby; and Francis Jessop, at Tilne, near Scrooby; and he traced John Robinson himself to that neighborhood in

vol. ix.; Bradford's *History of Plimouth Plantation*, *Mass. Hist. Soc. Coll.*, 4th series, vol. iii.; and the *Historical Magazine*, for 1859, to whose courteous publisher, Mr. C. B. Richardson, I am indebted for the wood-cut showing the position of Robinson's house.

1 *N. Eng. Memorial*, (Ed. 1721,) p. 2.

2 *Magnalia*, (Ed 1853,) vol. i., p. 46.

3 *Mass. Hist. Soc. Coll.*, 2d series, vol. v., p. 42.

4 *New Eng. Chronology*, (Ed. 1736,) part i., p. 4.

5 Young's *Chronicles of the Pilgrim Fathers*, &c., p. 22.

6 The passage proves to stand in Bradford's own MSS., (now recovered,) as follows: "They were of sundrie tounes and vilages, some in Notingamshire, some in Lincollinshire, and some of Yorkshire, wher they border nearest togeather. — Bradford, *Mass. Hist. Soc. Coll.*, 4th series, vol. iii., p. 9.

7 Young, p. 465.

8 Hunter, p 18.

9 Ibid. p. 19.

10 Ibid. pp. 65—69.

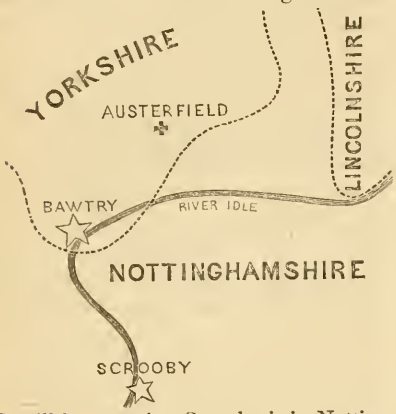
11 Palfrey's *Hist. New Eng.*, vol. i p. 138.

12 Hunter, pp. 24, 5.

13 If Cotton Mather (or his printer) had not blundered into telling the world that Bradford was born at *Ansterfield*—thus putting inquiry on the wrong scent—we might not have waited almost two centuries and a half before determining exactly these interesting localities.

1606 or 1607.[1] To sum up his discoveries to their result in his own mind, I use his own words: "No reasonable doubt can ever arise that the seat and center of that religious community, which afterwards planted itself on the shores of New England, was at this Nottinghamshire village of SCROOBY, a place little known to fame, but acquiring, from this accident, a certain amount of historical interest."[2]

The following wood-cut will aid the reader to a clear comprehension of these localities—henceforth enshrined with special interest to the New England mind.



It will be seen that Scrooby is in Nottinghamshire, but that the "joining borders" of both Yorkshire, and Lincolnshire, come within a mile or two of it; and that Austerfield—a little hamlet of twenty or thirty tile-roofed brick cottages, in whose diminutive chapel[3] still reposes this register of baptism:

1589, March 19.
WILLIAM BRADFOURTH, SON OF WILLIAM.

—is a mile, or so, northeast of Bawtry. It is a pleasant fact that some faint traces of the "vanished manor-house"—the *gentis cunabula nostræ*—remain, near the beautiful old church,[4] under the shadow of whose spire our fathers walked as they gathered to their forbidden worship; enough to identify the spot, and localize the curious traveler's interest.[5] A mulberry tree, in what was the garden, must evidently have been bearing fruit long before Brewster's occupancy of the premises.

THE TIME WHEN THE CHURCH WAS FORMED.

Morton[6] says, "in the year 1602, divers Godly Christians of our English nation in the north of England, . . . entered into covenant to walk with God, and one with another, in the enjoyment of the ordinances of God, according to the primitive pattern in the word of God." And the date, 1602, occurs—in the margin of that copy which Morton made upon the Plymouth Church Records, of Bradford's Memoir of Brewster—against the line which describes their being "joined together in communion;"[7] as if marking that event. Upon this evidence, until recently, it has been generally supposed that the Leyden-Plymouth Church had its origin in that year.[8]

But the publication of Bradford's original MSS. show that there is no such date

[1] Hunter, p. 96. [2] Ibid. p. 18.

[3] Bartlett (*Pilgrim Fathers of New Eng.*) gives a beautiful and accurate engraving of this quaint chapel, and of its curious old Norman door.

[4] See Bartlett, as before, for two fine views of this building, opposite pp. 38, 40.

[5] Mr. Palfrey, in his admirable *History of New England*, (Vol. i., pp. 134, 135, *Note*,) briefly describes these consecrated localities. He adds, that "unnoticed in our history as these places have been till within a few years, it is likely that when, towards sunset, on the 15th of September, 1856, I walked along that path, I was the first person related to the American Plymouth who had done so since Bradford trod it last, before his exile." The writer, however—whose maternal ancestor came over in the "Anne," in 1623—was more than five years in advance of him in such a pilgrimage, having visited the spot July 9th and 10th, 1851, and described it in the *Congregationalist* of Aug. 8, 1851.

[6] *N. E. Memorial*, (Ed. 1721,) p. 2.

[7] Young, *Plym. Chron.*, p. 465.

[8] Prince says, (*N. Eng. Chronol*, vol. i., pp. 4, 5,) "Gov. Bradford's History takes no notice of the year of this Federal incorporation; but Mr. Secretary Morton, in his *Memorial*, places it in 1602. And I suppose he had the account either from some other writings of Gov. Bradford, or the Journals of Gov. Winslow, or from oral conference with them or other of the first planters; with some of whom he was cotemporary, and from whence, he tells us, he received his intelligence." The editor of the last edition of Morton's *Memorial*, (A. D. 1855,) who had the means of correcting this error in hand, repeats it, with inexcusable carelessness, (see p. 402,) and also corrects it, (see p. 478).

in *its* margin,[1] and throws the whole weight of authority for that year back upon Morton's testimony — he evidently having added the figures to the margin of his copy, upon his own judgment.

Bradford, moreover, gives, incidentally, two clews to the true date, which lead to a different conclusion. He says, in his history of their emigration to Holland, "So after they *had continued together about a year*, ... they resolved to get over into Holland as they could; *which was in the year* 1607–8."[2] So, in his Memoir of Brewster, he says, he had "borne his part in weal and woe, with this persecuted Church, *above thirty-six years*, in *England*, Holland, and in this wilderness,"[3] &c. Now Brewster, he says, died in 1643. Deduct from this date these above "thirty-six years," and we are thrown back to 1606–7,[4] as the date of his joining that Church, while, from his prominence in the movement, there can be no doubt that the date of his joining it was the date of its formation. Deduct, also, Bradford's "about one year" from his "1607–8," and we get the same result as before—1606–7. Upon this reasoning, Mr. Hunter speaks confidently: "It would seem that the true beginning of this Church, as distinct from that of Smith, is to be fixed to the year 1606, about two years after the emigration of Smith and his people."[5] It may be judged as, on the whole, most probable that Morton's date of 1602, refers to the original movement which resulted in the gathering of Smith's Church at Gainesborough, on the Trent; and that the Leyden-Plymouth Church, itself, was not formed until 1606. The two epochs might be easy of confusion in the minds of aged persons, who participated in both, and whose memory of the first, might, not unnaturally, be most distinct.[6]

Tenor of the Pilgrims' Residence in Leyden.

In the *Nederlausch Archief voor Kerkelijke Geschiedenis*, for 1848, appeared a Memoir by Prof. Kist, of the University of Leyden, in which was first published the joint application of Robinson and his people, for leave to dwell in Leyden—copied from the old Court Registers. It is as follows:[7]

To the honorable the Burgomasters and Court of the City of Leyden:

With due submission and respect, Jan Robarthse, minister of the Divine word, and some of the members of the Christian Reformed Religion, born in the kingdom of Great Britain, to the number of one hundred persons, or thereabouts, men and women, represent that they are desirous of coming to live in this city, by the first of May next, and to have the freedom thereof in carrying on their trades, *without being a burden, in the least, to any one.* They, therefore, address themselves to Your Honors, humbly praying that Your Honors will be pleased to grant them free consent to betake themselves as aforesaid.

This is without date, or signature, but the action of the court upon it, written in the margin, bears date, and is as follows:

The Court, in making a disposition of this present memorial, declare that they refuse no honest persons free ingress to come and have their residence in this city, provided that such persons behave themselves, and submit to the laws and ordinances; and therefore the coming of the memorialists *will be agreeable and welcome.*

Thus done in their session at the Council House, the 12th day of Feb., 1609.

(Signed) I. Van Hout.

It is thus proven that the Pilgrims went to Leyden in the most open and honorable manner, and were received in a liberal spirit. Their disclaimer, in advance, of being "a burden, in the least, to any," is beautifully characteristic of their feeling and life.

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1 *Mass. Hist. Soc. Coll.*, 4th Series, vol. iii., p. 411.

2 Ibid. pp. 10, 11. 3 Ibid. p. 408.

4 In saying "above 36 years," Gov. Bradford meant doubtless to speak precisely, as being more than 36 years and less than 37, rather than loosely to hint an indefinitely longer period.

5 *Founders of New Plymouth*, p. 89.

6 Mr. Hunter's remark is worthy of remembrance here—"the distinction of Smith's Church and Robinson's Church—the Gainsborough and the Scrooby churches—though agreeing in the point of the duty of separation, ought always to be kept in mind. It was the latter which formed the Plymouth emigration, and which flourished when Smith's Church had come to nothing."—*Ibid.*, p. 53.

7 *Hist. Mag.*, vol. iii., p. 358.

THE REAL CONDITION OF THE PILGRIMS IN LEYDEN.

It was formerly believed, and affirmed, that our Pilgrim fathers received some special courtesies during their sojourn in Holland, and, particularly, it used to be thought that they had the grant of one of the Leyden church-edifices as their place of worship; and that the funeral of John Robinson was attended by the University and the chief men of the city,[1]—two facts (if facts) endorsing such a theory.

Mr. Sumner, in his *Memoirs of the Pilgrims at Leyden*,[2] has shown conclusively that both these statements are founded in mistake. He has shown that the chapel (in the *Falyde Bagyn Hof Kerk*—now the dissecting-room in a college of medicine) which has been supposed to be the sanctuary of the Pilgrims, was, in reality, granted to *another* English (Presbyterian) Church, which was founded at Leyden in 1609—or almost identically with the removal thither of the Scrooby Church. Hence the not unnatural confusion of the two, and the false statement with regard to the latter. After a thorough examination of all the localities and all the facts, Mr. Sumner concludes that their worship was held "in the house of Robinson, their pastor."

With regard to the other point, Mr. Sumner has shown that no cotemporary mention exists of any such funeral honors; that the plague was raging in Leyden at the time of Robinson's death,[3] and that all public funerals were suspended. He moreover discovered the original entry of his interment, among the records of the Cathedral Church of St. Peter. That entry is as follows:—

1625. 10 Mart. { *Openen en huer van Jan Robens,*[4] *Engels predekant.*—9 *florins.*

(Opening and hire for John Robinson, English preacher.—9 florins.)

This sum (say $3,60) is the *lowest* paid for the burial of any person on the record. It purchased only the right of sepulture for *seven years*, in a place immediately under the pavement of the church, in one of a large number of square pits, containing space enough for four coffins. At the end of seven years, these bodies *were all removed to make room for more.* This fact indicates that the friends of this good man were then—at least—in great poverty, and that his obsequies were of the very humblest description.

This, put with Bradford's statement that "many that came to them [in Leyden], and many more that desired to be with them, could not endure the *great labor and hard fare, with other inconveniences*, which they underwent,"[5] &c.; that "they lived there but as men in exile, and in *a poor condition*";[6] that the Dutch *would* have allowed them some public favor, "were it not for giving offence to the State of England";[7] with the palpable fact of poverty, which comes out in the hard conditions which they were compelled to submit to at the hands of the London merchants,[8] furnishes sufficient evidence that, in Mr. Sumner's words:

[1] Prince says: "When I was at Leyden, in 1714, the most ancient people from their parents told me, that the city had such a value for them, as to let them have one of their churches, in the chancel whereof he [Robinson] lies buried, which the English still enjoy: and that as he was had in high esteem both by the city and University, for his learning, piety, moderation and excellent accomplishments; the magistrates, ministers, scholars, and most of the gentry, mourned his death as a public loss, and followed him to the grave."—*N. E. Chronology, p.* 160, *note.* Uhden, (*Die Geschichte der Congregationalisten*, &c., translated by Conant, Boston, 1858,) repeats, in part, this error. See pp. 41, 59. See also Young, *Plym. Chron.*, p. 393, *note*, where Mrs. Pres't John Adams writes, (Sep. 12, 1786.) "I visited the church at Leyden in which our forefathers worshipped, &c. I felt a respect and veneration, upon entering the doors, like what the ancients paid to their Druids."

[2] *Mass. Hist. Soc. Coll.*, 3d series, vol. ix. pp. 43-74.

[3] See also Roger White's letter in Young's *Plym. Chron.*, p. 479. Mr. Sumner states that in one day (three days before Robinson's death) 25 persons were buried in one church alone.

[4] Another entry, in the "general record of interments for the city" was also discovered by Mr. Sumner's research, which will be referred to in what we have to say about John Robinson's *house.*

[5] See Bradford, in *Mass. Hist. Soc. Coll.*, 4th series, vol. iii. p. 22.

[6] Ibid. p. 26. [7] Ibid. p. 21.

[8] See Palfrey, *Hist. New Eng.*, vol. i. p. 153; also Sumner, pp. 60, 61.

"the condition of the Pilgrims, while in Holland, was one of poverty and obscurity."[1]

ROBINSON'S FAMILY.

It is very remarkable that so little mention was made of Robinson's family by the cotemporary writers. It has been supposed that his widow came over in the ship "Lyon,"—which brought the last instalment of the Leyden company—landing at Salem in the latter end of May, 1630;[2] and that she was accompanied by her son Isaac.[3] Later researches have added important particulars, and thrown doubts on some that were considered settled. They have brought to light a tax-list, or census registry, of Leyden, taken on the 15th of October, 1622.[4] In this list, occur the following names, as constituting this family, viz:

JOHN ROBINSON, Minister.
BRUGITTA (Bridget) ROBINSON, his wife.
JAMES, BRUGITTA, ISAAC, MERCY, FEAR, JACOB, } Children.
MARY HARDY, Maid servant.

Another fact comes out from the marriage record of Leyden for 1629, in which is the entry of the union of Bridget—eldest daughter aforesaid—to "John Grynwich, student of theology, young man," [i. e., unmarried before]; with the entry of Mrs. Robinson, (then more than four years a widow,) in attendance as a witness to the ceremony.[5]

What became of the widow, and of these six children,—with the exception of Isaac, who was at Scituate in 1636, and in 1639 removed to Barnstable, where he died, and left descendants[6]—remains strangely unknown. A fragment of Judge Sewall's journal, during his judicial circuit in the Old Colony, in 1702, contains the following:[7]

Sat. April 4. Visit Mr. [Isaac] Robinson, who saith he is 92 years old, [that would make him born in 1610, in Leyden, and 12 years old when the census above was taken, 15 at his father's death, and 21 when he came over,] and is ye son of Mr. Robinson, pastor of ye Ch. of Leyden, part of wh. came to Plim^o. But, to my disappoint^mt. he came not to New England till ye year in wch Mr. Wilson was returning to Engl'd [1631,] after ye settlement of Boston. I told him was very desirous to see him, for his father's sake and his own, &c.

Here we have Isaac's own statement of his coming over, as having been in the year *after* that of the coming of the last of the Leyden immigrants. And the absence of any mention by him of his mother's coming, is strong negative evidence that she did not come. Add to this the facts that Sherley, writing to Gov. Bradford, in March, 1629, says of Mrs. Robinson, that "if she *were* well over, he would not disburse a penny for the rest;"[8] that Bradford, recording that letter and commenting upon it, and upon the character of the last detachment from Leyden,[9] never mentions her name as one of those coming; and that there is absolutely no record of her as having been ever seen, or known, in any town in the Colonies of Plymouth and Massachusetts Bay, and we have the strongest possible presumption that she never did come. Most likely she went to live with her married daughter, wherever that may have been.

An attempt has been made to connect a certain Abraham Robinson, who deceased at Gloucester, Ms., Feb. 23, 1645, with this family, as a son.[10] There is no

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1 Sumner's *Memoirs*, p. 61.

2 Prince, *N. E. Chron.*, vol. i., p. 207; Savage's *Winthrop*, vol. i., p. 29.

3 Prince, vol. i., p. 160; Gov. Bradford's *Letter-Book*, *Mass. Hist. Coll.*, 1st Series, vol. iii., p. 69; and Gov. Bradford's *History*, *Mass. Hist. Coll.*, 4th Series, vol. iii., pp 246-8.

4 *Hist. Mag.*, vol. iii., p. 332.

5 Ibid., p. 332.

6 *Prince*, vol. i, p. 160; Deane's *Scituate*, p. 332.

7 *Hist. Mag.*, vol. iv., p. 6.

8 Gov. Bradford's *Letter-Book*, *Mass. Hist. Coll.*, 1st Series, vol. iii., p. 69.

9 Ibid., p. 70. and *History*, pp. 246-50.

10 MSS. letters of J. J. Babson, referred to by the Editor of Bradford's *History*, p. 247, *Note*. Rev. Dr. Allen, in his appendix to the Life of John Robinson, published in the 1st volume of Robinson's works, (Ed. 1851.) says, (p lxxvi.) "We have the names of but two of his children, *John* and Isaac. John settled at or near Cape Ann, and had a son Abraham, who

impossibility in this hypothesis, so far as dates are concerned; but the absence of any "Abraham" from the above list, (apparently self-complete,) is strong proof presumptive against it.

It may be added here, however, that the presence of a maid servant in Robinson's family, might imply that he personally was in better circumstances than has sometimes been imagined. This is, perhaps, confirmed by recent discoveries on another topic of great interest which we proceed to notice.

ROBINSON'S HOUSE IN LEYDEN.

This was thought to be beyond determination. Mr. Sumner, in 1842, gave it up.[1] Winslow had said that his house was large,[2] and one of the records of his interment[3] had stated his residence as "by het Clockhuijs"—*by the Clock-house*, (or Belfry); but the changes in the topography of the city had been such as to offer little hope of any further identification. Mr. Sumner, however, was subsequently fortunate enough—perhaps I should say indefatigable enough—to unearth from the old registry office, in the Stadt-House, the very deed by which the house was conveyed to Robinson, May 5, 1611, with a full description of the lot; and Mr. Murphy, to discover an old map, giving a bird's eye view of that portion of the city in 1670, showing the building itself, with its adjacent premises. From this official document,[4] it is proven that the house was situated near the belfry then standing in the rear of St. Peter's Church, and fronted on *Clock Alley*—a street between 20 and 30 feet wide—and by examination of a nearly cotemporary ground plan of the territory, it seems that it was 156 feet westerly from Heeren St., and had a front of 25 ft. 6 in. by an [estimated] depth of 75 feet and upwards.

It will be perceived by a comparison of the date of this deed with the date of the recorded intention of residence in Leyden, given on p. 61, that this house was bought some two years after the Pilgrims had removed thither; as it was about nine, before the departure of those who colonized Plymouth. There can be no doubt that it was within this comfortable and even spacious shelter, that their Sabbath worship was held, as well as most of their

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died at the age of 102," &c. But there is no John in the above list of children, and the father of this Abraham of 102 years, was also *Abraham*, (see *Note*, Bradford's *History*, p. 247.)

[1] *Memoirs*, p. 53.

[2] "They that staid at Leyden feasted us that were to go, *at our pastor's house, being large.*" *Brief Narrative*, in Young's *Plym. Chron.*, p. 384.

[3] See Note to Sumner's *Memoirs*, p. 71.

[4] *Hist. Mag.*, vol. iii, p. 331. I give the deed, in full, as follows:

"We, PIETER ARENTSZ DEYMAN and AMELIS VAN HOGEVEEN, schepens in Leyden, make known that before us came JOHANN DE LALAING, declaring for himself and his heirs that he had sold, and by these presents does sell, to JAN ROBINSZN, minister of God's word of the English congregation in this city, WILLEM JEPSON, HENRY WOED, and RAYNULFH TICKENS, who has married JANE WHITE—jointly and each for himself, an equal fourth part—a house and ground with a garden situated on the west side thereof, standing and being in this city, on the south side of the grounds of St. Peter's Church, near the Belfry, formerly called the Green Gate, bounded and having situated on the one side, eastwardly, a certain small room which the grantor reserves to himself, being over the door of the house hereby sold; next thereto is WILLEM SIMONSZOON, and next to him the residence of the COMMANDARIJE; and, on the other side westwardly, having the widow and heirs of HUYCK VAN ALCKEMADE, and next to him the grantor himself, and next to him is the Dark Canal, which is also situated on the west of the aforesaid garden, and next to it is the Falide Bagynhoff—extending from the street of the grounds of St. Peter's Church aforesaid to the rear of the Falide Bagynhoff beforenamed; all and so as the aforesaid house is at present built and made, used and occupied, with everything thereto attached to him the grantor belonging, subject to a yearly rent charge of eleven stivers and twelve pence, payable to the HEER VAN POELGEEST. And he, the grantor, promises the aforesaid house and ground, upon the conditions aforesaid, to warrant and defend from all other incumbrances with which the same may be charged, for a year and a day, and forever, as is just, hereby binding thereto all his property, moveable and immovable, now owned or hereafter to be owned by him, without any exception. Further making known that he the grantor is paid for the aforesaid purchase, and fully satisfied therewith, the sum of eight thousand guilders, ($3,200) the last penny with the first, and that with a purchase money lien—two thousand guilders ($800.) being paid down, and five hundred guilders ($200.) to be paid in May, 1612, and annually thereafter until all be paid.

And all this in good faith, and without fraud.

In witness of these presents we have set our seals, this 5th May, 1611. (Signed.) J. SWANENBURCH.

These grantees were members of Robinson's congregation, but none of them came over. *Jepson* was a carpenter, and, after Robinson's death, bought out the interest of the others. He died before 1637, when the property was conveyed, by the guardians of his children, to *Stoffel Jansz. Ellis*. The house was taken down, with a number of others, in 1681–3, for the purpose of erecting a "Hof" for the Walloons—still standing—called *Pesyns Hof*. Nothing further is known of *Henry Wood*. *Tickens* was a looking-glass maker, and brother-in-law of Robinson; his wife, *Jane White*, being sister to Mrs. Robinson, and to *Roger White*, who wrote to Gov. Bradford the sore tidings of Robinson's death. (See Bradford's *Plim. Plant.* p. 206.)

fraternal plans matured. And it must ever be a subject of devout thankfulness that, amid all the abrasions of 250 years, which have swept away the house, and changed all the surroundings, the garden still remains, where Robinson and Brewster used to walk in their earnest consultations.[1]

The following is a fac-simile of the bird's-eye view referred to above :—

1. Belfry, (now gone, and the space left open.)

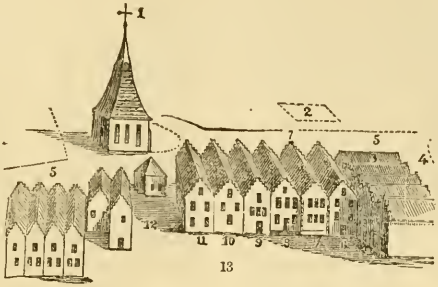
2. St. Peter's Ch., (still standing,) where Robinson was buried.

3. The Commandarije.

4 Heeren Street, (still there.)

5. Clock Alley.

6. Simonszoon's (Simmons') house.



8. Widow Van Alckemade's house.

9. Johann de Lalaing's house.

10. Do. do.

11. Do. do.

12. Falide Bagyn's Hof. [The 'Dark Canal' was between this and Nos. 10, 11.]

13. Robinson's garden.

7. Robinson's House.

Sundry Relationships, &c.

Mr. Murphy has given us[2] several transcriptions of marriage, and other records, still existing in Leyden, which shed light —thanks to the pertinacious carefulness of the Dutch in such matters—upon some family histories which have been very much entangled. Without taking space, which cannot be afforded here, to go largely into the matter, it is sufficient to say that the puzzle about Gov. Bradford being Nathaniel Morton's uncle—which even Mr. Hunter gives up[3]—is solved. It seems that Alexander Carpenter, of Wrentham, Eng., had four daughters,—Agnes, Alice, Julia Ann, and Mary; and that Agnes was married at Leyden, April 30, 1613, to Samuel Fuller, afterward the well known physician of the Colony;[4] that Alice married Constant Southworth, who left her a widow,[5] and that she subsequently was married, Aug. 14, 1623, at Plymouth, to Gov. Bradford;[6] that Julia Ann was married, at Leyden, July 23, 1612, to George Morton, father of Nathaniel;[7] and that Mary lived to be 'a godly old maid,' and died at Duxbury, Ms., March 19, 1667, aged 91.[8]

Thus Dr. Fuller—who, left speedily a widower, married again in Leyden, May 27, 1617,[9]—Gov. Bradford, and George Morton, were brothers-in-law; by marrying sisters. The Mrs. White—the mother of Peregrine—who became Edward Winslow's second wife,[10] appears to have been also a sister of Dr. Fuller.[11]

Mr. Hunter's conjectures, also, in regard to the birth-place and family connection of George Morton,[12] are all modified by the record of his being "of York, in England, *merchant*, accompanied by *his brother Thomas*."[13]

Miles Standish's House.

The only further item for which space can be afforded here, and the only one bearing upon the condition of the Pil-

1 "I confess that, after having by these early records identified the home of Robinson, and entered the garden, now overrun with weeds, in which that pious, devoted Christian teacher—so heroic and so humble, so learned and so modest—walked with Brewster and with Bradford, I felt a reverential thrill greater than when within the walls of Wittenberg, almost as great as when entering the gates of Jerusalem."—Sumner's *Speech at Plymouth, Aug.* 2, 1859

2 *Hist. Mag.*, vol. iii pp. 262-3, 359.

3 *Founders*, &c. pp. 120-1.

4 *Hist. Mag.*, vol. iii. p. 262.

5 See Winsor's *Duxbury*, p. 316.

6 Bradford's *Plimouth Plant.*, *note*, p. 142.

7 *Hist. Mag.*, vol. iii. p. 359.

8 Young's *Plym. Chron.*, *note*, p. 353.

9 *Hist. Mag.*, vol. iii. p 262.

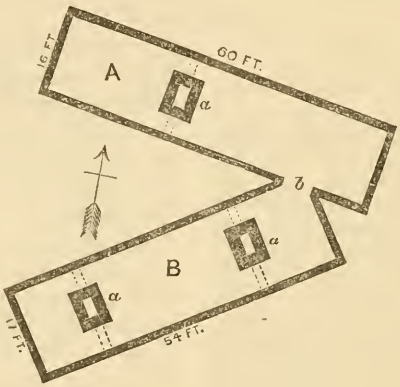
10 Bradford's *Plim. Plant.*, p. 451.

11 *Hist. Mag.*, vol. iii. p. 262.

12 *Founders*, &c. p. 120-5.

13 *Hist. Mag.*, vol. iii. p. 359.

grims this side the ocean, has reference to the exhumation—by Mr. James Hall, of Boston, and Mr. Lyman Drew, of Duxbury—of the foundations of the house built in 1632, and occupied by Capt. Miles Standish during the last twenty-four years of his life. It is well known that he and Elder Brewster,[1] with some associates, commenced the settlement of Duxbury—about eleven years after the landing—on and near "Captain's Hill," still a fine landmark across Plymouth Bay.[2] Here he erected his house, and it is said[3] that his son Alexander succeeded to the estate, built an addition to the house, and kept a store. After standing more than thirty years, the building was burned—tradition says, in 1665.[4] The spot was examined, some thirty years ago, by the Rev. Benjamin Kent, then pastor of the Church in Duxbury;[5] but in the year 1856, Messrs. Hall and Drew, aforesaid, made a systematic and thorough search of the site, and, after removing two or three feet of dirt and charred rubbish, they uncovered the stone foundations, still so well in place as to enable them to reproduce the ground plan of the structure with great accuracy. The following wood-cut will give an idea of its somewhat peculiar shape.



The north wing (A) measures 60 ft. by 16 ft. The south wing (B) measures 54 ft. by 17 ft. It may perhaps be presumed that one of these wings is the "addition" erected by Alexander; and the theory of a store having been kept there, is confirmed by the finding of the remains of axes, hooks, door trimmings, knives, spoons, pipes, nails, &c., &c., among the ruins, in greater abundance than would be the natural *debris* of a private dwelling of that description. The two wings would seem to have been united by a door (*b*); and the position of the three stone hearths (*a*) — retaining the clear marks of fiery use — may indicate the room dimensions, suggested by the dotted lines.

This relic is interesting, as bringing us much nearer to the very presence of the Pilgrims themselves, than anything else, of a like nature, known to be preserved. It takes no great stretch of imagination, to picture the valiant little Captain, and the benign Elder, smoking their evening pipes together before the roaring fire, —upon one of these hearths—whose indelible corrosion is still fresh upon the stones.

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1 See Winsor's *Duxbury*, pp. 48-53; and Steele's *Chief of the Pilgrims*, pp. 344-355.

2 See Bartlett's *Pilgrim Fathers*, opposite pp. 173, 175, and 177, for three exquisite steel engravings, representing these localities with admirable accuracy as well as beauty.

3 Winsor, p. 52.

4 Ibid. p. 53.

5 Ibid. p. 52.

Congregational Necrology.

Rev. NATHANIEL HAWKINS, whose death occurred at his residence, in Fire Place, N. Y., Sabbath, July 30, 1860, at the advanced age of 83 years, and 8 months, was the son of Nathaniel Hawkins, and was born November, 1777.

Of his early life, and religious culture, but little is retained. His first permanent religious impressions seem to have occurred at the death of his first born son, in its infancy; from which event, he ever after dated his conversion to God. He and his wife united themselves with the Congregational Church at Wading River, the early home of his first wife. At what period, after his connection with the Church, he turned his attention to the work of the ministry, has not been satisfactorily ascertained. For a considerable period, with such facilities as his circumstances would permit for qualifying himself for the ministerial work, he continued to labor among destitute sections of the county, as a licentiate of the Church.

At the close of the labors of the Rev. Jacob Corwin, with the Church at New Village, he was called to that field. His ordination as pastor of this Church did not take place until May, 1825. With this Church he labored with almost unrequited toil, for more than twenty years. He then left, and in 1842 succeeded in gathering a small Church and Society at Fire Place Neck, over which he presided, and for which he labored with a fidelity and constancy, until the period of his death, seldom surpassed, continuing his public ministrations, as long as his enfeebled frame would admit of his reaching the place of worship, about two months previous to his decease.

Of his moral and religious character, little need be said. The meek simplicity, and unaffected humility which so pre-eminently marked the whole tone of his piety, won for him the cordial esteem, and the venerative affection of all his brethren, and at the same time made its resistless appeal to the hearts of those who were still without, constraining the secret assurance, "Behold an Israelite indeed in whom is no guile."

Of his public ministry it may be said though not of an high intellectual order, the result of the mental culture of the "Schools of the Prophets," yet it breathed so much of that deep-toned piety which springs only from a heart in constant communion with Christ, that even the most careless were constrained to say "*This man* was with Jesus of Nazareth, for his speech bewrayeth him."

As might be anticipated from such a bright example of genuine unaffected, living piety, maintained through a long and laborious life with unshaken constancy, his end would be peace. Down into Jordan's cold and chilly stream, with unfaltering step he passed, to be welcomed on its other side with the "Shining ones," to conduct his ransomed spirit to the celestial city, and to swell the triumphant song of the redeemed and shout the victory to the Lamb.

Brother Hawkins was twice married; his second wife still survives him, an estimable lady, for many years, previous to her connection with Bro. Hawkins, a teacher of the Sabbath School in Dr. Hatfield's Church in New York city. Three children survived him, one of whom has gone since his death, rejoicing with a bright hope of meeting her parents in the mansions above.

At his interment, where a large congregation was assembled around his grave, was sung his favorite hymn, of the Lee Avenue Collection.

> "O sing to me of heaven,
> When I am called to die." C. Y.

Mrs. RUTH GOSS, widow of Ephraim Goss —a soldier in the Revolutionary war,—died at Henniker, N. H., March 8, 1861, aged 97¾ years. She was born in Hawke, now Danville, and at the age of six years, removed with her parents to Henniker. She was married at the age of 19, and became the mother of twelve children. She became hopefully a subject of the renewing grace of God previous to the year 1802; the precise time cannot now be determined. During the last ten years the writer has often visited this aged disciple, and always found her soul alive to the interests of religion, and of the Church. She has always expressed an anxious wish that the work of God might be revived. This was her desire in life, and it was her ruling passion in death. A few hours before she expired, the pastor called to see her. She lay, apparently, in an unconscious state. We conversed by her bedside, but she heeded it not. The family gathered around, and prayer was offered. When the prayer had ceased, she began at once an effort to speak. We soon found that she was engaged in prayer, and

caught this petition: "O Lord, for a revival of religion." Many times has she asked, "What do you want to go to heaven for? I wish to go there to see my Jesus, I want to be with him, where he is. If I be there without my Lord, 'twill be no heaven to me." Even when she could not know her own children, the name of Jesus was ever fresh in her memory.

Her interest in the Scriptures was undying. Treasured texts and devotional hymns entered largely into her conversation. When her son * lay robed for the grave, the pastor repaired at once to her room, not knowing how she might be affected by the event. He found her weeping for her dear Jacob, but in a few moments all earthly sorrows seemed forgotten, and heaven was her theme. For fourteen years previous to the last, she read the entire book of Psalms through on her birth-day. The precious works of the Sweet Singer of Israel furnished wings to her soul on which she soared heavenward. The great doctrines of grace were her daily food. When she was an anxious sinner, seeking the way of life, she rebelled most stubbornly against these doctrines. Her soul hated them. But when she caught the sound of her Saviour's words, she welcomed him and all his precious teachings. For two generations or more, she has been a living witness to the power and preciousness of the Divine Word, studying it daily; at the same time reading and freely discussing the merits of the writings of Edwards, Emmons, Payson, Flavel, etc. Her love for the sanctuary was such that she has many times rode on horseback seventeen miles in company with her husband, that she might drink in the truth, as it flowed from the lips of the now sainted Walter Harris.

Dr. JACOB HAYES, born in Berwick, Me., Sept. 17, 1809, was the youngest of six children of Hiram and Tabitha (Nowell) Hayes. His mother died when he was two years old, and his father ten years later, at about the same age to which he attained, fifty-two. He remained under the care of an older brother, working on the family farm, and having but very small advantages for education in the district school, till he was twenty-one. On the next day after that event he became a student in the South Berwick Academy; and as soon afterwards as he was prepared for it, he began the study of medicine.

He commenced the practice of his profession in East Boston, at the period when that portion of the city was beginning to be of importance. In the course of his previous studies he had, as he trusted, become a disciple of Christ. And during the two years he resided at East Boston he took an active and interested part in the religious welfare of the place, especially in establishing and sustaining the Maverick Church, then in the weakness of its infancy. It may be doubted whether any other person, at the same time, did so much for this object as he did. The Sabbath School and the prayer-meeting were greatly dependent on him. Being not fully occupied then, as he was afterwards, with professional care and labor, he took a more active and responsible part in religious matters than at any other period of his life; and it was, accordingly, the time of his greatest religious enjoyment and usefulness. During the second year of his residence at East Boston he was a member of the city school committee, and a member of the state legislature.

After about two years, induced by a more favorable opportunity, as he supposed, for professional service, with the regret, strongly expressed, of friends whom he left, he removed to Eliot, Maine; and in a little less than two years after, he removed to New Market, N. H. In this place he remained about eight years, and became well known in the vicinity as a very skillful physician and surgeon.

In February, 1845, he was married to Miss Sarah Adams, a daughter of Chester Adams, Esq., of Charlestown, Ms. And about two years later, induced partly by the desire of his wife to be the helper and comforter of her parents in their declining years, he removed to Charlestown. Her desire was accomplished by the removal. And as he became known and appreciated, his professional services were sought beyond his power to meet the calls made upon him.

He had a quickness of observation, a readiness and correctness of judgment, and a promptness of action, which enabled him to perform a much greater amount of work in his profession than is usual. And his uniform kindliness, his pleasant countenance and pleasant words, and his intelligent, familiar acquaintance with his profession, made him alike respected, trusted and loved by those who employed him.

A popular physician in full practice has not the rest of the night and of the Sabbath, like men in other pursuits. Twice in the fourteen years of his life at Charlestown, Dr. Hayes was taken off from professional labor, several weeks at each time, by dangerous illness. But for the last eight years, except an absence at one time of ten days, he had no vacation.

* Rev. Jacob C. Goss, who died at Concord, N. H., April 22, 1860, aged 65 years.

Such incessant exertion, doubtless it was, that brought on an organic disease of the liver, which, after about six months from its distinct manifestation, resulted in death.

He was very sick in April and May, but afterwards rallied, and had so much the appearance of recovering that he and his friends were strongly encouraged to hope that his disease was not organic, and he would be restored to health. With this hope, he was away from home most of the summer. About six weeks before his death he went to North Conway. But, soon after, he began to decline, and became, almost at once, too sick to return home. He quietly passed away Saturday evening, Sept. 28, in the hope to live again with Christ, and the redeemed through him from sin and death.

Besides his bereaved widow, many who enjoyed his hospitality, highly esteemed him in society, and loved him as a friend, many to whom in poverty or suffering he was a benefactor, and a large circle of relatives and friends to whom he was greatly endeared in various ways, mourn his loss.

The religious feelings of our friend, in prospect of his departure, were highly interesting to those acquainted with them. He expressed much sorrowful regret that he had not been more active and earnest as a Christian; and while he manifested great humilty for his unworthiness, he clung to the mercy of God in Christ for hope. There he found rest and comfort. A. T.

Rev. EBENEZER GREEN BRADFORD died in Leverett, Ms., August 29, 1861, aged 60 years, 3 months and 5 days. He was a lineal descendant in the 7th generation from the distinguished William Bradford, one of the Mayflower Pilgrims, and for thirty years Governor of Plymouth Colony; and through him was related to John Bradford, the intimate friend of Rogers, Hooper, Latimer and Ridley, and like them a martyr at the stake in bloody Smithfield.

He was the fourth son of Rev. Moses and Sarah (Eaton) Bradford, and was born in Francestown, N. H., May 24, 1801. He was graduated at Amherst in 1827, studied theology at Andover one year, finished his course with Rev. John M. Whiton, D. D., of Antrim, N. H., and was licensed by the Union Association, at Goffstown, N. H., Aug. 12, 1829. His first settlement was at Colebrook, N. H., where he was ordained Feb. 29, 1832. Rev. James Tisdale of Guildhall, Vt., preached the sermon. He was dismissed from Colebrook in February, 1836, received a call from the Congregational Church in Wardsboro, Vt., May 30, 1836, and was there installed Oct. 5, 1836. His brother, Rev. Moses B. Bradford, of Grafton, Vt., preached the sermon. He was dismissed May 31, 1842, and removed to Wisconsin, where he was stated supply of the N. S. Presbyterian Church in Plattville, a year and three months; of the Congregational Church in Prairie du Lac three years and two months; and of the Congregational Church in Waupun three years. In December, 1850, he commenced preaching at Princeton, Wis., organized a Congregational Church there in 1852, and continued his labors with that church till March 30, 1856. His health failing, he returned to New England, and gradually sank of paralysis.

A writer in the *N. Y. Observer* says of him: "Mr. Bradford had not only a clear apprehension of truth, but also a lively appreciation of it, and he hid it in his heart; and the Church, as the ground and pillar of the truth, he regarded with peculiar affection. Its ordinances, its discipline, its work, its dignity, he held in sacred esteem. He was jealous of the truth and of the Church. He was not slothful in his Master's business, performing it faithfully, and with a single eye. And as he was covetous of time, so was he of rectitude; endeavoring to keep a conscience void of offence toward God and man. He was an humble man, indifferent as to whether he was toiling out of sight upon the foundations, or in sight upon the superstructure. If he could be allowed to do anything, he was satisfied." P. H. W.

Mrs. HELEN C. McLEAN, wife of Rev. James McLean, and eldest daughter of R. J. Thompson, Esq., of Ravenna, O., died at South Dennis, Ms., Sept. 20, 1861, in the 26th year of her age.

Her parents have abundant reason for believing that she met with a saving change when only about three years of age. In her sixteenth year she united with the Congregational Church in Ravenna. Brought up amid scenes of great natural beauty, and instructed by teachers of fervent piety, she soon convinced all acquainted with her that a wise Providence was preparing her for eminent usefulness. Her mother spared no pains in securing for her a high moral and intellectual development. In 1854 she entered the female seminary at Willoughby, O., from which she graduated with honor, in the summer of 1856, thus condensing into two years the studies and duties of three; for although peculiarly diffident and humble, she yet longed to be more actively engaged in laboring for the

good of others, and for the honor of her blessed Master. She was universally beloved and confided in by both teachers and scholars. Her journal reveals clearly the tendency and longings of her devoted heart. As her seminary life was drawing to a close, she says:

"My life must be one, not of ease, but of action: my rest is above. I long to be doing something for the good of the world—the cultivation of mind and heart, and thereby increasing the sum of human happiness. And more than all, I have the consciousness that I have, in the preparation for this work, and the long looking forward to it, had this one aim, to honor my Saviour, to live unto Him, and not unto myself. Be my all to Him devoted. How can I live to honor Him most? Oh! consecrate me to thyself, dear Saviour, and daily, hourly, all the time, teach me how to live. Keep me, Oh! keep me from wandering from thy side. I would be wholly thine."

In 1857, she took charge of the female seminary at Hudson, O. In this coveted field of duty she labored incessantly, for the conversion of her charge. Her modesty and self-distrust forbade her to speak of her labors, even to her most intimate friends; but a letter received by those who were watching around her dying bed, testifies that all but one of the class of young ladies under her tuition, have become hopefully pious.

In Oct., 1859, she was united in marriage with Rev. James McLean, soon after his ordination as pastor of the first Congregational Church in Thomaston, Me.

She will long be affectionately remembered by many who knew her there. Her labors seemed most signally blessed in the weekly prayer meeting for young ladies, which she conducted so long as her strength would allow; and in her new home, amid the pains of her sickness, to the last day of her life, she frequently imagined she was again in her favorite meeting.

Hoping that a change of climate might relieve her disease, which had not yet fully manifested itself, her husband was dismissed from Thomaston, and came in the spring to South Dennis, as supply, refusing to settle till the effect upon her health could be tested. She was able to attend but one Sabbath service, when a sudden change was manifest; and her physicians pronounced her case hopeless, when it was too late for her to be removed to her early home. She sunk rapidly, but retained her reason, and when aroused, recognized her friends to the last, while in seasons of partial stupor, she seemed to live over the scenes of the past. A little before she died, when asked if Jesus was precious, she said deliberately: "He is."

As a pastor's counsellor and efficient helper she left nothing to be desired, and although her term of service was brief, yet she left engraved on many hearts most precious memories of her beautiful life.

Rev. ELIAS WELLS KELLOGG, died in Ringwood, Ill. Oct. 6, 1861, aged 63 years, 8 months, and 3 days. He was a son of Enos and Dimis (Wells) Kellogg, and was born Feb. 3, 1795, in Shelburne, Ms.* Both his parents were of the Puritan stamp, his father's ancestors being among the early emigrants from Holland, and his mother's ancestors being among those who came from England. He was brought up on a farm, with only a common school education, till he was twenty-one years old, when he began to think of entering the ministry, and pursued his studies under the tuition of various ministers, and at the Washington County (Vt.) Grammar School. He studied theology with Rev. Elderkin J. Boardman, of Bakersfield, Vt., and was licensed by the Northwestern Association, at Westford, Vt., Jan. 18, 1826.

In the following April he commenced preaching in Albany, Vt., and after being a candidate for a full year, he was ordained to the pastorate of the Congregational Church, Jan, 24, 1827. Rev. E. J. Boardman preached the sermon. In 1831, his labors were accompanied by an extensive revival, as the fruits of which, thirty-one persons, most of them heads of families, united with the Church. He was dismissed May 22, 1833, but continued to supply the pulpit till March, 1834, when he removed to East Berkshire, Vt., and became stated supply, preaching three-fourths of the time there, and the remaining fourth at Montgomery. In May, 1836, he commenced preaching at Jericho Center, Vt., and was installed pastor Jan. 18, 1837, Mr. Boardman again preaching the sermon. On account of ill health he was dismissed July 7, 1840.

In March, 1841, he commenced supplying the Churches at Franklin and Highgate, preaching half the time at each place for three years, at the expiration of which he devoted his whole time to the Church at Highgate, and was there installed Jan. 7, 1846. Rev. Preston Taylor preached the sermon. He was dismissed Jan. 7, 1852, and went immediately to

* It deserves to be noticed, as illustrating the great difficulty of making thorough work in history, that Mr. Kellogg's nativity in Shelburne escaped the researches of the author of "A History of the Franklin County Churches," though he was also a native of Shelburne, and his father was, for more than half a century, pastor of the Church there.

St. Albans Bay, where he was stated supply for three years. In 1855, he removed to Northern Illinois, and there spent the remainder of his life. At the time of his death he was stated supply of the Congregational Church at Wayne Center. The principal part of his ministerial life was spent with feeble Churches, dependent on Home Missionary aid, several of which, under his judicious tuition, became self-supporting.

"He was a model man to illustrate the possible achievements of a resolute mind, steadily pursuing one object through life. He had but limited advantages, and but a slender income, sometimes less than $300, and himself and family were in feeble health. But under the impulsive power of love to Christ, he has accomplished more in his profession, than many of higher natural and acquired endowments; and the history of his eventful life, if it were fully written out, would furnish new proof that the Maker of worlds 'has the seven stars in his right hand,'—new proof that the Head of the Church does provide for the support and safe keeping of his servants, earthen vessels though they be."

He married, March 7, 1820, Alzada Holbrook, a native of Wardsboro', Vt, and a descendant of Governor William Bradford. By her he had Sylvanus Holbrook, born Jan. 5, 1821, now a preacher of the Gospel in Illinois; Julia Sophia, born Sept. 15, 1822; Edward Young, born Aug. 3, 1827, died Sept. 28, 1828; Calvert Spencer, born Feb. 26, 1829, died Sept. 13, 1833; Edward Payson, born July 17, 1833, died Feb. 14, 1838; Charlotte Alzada, born March 10, 1836; Sarah Eliza, born Aug. 31, 1837, died July 24, 1845; Wealthy Ann, born June 20, 1839, died July 10, 1845. P. H. W.

Rev. JAMES DRUMMOND, pastor of the North Congregational Church in Springfield, Ms., died at the house of his brother-in-law, Rev. J. B. Sewall, in Lynn, Friday, Nov. 29, aged 46.

Having returned to Springfield after the August vacation, apparently in unwonted health and vigor, he had preached but two Sabbaths in his pulpit when he was laid aside from his labors with a slow fever. He contended with the disease nine weeks, being sometimes so well as to leave his room, and once or twice to take an extended walk in the open air. At the end of that time he was carried to Lynn, already quite too much wasted to well bear the journey, hoping that the change of air and circumstances would bring speedy recovery. The disease, however, seemed to gain only the firmer hold. In two weeks it gave evidence of having reached the brain, and soon threw him into a state of delirium and convulsions, which subsided only as life and strength wore away, and in which he was lucid and conscious only at intervals. At the end of the third week, exactly, he was released from the painful struggle, and went to sleep, "In pace, in Christo."

He was born in Bristol, Me., April, 1815, the son of James and Jane D. (Little) Drummond. The father was a sea captain, the son of a Scotchman,—strong-minded, warm-hearted, and impetuous—strongly marked in character. The son inherited much his father's traits. He was the third of nine children, the eldest of whom is the Hon. Thomas Drummond, of Chicago, Judge of the Supreme Court in Illinois; and the fourth, was the late Rev. J. P. Drummond, of West Newton, Ms.

He was fitted for College at Lincoln Academy, Newcastle, Me.; entered Bowdoin College, 1832, and graduated in 1835, with the highest honors of his class. He then became Preceptor of Lincoln Academy for two years, performing the duties of the office with great acceptance and marked ability. In 1838, he entered the Seminary at Bangor. He was there prominent for ability, and generous, high-minded character, as before. He was often called upon for addresses before Meetings and Societies. On leaving the Seminary, in the fall of 1841, he went to preach at Lewiston Falls, then a quiet and beautiful rural village, with an Academy, two or three churches, and as many factories; but now the Lowell or Lawrence of Maine. In the autumn of 1842, he was there settled, and there was the chief field of his labors—his settlement continuing till the summer of 1858, in all a period of seventeen years. For several years he contributed largely to the columns of the *Lewiston Falls Journal*, his fresh, manly, and original articles being widely read and copied, and tending greatly to increase the paper's circulation. He was also editor of the *Maine Evangelist* for a time, in addition to his pastoral duties. In the spring of 1858, he was invited to the pastorate of the North Congregational Church, Springfield, Ms., whose pulpit had been made vacant by the removal of Rev. Mr. Seeley, to take charge of the American Chapel in Paris. Accepting the invitation, deciding it to be duty to do so, in view of all circumstances, notwithstanding the kind remonstrances and every effort which the warm affection of his people could properly dictate, he was installed the 16th of the fol-

lowing June. His new pastorate did not commence under the most favorable auspices. The Society was comparatively new, and had not yet become homogeneous and compacted. Nor was it strong as to numbers and means. There was also some division in feeling in the settlement of the new pastor. With the first year, all the last named had passed away. His preaching and pastoral labors proved acceptable. His audience steadily increased till it measured the capacity of the house. The Church also was increased by constant additions; and homogeneity of feeling was so imparted and made pervasive as to give the Society the feeling and appearance of having been lifted, under the providence of God, and set upon an abiding foundation of prosperity. In the language of one of the officers of the Church, "He found us divided and weak; he has left us united and strong."

Mr. Drummond, as a preacher, was nervous, original and stirring. His manner, being as nervous in one sense as his thought and style were in another, was at first repulsive, and always prejudicial to him, and his matter, on occasions where he could be heard but once. But few heard him a second or third time, to seriously think of his manner again. His method of sermonizing was none at all in particular. He was a great student of the Bible, the pure Word of God. His great business he held to be to unfold the grand truths of the gospel. If he could impart abidingly one gospel truth into the minds of his hearers, with a sermon, or brighten up and make a new and deep impression of one, it was as much as he dared hope would be attained. Hence he always made his sermons the simple outgrowth of his text. He never wrote topically; rarely chose a subject, and then found a text to suit. His chief reading and meditation, perhaps, was his Bible. Hence his text was chosen because of the strikingness of the thought, power of the truth, or cheer and comfort of the view. He never presented the doctrines as such, and yet his method of sermonizing brought the whole circle frequently and strongly into view. His imagination was exuberant, and being fed by constant reflection and large reading, his preaching was always suggestive and exciting. His method of study made him always prepared. He was a vessel constantly filled. It was only necessary to pull the spigot at any time, and a copious stream was sure to flow. This made his familiar Thursday evening lectures peculiarly rich and attractive. They were always largely attended, and he was thought by his hearers to have made careful preparation. He had, but never immediately. He would, just before the hour, merely select some passage which had been made the subject of his previous thoughtful meditation, and then go in and talk. These talks seemed sometimes to his people inspired, his own manner and spirit would be so elevated, and he would so lift them with his lofty thought and conception.

As a pastor, he had the same facility of quick work as in intellectual labor. He would make twenty calls where some ministers would make no more than five or six, and do more thus at getting into the sympathies and consciences of people than they. His honesty and honorableness, his large and often lavish generosity, and quick and manly sympathies, disarmed enemies and won close friends, especially among young and thoughtful men. His congregation was always made up with a majority of men. The most of his ministry he had to contend with great bodily infirmities, and this, doubtless, had much to do with the measure and method of his work. He felt that he must work fast when he did work, because his poor weak frame must lie still so much. The worn out body was not enough for the strong spirit within, and he died an old man at the early age of forty-six. He was buried in a sweet spot in the beautiful cemetery in Springfield, selected by his people, just as the sun had sunk in a gorgeous sky, Tuesday afternoon, Dec. 3.

Hon. THOMAS S. WILLIAMS, for many years Chief Justice of Connecticut, died in Hartford, Ct., Dec. 15, aged 84. He was born in Wethersfield, June 26, 1777; graduated at Yale, in 1794; was admitted to the Bar in 1799; was four years Mayor of Hartford, and two years Representative in Congress. In 1829, he was chosen Associate Judge, and in 1834, Chief Justice. He filled many important stations, and was President of the American Tract Society of New York. He was an officer of the Center Church, and a most estimable man in all the relations of life.

[On account of the unexpected length of two articles, we are compelled to postpone two or three obituaries. For Literary Notices, Editors' Table, Quarterly Record, &c. &c., see p. 125.]

STATISTICS OF THE AMERICAN ORTHODOX CONGREGATIONAL CHURCHES, AS COLLECTED IN 1861.

COMPILED BY REV. ISAAC P. LANGWORTHY.

It is believed that the following pages will sufficiently explain themselves. They are compiled from the best and latest data at command. If more errors have not been made than have been corrected, we have the most complete statistics yet published of our Congregational churches. The hope expressed in the October *Quarterly* of surpassing the former compiler, now in the army, was based upon the fullest confidence that another, and not the individual named above, would perform this most difficult and laborious service. Fully aware that imperfections must be numerous, these pages are given to the public with the hope that errors will be kindly pointed out, and that more reliable and better arranged materials will be furnished for the next year.

MAINE.

CHURCHES.		MINISTERS.		CHH. MEMBERS. June 1, 1861.				ADDIT'NS. 1860–61.			REMOVALS. 1860–61.				BAPTISMS. 1860–61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Abbot and Guilford,	1841	John A. Perry, s.s. ½	1860	7	7	14	0	0	1	1	0	0	0	0	0	0	75
Acton,	1781	Francis P. Smith, s s.	1859	33	16	49	11	0	0	0	1	0	0	1	0	0	60
Albany,	1803	Samuel L. Gould, s.s.	1856	25	47	72	12	0	0	0	0	0	0	0	0	2	100
Albion,	1830	Vacant.		10	20	30	10	0	0	0	0	0	0	0	0	0	0
Alexander, Ev.,	1854	Alvin Baker, s.s.	1861	2	11	13	9	0	0	0	0	0	0	0	0	0	20
Alfred,	1791	John Orr, p.	1846	31	82	113	19	0	1	1	0	0	0	0	0	0	93
Alna,	1796	Wm. S. Thompson, s.s.	1861	27	58	85	22	0	0	0	3	0	0	3	0	0	45
Amherst & Aurora,	1830	Sup. by Bangor Sem.		10	16	26	10	1	0	1	1	0	0	1	0	0	34
Andover,	1800	William V. Jordan, s.s.	1859	29	45	74	11	0	2	2	0	2	0	2	0	2	45
Anson,	1804	Geo. W. Hathaway, s.s.	1861	17	40	57	25	0	0	0	1	0	0	1	0	0	20
Athens,	1836	*No ordinances.*		2	6	8	2	0	0	0	0	0	0	0	0	0	0
Atkinson,	1842	Wm. S. Sewall, s.s. ½	1860	11	18	29	6	0	0	0	1	4	0	5	0	0	50
Auburn, High st.,	1826	Aaron C. Adams, p.	1858	43	114	157	19	1	3	4	3	3	0	6	0	5	150
" West,	1844	Thomas N. Lord, p.	1858	68	92	160	38	0	2	2	2	0	0	2	0	0	75
Augusta, South ch.	1794	Alexander McKenzie, p.	1861	113	210	323	40	2	5	7	9	13	0	22	1	0	560
" North ch.	1829	Vacant.		3	12	15	3	0	0	0	0	0	0	0	0	0	100
Baldwin,	1821	"		4	11	15	1	0	0	0	0	0	0	0	0	0	40
Bangor, 1st ch.	1811	Edward W. Gilman, p.	1859	75	184	259	49	2	0	2	4	2	0	6	0	6	230
" Hammond st. ch.	1833	Edwin Johnson, p.	1861	100	190	290	37	6	2	8	6	14	2	22	3	6	300
" Central ch.	1847	George Shepard, s.s.	1847														
		Samuel Harris, s.s.	1855	94	170	264	40	4	12	16	2	0	0	2	2	12	325
Bath, Winter st. ch.	1795	John O. Fiske, p.	1843	79	207	286	30	1	1	2	4	5	0	9	0	8	249
" Central ch.	1835	Vacant.		62	135	197	14	1	8	9	3	12	0	15	0	4	150
Belfast, 1st ch.	1796	Wooster Parker, p.	1856	27	86	113	14	0	5	5	2	1	0	3	0	2	75
" 2d ch,	1846	Truman A. Merrill, s.s.	1860	19	35	54	11	0	0	0	1	0	0	1	0	0	90
Benton,	1858	Prof. Smith, of W.C.		3	15	18	1	0	0	0	1	0	0	1	0	0	0
Bethel, 1st ch.	1799	J. B. Wheelwright, s.s.	1859	44	85	129	3	0	0	0	2	0	0	2	0	0	90
" 2d ch.	1849	David Garland, p.	1849	20	41	61	4	0	0	0	1	0	0	1	0	2	77
Biddeford, 1st ch.	1730	Charles Peabody, s s.	1857	23	45	68	5	0	0	0	2	0	0	2	0	0	50
" 2d ch.	1805	Charles Packard, p.	1858	55	187	242	76	0	3	3	3	7	0	10	0	4	150
" Pavilion ch.	1857	Charles Tenney, p.	1858	24	77	101	13	9	1	10	2	3	0	5	5	2	150
Bingham,	1805	Geo. W. Hathaway, s.s.	1861	20	22	42	5	0	0	0	0	0	0	0	0	0	60
Blanchard,	1833	R. W. Emerson, s.s. ½	1860	18	26	44	14	0	0	0	1	1	0	2	0	3	55
Bloomfield & Sk'egan,	1801	Temple Cutler, p.	1861	50	88	138	24	1	4	5	1	1	0	2	1	0	100
Blue Hill,	1772	Samuel Bowker, p.	1860	32	68	100	17	0	3	3	2	4	0	6	0	0	90
Boothbay, 1st ch.	1776	Horace Toothaker, s.s.	1861	22	58	80	0	0	0	0	0	0	0	0	0	0	60
" Harbor,	1848	John J. Bulfinch, s.s.	1859	25	38	63	3	1	0	1	0	0	0	0	1	0	0
Bradford,	1838	Vacant.		8	9	17	2	0	0	0	0	0	0	0	0	0	80
Bremen,	1829	"		6	12	18	0	0	0	0	0	2	0	2	0	0	70
Brewer, 1st ch.	1800	Levi G. Marsh, p.	1861	38	61	99	23	1	0	1	1	1	0	2	1	0	163
" Village,	1843	Vacant.		21	41	62	2	0	0	0	2	2	0	4	0	0	150
Bridgton,	1781	Josiah T. Hawes, p.	1850	25	47	72	12	0	0	0	0	0	0	0	0	0	50
" North,	1832	L. W. Harris, s.s. ½	1861	17	33	50	21	0	0	0	0	6	0	6	0	0	100
" South.	1829	L. W. Harris, s.s. ½	1861	9	26	35	15	0	0	0	3	0	0	3	0	0	25
Bristol, 1st ch.	1765	John U. Parsons, s.s.	1859	11	21	32	0	0	3	3	2	0	0	2	0	0	450
" 2d ch.	1855	John U. Parsons, s s.	1859	15	30	45	0	0	0	0	0	0	0	0	0	0	
Brooksville, West,	1826	Benj. Dodge, s.s.	1861	24	33	57	0	1	0	1	0	0	0	0	1	0	65
Brownfield,	1804	Josiah G. Merrill, s.s. ¾	1860	13	19	32	4	0	0	0	0	0	0	0	0	0	30
Brownville,	1819	William S. Sewall, p.	1839	37	55	92	22	1	0	1	5	1	0	6	0	3	75
Brunswick,	1747	George E. Adams, p.	1829	68	163	231	50	12	9	21	4	3	0	7	11	0	150
Bucksport,	1803	Henry K. Craig, p.	1855	34	92	126	21	0	2	2	2	0	0	2	0	0	140
Burlington,	1827	Alex. R. Plumer, s.s.	1861	13	22	35	2	0	0	0	0	0	0	0	0	0	75
Buxton,	1763	Joseph Bartlett, p.	1847	10	42	52	7	1	0	1	0	0	0	0	0	0	95
" Center,	1763	George W. Cressey, s.s.	1852	23	42	65	8	1	0	1	2	2	0	4	1	1	67
Calais,	1825	Seth H. Keeler, p.	1839	67	168	235	57	2	1	3	0	5	0	5	0	0	172
Camden,	1805	Franklin P. Chapin, p.	1857	36	84	120	17	1	0	1	2	0	0	2	1	1	150
Cape Elizabeth,	1734	A. F. Beard, s.s.	1860	5	19	24	2	0	2		1	0	0	1	0	0	50
Carmel,	1853	Vacant.		3	8	11	0	0	0	0	0	0	0	0	0	0	0
Castine,	1820	Alfred E. Ives, p.	1855	20	76	96	12	1	0	1	1	1	0	2	0	7	164

CHURCHES.		MINISTERS.		CHH. MEMBERS. June 1, 1861.				ADDIT'NS 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Cherryfield,	1833	Vacant.		4	13	17	3	0	0	0	0	0	0	0	0	0	0
Chesterville,	1790	Geo. W. Rogers, s.s.	1860	10	16	26	10	0	0	0	1	0	0	1	0	0	40
Clinton,	1858	Vacant.		3	7	10	0	0	0	0	0	0	0	0	0	0	0
Cooper,	1826	Alvin Baker, s.s.	1861	5	15	20	5	0	0	0	0	0	0	0	0	0	25
Cornish,	1840	Albert Cole, s.s.	1858	5	7	12	0	0	0	0	0	0	0	0	0	0	40
Cornville,	1832	*No ordinances.*		3	4	7	2	0	0	0	0	0	0	0	0	0	0
Cumberland,	1793	Ebenezer S. Jordan, s.s.	1859	39	96	135	12	0	0	0	5	0	0	5	0	3	80
Dedham,	1841	James Wells, p.	1858	18	27	45	9	0	0	0	0	0	0	0	0	0	112
Deer Isle, 1st ch.	1773	Simeon Waters, s.s.	1859	67	128	195	0	15	0	15	2	0	0	2	12	4	160
" 2d ch.	1858	William A. Merrill, s.s.	1858	26	21	47	0	1	0	1	0	0	0	0	1	4	40
Denmark,	1829	Amasa Loring, s s. ¼	1859	10	26	36	8	0	0	0	0	0	0	0	0	0	20
Dennysville,	1805	Charles Whittier, p.	1860	48	82	130	26	0	0	0	2	0	0	2	0	0	140
Dexter,	1854	Daniel Sewall, s.s. ½	1859	15	34	49	15	0	0	0	1	3	0	4	0	0	40
Dixfield,	1826	J. P. Chamberlain, s.s.	1861	7	27	34	7	0	0	0	1	0	0	1	0	0	45
Dixmont,	1807	Vacant.		5	5	10	0	0	0	0	0	0	0	0	0	0	50
Durham,	1796	"		16	31	47	12	0	0	0	1	0	0	1	0	0	0
Eastport, Central,	1819	Samuel D. Hosmer, s.s.	1855	22	74	96	27	1	1	2	1	0	0	1	0	0	56
Edgecomb,	1783	Gilbert B. Richardson, p.	1860	26	59	85	30	0	2	2	1	0	0	1	0	0	80
Elliot,	1721	Otis Holmes, p.	1858	23	82	105	3	0	0	0	2	1	0	3	0	0	100
Ellsworth,	1812	Sewall Tenney, p.	1835	17	75	92	19	2	0	2	2	1	0	3	1	0	115
Fairfield,	1815	*No ordinances.*		1	5	6	2	0	0	0	1	0	0	1	0	0	0
Falmouth, 1st ch.	1754	John C. Adams, s.s.	1859	32	90	122	0	0	7	7	1	0	0	1	0	2	75
" 2d ch. W.	1830	Joseph Loring, s.s.	1861	24	60	84	28	0	0	0	2	7	0	9	0	2	45
Farmington,	1814	Rowland B. Howard, p.	1860	48	76	124	8	4	8	12	3	1	1	5	1	1	100
" Falls,	1859	George W. Rogers, s.s.	1860	9	15	24	3	0	1	1	0	1	1	2	0	0	75
Fayette,	1835	Henry S. Loring, s.s.	1861	6	13	19	8	0	1	1	1	0	0	1	0	0	35
Flagstaff,	1844	*No ordinances.*		12	25	37	6	0	0	0	0	0	0	0	0	0	0
Fort Fairfield,	1843	Elbridge Knight, s s.	1852	5	10	15	0	0	0	0	0	0	0	0	0	0	114
Foxcroft and Dover,	1822	Calvin Chapman, p.	1859	54	104	158	25	0	2	2	3	1	0	4	0	0	130
Frankfort,	1851	Bangor Seminary.		8	25	33	10	0	1	1	2	0	0	2	0	0	75
Freedom Village,	1858	Ellsworth J. Hill, s.s.	1861	12	13	25	3	0	0	0	0	0	0	0	0	0	40
Freeport,	1789	Edward S. Palmer, p.	1861	50	126	176	17	0	3	3	4	5	0	9	0	0	125
" South,	1857	Amory H. Tyler, s.s.	1858	40	65	105	20	4	0	4	0	0	0	0	0	0	100
Freyburg,	1755	David B. Sewall, p.	1859	59	134	193	18	1	1	2	3	0	0	3	0	1	190
Gardiner,	1835	John W. Dodge, p.	1860	41	88	129	40	4	5	9	1	4	0	5	1	0	100
Garland,	1820	Peter B. Thayer, p.	1848	34	47	81	7	3	0	3	0	0	1	1	0	1	75
Gilead,	1818	Edmund Burt, s.s.	1855	5	22	27	7	0	0	0	0	0	0	0	0	0	45
Gorham,	1750	Stephen C. Strong, p.	1860	58	154	212	35	13	9	22	11	3	0	14	2	3	145
Gray,	1803	Jas. P. Richardson, s.s.	1860	20	38	58	6	1	2	3	1	0	0	1	0	0	75
Hallowell,	1791	Prof's of B. C.		49	138	187	42	0	0	0	0	4	0	4	0	1	125
Hampden,	1817	Javan K. Mason, p.	1849	23	66	89	14	0	0	0	0	8	0	8	0	0	135
Harpswell,	1753	Vacant.		23	48	71	10	0	0	0	1	0	0	1	0	1	30
Harrison,	1826	Thos. L. Ellis, s.s.	1861	23	46	69	28	0	0	0	0	3	0	3	0	1	42
Hiram,	1826	Vacant.		5	9	14	4	0	0	0	0	0	0	0	0	0	40
Hodgdon,	1845	Elbridge G. Carpenter, s.s.		6	5	11	0	0	0	0	0	0	0	0	0	0	125
Holden,	1828	Francis Southworth, p.	1856	32	55	87	12	4	0	4	1	0	0	1	4	0	130
Houlton,	1833	E. G. Carpenter, s.s.	1859	3	14	17	2	0	0	0	0	0	0	0	0	0	50
Industry,	1808	Vacant.		26	26	52	15	0	0	0	1	0	0	1	0	0	120
Island Falls,	1859	Wm. T. Sleeper, s.s.	1860	8	4	12	0	0	0	0	0	0	0	0	0	1	36
Isle au Haut,	1857	Joshua Eaton, s.s.	1853	6	16	22	2	1	0	1	0	0	0	0	1	0	4
Jackson and Brooks,	1812	Vacant.		25	55	80	9	0	0	0	0	0	0	0	0	1	80
Jefferson,	1843	"		2	1	3	1	0	0	0	0	0	0	0	0	0	0
Jonesboro',	1840	"		6	9	15	0	0	0	0	0	0	0	0	0	0	60
Kenduskeag,	1834	Bangor Seminary.		18	35	53	4	0	0	0	1	1	0	2	0	0	100
Kennebunk,	1826	Franklin E. Fellows, p.	1858	14	42	56	3	2	1	3	5	0	0	5	0	1	64
Kennebunkport, 1st,	1830	Morris Holman, s.s.	1858	18	39	57	11	0	0	0	2	1	0	3	0	0	60
" South,	1838	Philip Titcomb, p.	1855	9	44	53	3	1	0	1	0	1	0	1	0	0	50
Kingfield,	1819	Vacant.		1	5	6	0	0	0	0	0	0	0	0	0	0	30
Kittery,	1714	Wm. A. Fobes, p.	1860	17	28	45	14	3	0	3	1	1	0	2	0	0	75
Lebanon,	1765	John H. Garman, p.	1860	22	60	82	14	2	4	6	0	0	0	0	1	0	70
Lewiston, Pine st.	1854	Uriah Balkam, p.	1856	46	115	161	19	1	16	17	1	7	0	8	1	4	144
Limerick,	1795	Charles Packard, 2d, p.	1860	34	60	94	13	0	1	1	1	3	0	4	0	3	80
Limington,	1789	John Parsons, p.	1857	39	71	110	33	0	0	0	3	0	0	3	0	0	80
Lincoln,	1831	Alvan J. Bates, s.s.	1847	11	32	43	11	0	0	0	0	0	1	1	0	0	115
Lisbon,	1839	Vacant.		6	15	21	5	0	0	0	0	0	0	0	0	0	40
Litchfield,	1811	David Thurston, s.s.	1859	34	39	73	28	1	0	1	3	6	0	9	1	1	50
Lovell,	1798	Joseph Smith, p.	1853	40	63	103	14	0	0	0	4	0	3	7	0	3	100
Lubec,	1818	Alfred A. Ellsworth, p.	1860	3	4	7	0	0	0	0	0	0	0	0	0	0	0
Lyman,	1801	Wales Lewis, p.	1857	38	77	115	17	0	0	0	4	0	2	6	0	2	117
Machias, Central,	1782	Henry F. Harding, s.s.	1855	50	119	169	23	1	4	5	1	2	0	3	0	6	190
" East,	1826	John H. McMonagle, p.	1860	45	70	115	15	6	1	7	2	0	0	2	0	0	150
" Port,	1831	Gilman Bacheller, s.s.	1831	22	24	46	5	0	0	0	1	1	0	2	0	0	30
Madison,	1826	Thomas G. Mitchell, s.s.	1851	18	36	54	16	3	1	4	1	0	0	1	0	0	80
" East,	1858	John Forbush, s.s.	1858	2	6	8	1	1	0	1	1	0	0	1	0	0	40
Mechanic Falls,	1840	Horatio Ilsley, s.s.	1859	17	20	37	4	0	0	0	0	5	1	6	0	1	30
Mercer,	1822	John Forbush, s.s.	1857	20	34	54	17	0	4	4	0	4	0	4	0	0	50
Milo,	1829	Vacant.		2	6	8	0	0	0	0	0	0	0	0	0	0	40
Minot,	1791	Elijah Jones, p.	1823	62	86	148	60	0	0	0	6	4	1	11	0	3	50
" West & Hebron.		Horatio Ilsley, s.s.	1859	25	37	62	6	1	0	1	1	0	0	1	0	0	50
Monmouth,	1853	Henry S. Loring, s.s.	1859	10	20	30	8	0	0	0	0	0	0	0	0	1	65

CHURCHES.		MINISTERS.		CHH. MEMBERS. June 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Monson,	1821	Vacant.		27	39	66	22	0	0	0	2	0	0	2	0	0	110
Monticello,	1833	Elbridge Knight, s.s.	1857	2	4	6	0	0	0	0	0	0	0	0	0	0	0
Naples,	1858	Thomas L. Ellis, s.s.	1861	4	8	12	2	0	0	0	0	0	0	0	0	0	0
Newcastle, 1st ch.	1799	Wm. S. Thompson, s.s.	1860	14	24	38	8	0	0	0	0	0	0	0	0	0	25
" 2d ch.	1844	Edwin B. Palmer, p.	1859	60	120	180	36	2	1	3	2	0	0	2	0	0	100
Newfield,	1801	Jonas Fiske, s.s.	1858	21	39	60	18	0	0	0	1	0	0	1	0	0	50
New Gloucester,	1765	John A. Ross, s s.	1860	50	96	146	17	7	1	8	4	0	0	4	3	1	110
New Sharon,	1801	Jonathan E. Adams, p	1859	35	44	79	20	2	0	2	0	0	1	1	1	0	120
New Vineyard,	1828	George W. Rogers, Lic.	1860	8	19	27	6	0	0	0	0	0	0	0	0	0	40
Norridgewock,	1797	Benj. Tappan, Jr., p.	1858	41	85	126	27	4	0	4	0	1	1	2	3	2	110
Northfield,	1836	Vacant.		5	8	13	1	0	0	0	0	0	1	1	0	0	60
North Yarmouth,	1806	Stacy Fowler, s.s.	1861	26	66	92	10	7	1	8	8	3	0	11	4	11	80
Norway, 1st ch.	1804	Philo B. Wilcox, s.s.	1860	12	42	54	11	0	0	0	0	0	0	0	0	0	65
" 2d ch.	1853	Philo B. Wilcox, s s.	1861	13	50	63	16	0	0	0	0	0	0	0	0	0	144
Oldtown,	1834	Charles F. Boynton, s.s.	1861	17	47	64	12	1	1	2	4	8	0	12	0	3	117
" Upper Stillwater,	1859	Smith Baker, p.	1860	8	23	31	0	1	0	1	0	0	0	0	1	0	72
Orland,	1850	Edward Buck, s.s.	1861	20	8	28	1	0	0	0	0	0	0	0	0	0	9
Orono,	1826	Stephen L. Bowler, s.s.	1854	24	50	74	16	0	2	2	0	2	0	2	0	0	127
Orrington,	1834	Wellington Newell, p.	1856	19	44	63	12	0	0	0	0	0	0	0	0	0	100
Otisfield,	1797	William Davenport, s.s.	1859	29	46	75	41	0	0	0	2	2	0	4	0	1	100
Oxford,	1826	Vacant.		8	18	26	4	1	0	1	0	0	0	0	0	0	30
Paris, South,	1812	Alanson Southworth, p.	1859	45	99	144	21	7	6	13	2	5	0	7	5	23	146
Parsonsfield,	1795	Vacant.		6	15	21	2	0	0	0	1	0	0	1	0	0	0
Passadumkeag,	1845	"		2	9	11	1	0	0	0	0	0	0	0	0	0	37
Patten,	1845	Wm. T. Sleeper, s s.	1860	6	9	15	1	0	0	0	0	0	0	0	0	0	150
Pembroke,	1835	Henry V. Emmons, s.s.	1859	9	18	27	4	0	1	1	1	0	0	1	0	0	0
Perry,	1822	Henry V. Emmons, s.s.	1859	11	18	29	12	0	0	0	0	2	0	2	0	0	0
Phillips,	1822	Vacant.		17	22	39	16	0	0	0	1	0	0	1	0	0	20
Phipsburg,	1765	Francis Norwood, s.s.	1858	52	120	172	60	0	2	2	1	0	0	1	0	0	100
Pittston,	1812	R. D. Russell, s.s.	1860	10	30	40	10	0	0	0	0	1	0	1	0	1	35
Poland,	1825	Vacant.		7	12	19	13	1	2	3	1	1	0	2	1	0	0
Portland, 2d ch.	1788	John J. Carruthers, p.	1846	64	244	308	35	0	3	3	11	5	1	17	0	0	220
" 3d ch.	1825	Wm. T. Dwight, p.	1832	76	181	257	27	0	0	0	6	8	1	15	0	0	109
" High st. ch.	1831	John W. Chickering, p.	1835	105	295	400	60	0	4	4	5	11	3	19	0	4	350
" 4th ch.	1835	James F. Brown, p.	1860	10	30	40	0	0	0	0	2	0	0	2	0	0	75
" Bethel ch.	1840	Samuel H. Merrill, p.	1856	18	24	42	4	4	0	4	0	0	0	0	2	0	78
" State st. ch.	1852	George Leon Walker, p.	1858	89	177	266	6	8	12	20	5	3	0	8	3	9	200
" Union ch.	1856	Henry D. Moore, p.	1857	117	191	308	10	0	0	0	0	0	0	0	0	0	200
" St. Lawrence st.	1858	Edward P. Thwing, p.	1858	32	60	92	9	1	8	9	0	0	0	0	0	5	250
Pownal,	1811	Joseph Boardman, s.s.	1861	27	67	94	21	5	1	6	2	0	0	2	2	0	100
Princeton,	1858	Chas. L. Nichols, p.	1861	6	6	12	1	1	0	1	0	0	0	0	0	2	48
Raymond,	1813	Jas. P. Richardson, s.s.	1860	6	12	18	0	0	0	0	1	0	0	1	0	0	0
Richmond,	1828	Joseph H Conant, s.s.	1860	13	28	41	16	0	0	0	0	0	0	0	0	0	60
Robbinston,	1811	John Whitney, s.s.	1860	29	64	93	19	0	0	0	2	1	1	4	0	0	50
Rockland,	1838	Wm. A. Smith, p.	1861	9	82	91	12	0	0	0	0	0	0	0	0	0	92
Rockport,	1854	John E. M. Wright, p.	1857	12	26	38	4	0	0	0	1	0	0	1	0	4	87
Rumford,	1803	John Elliot, s.s.	1858	15	30	45	1	0	0	0	3	0	0	3	0	1	45
Saco,	1762	Charles B. Rice, p.	1859	79	190	269	38	3	4	7	4	2	2	8	0	3	122
Salmon Brook,	1845	Elbridge Knight, s.s.	1852	3	6	9	0	0	0	0	0	0	0	0	0	0	70
Sandford, 1st ch.	1786	Theodore Wells, s.s.	1860	22	50	72	19	1	1	2	1	2	0	3	0	0	40
" South, 2d ch.	1847	Clement C. Parker, p.	1847	10	14	24	1	0	0	0	2	0	0	2	0	0	30
Sangerville,	1828	John A. Perry, s.s. ¼	1859	6	12	18	4	0	0	0	1	0	0	1	0	1	50
Scarboro',	1728	Andrew J. Fosdick, s.s.	1861	33	47	80	16	0	0	0	4	0	0	4	0	0	83
Searsport, 1st ch.	1815	Stephen Thurston, p.	1826	42	123	165	27	1	1	2	1	2	0	3	0	2	110
" 2d ch.	1855	Hiram Houston, s.s.	1859	10	18	28	1	0	0	0	0	0	0	0	0	7	60
Sebec,	1833	Vacant.		0	4	4	2	0	0	0	0	0	0	0	0	0	50
Sedgwick & Brooksville,	'93	Benj. Dodge, s.s.	1861	18	22	40	5	0	0	0	1	0	0	1	0	0	42
Sedgwick Village,	1847	Vacant.		10	19	29	11	0	0	0	0	4	0	4	0	0	0
Shapleigh,	1823	"		3	9	12	2	0	0	0	0	6	0	0	0	0	0
Sidney,	1829	"		10	18	28	7	0	0	0	1	0	0	1	0	0	25
Solon, South,	1806	"		12	18	30	12	0	0	0	0	0	0	0	0	0	0
" Village,	1842	Wm. S. Thompson, s.s.	1860	3	6	9	2	0	0	0	1	1	0	2	0	0	50
South Berwick,	1702	Ephraim W. Allen, p.	1858	25	99	124	34	7	0	7	2	1	0	3	4	4	100
Springfield,	1846	Charles H. Emerson, p.	1858	14	19	33	5	1	0	1	0	0	0	0	0	0	80
St. Albans,	1830	Daniel Sewall, s.s.	1859	10	18	28	4	0	0	0	2	0	0	2	0	0	70
Standish,	1768	Mark Gould, s.s.	1858	12	46	58	16	0	0	0	0	0	0	0	0	0	50
Stockton,	1839	Hiram Houston, s.s.	1859	33	39	72	9	21	0	21	2	0	0	2	15	4	70
Strong,	1805	Jonas Burnham, s.s.	1859	49	50	99	50	1	0	1	1	2	3	6	1	0	120
Sumner,	1802	Benj. G. Willey, s.s.	1851	34	65	99	20	1	0	1	1	2	0	3	0	1	90
Swanville,	1826	Truman A. Merrill, s.s.	1861	2	9	11	2	0	0	0	0	0	0	0	0	0	20
Sweden,	1817	Amasa Loring, s.s. ¾	1859	27	43	70	8	2	0	2	2	0	0	2	1	1	65
Temple,	1805	Simeon Hackett, s.s.	1851	30	42	72	23	0	0	0	0	0	0	0	0	0	50
Thomaston,	1809	James McLean, p.	1859	21	68	89	3	4	1	5	1	3	0	4	2	0	100
Thorndike,	1834	Vacant.		5	15	20	10	0	0	0	0	0	0	0	0	0	0
Topsham,	1789	Daniel F. Potter, s.s.	1856	30	65	95	23	5	2	7	3	1	0	4	2	0	75
Tremont & Mt. Desert,	'92	John W. Pierce, s.s	1859	39	65	104	0	0	0	0	2	0	0	2	0	0	150
Turner,	1784	Simeon C. Higgins, p.	1860	37	70	107	10	0	2	2	2	1	0	3	0	0	90
Union,	1803	Flavius V. Norcross, s.s.	1860	15	40	55	19	0	1	1	2	3	0	5	0	0	60
Unity,	1804	Vacant.		5	22	27	5	0	0	0	0	0	0	0	0	0	25
Vassalboro',	1818	Smith B. Goodenow, s.s.	1861	6	41	47	0	0	0	0	0	0	1	1	0	0	0

CHURCHES.		MINISTERS.		CHH. MEMBERS. June 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Veazie,	1838	Smith Baker, p.	1860	22	39	61	13	2	3	5	0	0	0	0	1	0	50
Waldoboro', 1st ch.	1807	Thomas S. Robie, p.	1859	60	149	209	34	4	0	4	0	2	3	5	0	2	213
" 2d ch.	1856	Vacant.		9	17	26	0	0	0	0	0	0	0	0	0	0	60
Warren,	1828	David Cushman, p.	1857	55	111	166	32	2	0	2	1	0	0	1	1	2	130
Washington,	1807	Vacant.		7	21	28	5	0	0	0	2	0	0	2	0	0	0
Waterford,	1799	John A. Douglass, p	1821	59	164	223	0	0	0	0	3	2	0	5	0	0	170
Waterville,	1828	Edward Hawes, p.	1858	20	58	78	8	3	2	5	2	1	0	3	1	0	142
Weld,	1809	Stephen Titcomb, p.	1855	21	27	48	1	1	1	2	0	0	0	0	1	2	70
Wells, 1st ch.	1701	Giles Leach, s.s.	1854	43	98	141	41	0	0	0	3	3	0	6	0	1	130
" 2d ch.	1831	Jonathan B. Cook, p.	1855	17	45	62	8	2	4	6	2	2	2	6	1	0	62
Westbrook, 1st ch.	1765	G. S Gray,	Lic. 1860	11	31	42	6	0	0	0	4	0	0	4	0	0	90
" 2d ch.	1832	Vacant.		20	46	66	5	0	0	0	3	0	0	3	0	0	50
Whiting,	1833	"		4	11	15	0	2	0	2	0	0	0	0	0	0	73
Whitneyville,	1836	"		18	17	35	2	1	1	2	0	0	0	0	1	0	37
Wilton,	1818	H. A. Lownsbury, s s.		22	35	57	18	0	0	0	0	0	0	0	0	0	75
Windham,	1743	Luther Wiswall, p.	1854	8	40	48	10	2	1	3	1	0	0	1	1	0	40
Windsor,	1820	Henry S. Loring, s.s.	1859	16	55	71	20	0	0	0	0	0	0	0	0	0	0
Winslow,	1828	David Shepley, s s. ½	1860	16	54	70	20	0	0	0	1	0	0	1	0	0	0
Winterport,	1820	G. C. Wilson, p	1861	11	52	63	16	0	0	0	0	0	0	0	0	0	90
Winthrop,	1776	Samuel D. Bowker, p.	1860	44	87	131	35	6	3	9	2	5	1	8	2	0	131
Wiscasset,	1773	Josiah Merrill, p.	1857	112	150	262	38	0	0	0	1	0	0	1	0	1	80
Woolwich,	1765	M. L. Richardson, p.	1860	20	44	64	20	0	2	2	0	0	0	0	0	1	60
Yarmouth, 1st ch.	1730	Geo. A. Putnam, p.	1860	45	120	165	19	0	6	6	7	4	1	12	0	0	125
" Central,	1859	John Q. Bittinger, p.	1860	15	39	54	0	0	3	3	1	0	0	1	0	1	70
York, 1st ch.	1673	Rufus M. Sawyer, p.	1861	23	62	85	16	1	3	4	2	2	0	4	1	0	102
" 2d ch.	1731	Sam. H. Partridge, s.s.	1859	9	29	38	7	1	3	4	0	0	0	0	0	0	40

SUMMARY.—CHURCHES: 86 with pastors; 109 with stated supplies wholly or in part; 40 vacant; 4 no ordinances; 5 supplied by professors. Total, 244.
MINISTERS: in pastoral service, 86; stated supplies, 92; otherwise employed, 39. Total, 217.
CHURCH MEMBERS: Males, 6,075; Females, 13,005; Total, 19,080. Absent, 3,201.
ADDITIONS: by profession, 252; by letter, 234. Total, 486.
REMOVALS: by death, 315; dismissal, 271; excommunication, 35. Total, 621 Net loss, 135.
BAPTISMS: Adult, 114; Infant, 221. Number in SABBATH SCHOOLS, 19,758. BENEV. CONTRIB. $36,445.

OTHER MINISTERS.

John R. Adams, Gorham.
Silas Baker, Standish.
John Boynton, Wiscasset.
Charles M. Brown, Mt. Desert.
Noah Cressy, Sanford.
Edward F. Cutter, Belfast.
Nathan Douglas, (ord. 1816,) Bangor.
Samuel S. Drake, Bath.
George W. Fargo, South Solon.
Ephraim Fobes, Patten.
Thomas S. Goodwin, Skowhegan.
[Sam'l Harris, D.D., Prof. in Bangor Theol. Seminary, Bangor.]
David S. Hibbard, W. Gouldsboro'.
Albert B. Houston, Mt. Desert.
Marcus R. Keep, missionary, No. 11, Ashland.
Daniel Kendrick, (ord. 1812,) Portland.
Alpheus S. Packard, Prof. in Bowdoin College, Brunswick.
Enoch Pond, D.D., (ord. 1815,) Prof. in Bangor Theol. Sem., Bangor.
Daniel J. Poor, Gorham.
John M. Putnam, Yarmouth.
Isaac Rogers, Farmington.
Stephen Sanderson, Sweden.
[George Shepard, D.D., Prof. in Bangor Theol. Seminary, Bangor.]
Alfred L. Skinner, Bucksport.
Daniel T. Smith, D.D., Prof. in Bangor Theol. Seminary, Bangor.
Wm. Smyth, and Egbert C. Smyth, Profs. in Bowdoin Coll. Brunswick.
Charles Soule, Gorham.
Samuel Stone, Falmouth.
Henry G. Storer, Scarboro', Oak Hill.
Benjamin Tappan, D.D., (ord. 1811,) Sec Maine Miss. Soc., Augusta.
John B. Thornton, Jr., Scarboro'.
Thomas C. Upham, D.D., Prof. in Bowdoin College, Brunswick.
William Warren, Dist. Secretary of A. B. C. F. M., Gorham.
Isaac Weston, (ord. 1818,) Cumberland Center.
James Weston, Standish.
Richard Woodhull, Agent Am. Bible Society, Bangor.
Leonard Woods, D.D., Pres. Bowdoin College, Brunswick.
Franklin Yeaton, Precep. of Family School for Girls, New Gloucester.
TOTAL, 39.

NEW HAMPSHIRE.

[Reported to July 1, 1861.]

Acworth,	1773	Amos Foster, p.	1857	64	104	168	19	2	1	3	2	3	0	5	0	5	176
Alstead, 1st ch.	1777	Daniel Sawyer, s s.	1860	17	34	51	24	0	0	0	1	3	0	4	0	0	50
" New,	1788	William Claggett, s.s.	1861	32	60	92	25	0	0	0	2	0	0	2	0	0	75
" Paper Mill,	1842	Darwin Adams, s.s.	1860	5	25	30	9	0	2	2	1	1	2	4	0	0	50
Alton,	1827	E. D. Eldridge, s.s.	1861	9	29	38	4	0	6	6	0	2	0	2	0	0	157
Amherst,	1741	Josiah G. Davis, p.	1844	72	153	225	26	2	1	3	7	0	3	10	2	0	174
Andover,	1841	Vacant.		4	11	15	2	0	0	0	1	0	0	1	0	0	0
Atkinson,	1772	Jesse Page, s.s.		27	63	90	18	0	4	4	1	0	0	1	0	0	112
Auburn,	1843	James Holmes, p.	1849	25	42	67	8	1	2	3	5	0	0	5	0	3	150
Barnstead,	1804	W. O. Carr, s.s.	1860	59	129	188	59	0	0	0	6	3	0	9	0	0	150
Barrington,	1775	Charles Willey, s s.	1859	15	39	54	11	10	0	10	0	1	0	1	9	1	80
Bath,	1791	Vacant.		37	100	137	30	1	0	1	0	5	0	5	0	0	150
Bedford,	1750	Thomas Savage, p.	1826	50	75	125	6	2	2	4	5	2	0	7	0	6	150
Bennington,	1839	Vacant.		13	35	48	0	0	0	0	0	0	0	0	0	0	80
Bethlehem,	1802	Daniel McClenning, s.s.	1861	9	23	32	6	0	2	2	1	1	0	2	0	0	50
Boscawen,	1740	A. Smith, p.	1843	54	101	155	25	0	3	3	4	2	0	6	0	3	125
Bradford,	1803	Vacant.		14	31	45	10	0	0	0	1	4	0	5	0	0	40
Brentwood, Re-org.	1756	Hugh McLeod, p.	1859	19	57	76	7	0	0	0	0	0	0	0	0	6	100
Bridgewater,	1790	Vacant.		3	4	7	0	0	0	0	0	0	0	0	0	0	30

CHURCHES.		MINISTERS.		CHH. MEMBERS. July 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disn.	Excom.	TOTAL.	Adult.	Infant.	
Bristol,	1826	C. F. Abbott, s.s.		26	51	77	0	0	0	0	2	0	0	2	0	0	60
Brookline,	1795	Theophilus P. Sawin, p.	1856	27	39	66	0	2	0	2	0	1	0	1	1	0	160
Campton,	1774	James B. Hadley, p.	1858	37	65	102	20	1	4	5	3	0	0	3	1	3	125
Canaan,	1799	Moses Gerould, s.s.	1853	7	22	29	3	0	0	0	1	0	0	1	0	0	50
Candia,	1770	Ephraim N. Hidden, p.	1859	92	140	232	27	0	1	1	4	0	0	4	0	2	175
Canterbury,	About 1790	Howard Moody, s.s.	1860	32	64	96	20	1	0	1	5	4	0	9	1	1	100
Center Harbor,	1838	Almon Benson, p.	1840	20	35	55	14	1	1	2	1	0	0	1	1	8	50
Charlestown,	1835	Joseph Garland, s.s.		12	43	55	19	0	0	0	2	0	1	3	0	0	90
Chester,	1731	Harrison O. Howland, p.	1857	58	130	188	20	4	1	5	2	2	0	4	3	7	180
Chesterfield,	1771	Jeffries Hall, s.s.	1858	8	32	40	4	3	0	3	0	0	0	0	3	0	60
Chichester,	1791	Joshua S. Gay, s.s.	1857	37	61	98	29	0	2	2	5	3	0	8	0	1	110
Claremont,	Unknown	Robert F. Lawrence, p.	1839	66	158	224	51	2	2	4	7	8	1	16	0	3	145
Colebrook,	1802	Henry M. Bridge, p.	1860	25	26	51	12	0	1	1	3	1	0	4	0	1	67
Concord, 1st ch.	1730	Nath'l Bouton, D.D., p.	1825	66	176	242	39	3	8	11	2	4	1	7	1	5	200
" West,	1833	Asa P. Tenney, p.	1833	65	129	194	35	1	6	7	2	2	0	4	0	0	150
" South ch.	1837	Henry E. Parker, p.	1851	106	215	321	47	2	5	7	0	5	1	6	2	21	300
" East,	1842	E. O. Jameson, p.	1860	34	72	106	18	0	0	0	3	0	0	3	0	1	90
Conway,	1778	Reuben Kimball, s.s.	1856	21	64	85	19	3	0	3	1	0	0	1	2	0	125
Cornish,	1768	Alvah Spaulding, p.	1835	30	47	77	19	1	2	3	1	1	0	2	1	0	75
Croydon,	1778	Vacant.		10	18	28	10	0	0	0	1	0	0	1	0	1	0
Dalton,	1816	George W. Stinson, s.s.	1861	8	17	25	6	0	0	0	0	0	0	0	0	0	88
Danbury,	1800	Andrew Rankin, p.	1860	32	47	79	7	5	1	6	0	1	0	1	0	0	90
Deerfield,	1766	Uzal W. Condit, p.	1855	46	74	120	18	0	0	0	1	0	0	1	0	0	75
Deering,	1789	Edward F. Abbott, s.s.		10	34	44	0	0	0	0	0	0	0	0	0	0	70
Derry, 1st ch.	1749 & 1809	Leonard S. Parker, p.	1861	70	130	200	50	0	0	0	2	0	0	2	0	0	175
" Village,	1837	E. G. Parsons, p.	1851	28	99	127	11	1	4	5	1	0	8	9	1	2	100
Dorchester,	1828	Vacant.		7	13	20	0	0	2	2	1	1	0	2	0	1	60
Dover, 1st ch.	1639	Elias H. Richardson, p.	1856	71	264	335	112	0	2	2	5	3	0	8	0	3	250
" Belknap ch.	1856	Vacant.		15	54	69	13	1	1	2	1	3	0	4	0	3	100
Dublin,	1827	Nath'l W. Sheldon, s.s.	1860	10	19	29	10	0	0	0	0	2	0	2	0	0	30
Dunbarton,	1789	Sylvanus Hayward, p.	1861	43	73	116	19	0	0	0	0	1	0	1	0	3	137
Durham,	1718	Alvan Tobey, p.	1833	12	53	65	11	1	0	1	1	0	0	1	1	2	92
Effingham,	1836	Vacant.		9	27	36	7	0	0	0	0	0	0	0	0	0	32
Enfield,	1826	William O. Baldwin, s s.		11	18	29	0	4	1	5	1	1	0	2	1	0	80
Epping,	1747	Josiah H. Stearns, s.s.	1857	15	23	38	1	0	0	0	0	0	0	0	0	0	112
Epsom,	1761	A. B. Peffers, s.s.	1860	31	53	84	8	0	1	1	3	0	0	3	0	1	125
Exeter, 1st ch.	1638	Elias Nason, p.	1860	50	90	140	4	3	4	7	4	7	0	11	2	0	216
" 2d ch.	1744	Orphens T. Lanphear, p.	1858	36	108	144	3	5	0	5	1	1	0	2	2	2	250
Farmington,	1819	Roger M. Sargent, p.	1860	10	32	42	4	0	1	1	1	2	0	3	0	0	159
Fisherville,	1850	A. William Fiske, p.	1857	27	65	92	10	1	0	1	0	0	0	0	1	9	144
Fitz illiam,	1771	William L. Gaylord, p.	1860	50	98	148	15	8	2	10	5	2	0	7	1	10	200
Francestown,	1773	Charles Cutler, p.	1857	99	188	287	49	2	6	8	13	5	0	18	2	4	410
Franconia,	1814	Dan'l McClenning, s.s.	1861	5	13	18	4	0	0	0	0	0	0	0	0	0	75
Franklin,	1822	William T. Savage, p.	1849	40	95	135	41	1	0	1	0	1	0	1	0	0	200
Gilmanton, 1st ch.	1774	Vacant.		9	17	26	7	0	0	0	0	1	0	1	0	0	38
" Center,	1825	Joseph Blake, p.	1860	48	69	117	27	4	2	6	3	1	0	4	2	0	73
" Iron Works,	1830	Vacant.		41	64	105	27	0	0	0	0	1	0	1	0	0	66
Gilsum,	1772	Ezra Adams, p.	1851	15	27	42	1	0	3	3	0	0	0	0	0	1	86
Goffstown,	1801	John W. Ray, s.s.	1857	29	73	102	63	1	3	4	4	2	0	6	1	7	230
Goshen,	1802	Henry Richardson, s.s.	1850	16	27	43	9	0	0	0	1	0	0	1	0	0	60
Groton,	1803	Liba Conant s.s.		12	16	28	0	0	0	0	0	0	0	0	0	0	86
Great Falls, 1st ch.	1827	H. Q. Butterfield, p.	1861	42	109	151	15	2	4	6	2	8	2	12	1	2	315
" 2d ch.	1857	Vacant.		20	40	60	8	0	0	0	0	0	0	0	0	0	0
Greenfield, 1st ch.	1792	Lyman Marshall, s.s.	1860	43	64	107	21	2	2	4	3	5	0	8	0	3	110
" Ev. ch.	1834	Daniel Goodhue, s s.	1860	54	58	112	42	0	1	1	1	0	0	1	0	0	93
Greenland,	1706	Edward Robie, p.	1852	15	50	65	3	1	0	1	1	0	0	1	1	0	69
Hampstead,	1752	Theodore C. Pratt, p.	1859	20	62	82	8	2	0	2	1	1	0	2	1	2	150
Hampton,	1638	John Colby, p.	1855	67	137	204	21	0	0	0	2	2	0	4	0	6	148
H. Falls & Seabrook,	1837	Vacant.		12	12	24	0	0	0	0	1	0	0	1	0	0	0
Hancock,	1788	Asahel Bigelow, p.	1850	63	93	156	20	1	3	4	5	1	0	6	1	0	220
Hanover, Dart.Col.ch.	1805	Samuel P. Leeds, p.	1861	110	134	244	119	6	4	10	4	3	0	7	3	0	170
" Center,	1810	B. Smith, s.s.		32	68	100	37	3	2	5	2	2	0	4	3	0	0
Harrisville,	1840	J. K. Bragg, s.s.	1861	13	29	42	20	0	0	0	0	0	1	1	0	0	104
Haverhill,	1790	John D. Emerson, p.	1858	49	139	188	38	13	4	17	3	2	0	5	8	3	214
Hebron,	1779	Liba Conant, s.s.		11	29	40	2	0	0	0	1	2	0	3	0	0	120
Henniker,	1769	Joseph M. R. Eaton, p.	1851	50	118	168	47	1	5	6	6	0	0	6	1	1	300
Hill,	1815	Vacant.		7	15	22	1	0	0	0	2	0	0	2	0	0	65
Hillsboro' Center,	1769	John Adams, s.s.		22	38	60	12	5	0	5	1	6	0	7	0	5	65
" Bridge,	1839	Harry Brickett, s.s.	1858	19	54	73	1	2	1	3	2	1	0	3	1	0	170
Hinsdale,	1821	Moses H. Wells, p.	1856	38	77	115	9	1	10	11	3	0	0	3	0	8	100
Hollis,	Before 1743	Pliny B. Day, p.	1852	85	144	229	14	1	1	2	7	1	4	12	0	0	250
Hooksett,	1828	Marvin Leffingwell, s.s.	1860	11	30	41	17	3	6	9	0	2	1	3	3	0	40
Hopkinton,	1757	E. B. Cook, p.	1861	73	103	176	25	1	2	3	0	0	0	0	0	0	114
Hudson,	1841	*Licentiate.*		11	37	41	0	0	0	0	2	0	0	2	0	0	70
Jaffrey,	1780	John S. Batchelder, p.	1858	33	79	112	30	0	0	0	1	1	0	2	0	1	150
" East,	1850	Franklin D. Austin, s s.	1857	19	49	68	4	0	0	0	1	5	0	6	0	0	94
Keene,	1738	Z. S. Barstow, D.D., p.	1818														
		J. A. Hamilton, p.	1861	66	251	317	9	18	9	27	1	5	0	6	7	3	361
Kensington,	1859	Vacant.		2	18	20	0	1	1	2	0	0	0	0	0	0	80
Kingston,	1725	John H. Mellish, p.	1855	12	40	52	7	0	0	0	0	1	0	1	0	0	67

CHURCHES.		MINISTERS.		CHH. MEMBERS. July 1, 1861.				ADDIT'NS. 1860–61.			REMOVALS. 1860–61.				BAPTISMS. 1860–61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Laconia,	1824	John K. Young, D.D., p.	1831	49	121	170	33	0	0	0	1	2	2	5	0	6	170
Lancaster,	1836	Prescott Fay, p.	1856	39	93	132	2	3	2	5	2	0	1	3	0	1	125
Langdon, 1st ch.	1820	Andrew Jaquith, s.s.		7	34	41	10	0	2	2	1	0	0	1	0	0	57
Lebanon,	1768	Charles A. Downs, p.	1849	44	100	144	5	1	1	2	4	1	0	5	0	0	125
Lempster, 1st ch.	1781	A. Chandler, s s.	1861	35	53	88	8	0	0	0	1	0	0	1	0	0	60
" 2d ch.	1837	Vacant.		8	15	23	6	0	1	1	0	0	0	0	0	0	75
Littleton,	1803	Charles E. Milliken, p.	1860	34	103	137	15	7	7	14	4	4	0	8	1	1	180
Loudon, 1st ch.	1789	Luther Townsend, s.s.	1860	22	49	71	15	0	0	0	0	1	0	1	0	0	50
" 2d ch.	1828	Vacant.		12	23	45	8	0	0	0	1	0	0	1	0	0	43
Lyme,	1771	Erdix Tenney, p.	1831	128	231	359	35	1	4	5	8	4	0	12	1	6	274
Lyndeboro',	1757	Erastus B. Claggett, p.	1846	51	71	122	19	0	0	0	4	0	0	4	0	1	175
Manchester, 1st ch.	1828	Cyrus W. Wallace, p.	1840	109	287	396	87	7	10	17	6	8	1	15	4	0	550
" Franklin st. ch.	1844	William H. Fenn, p.	1859	53	183	236	78	11	13	24	2	3	0	5	9	3	375
" Mission ch.	1852	Vacant.		11	31	42	20	0	0	0	0	5	0	5	0	0	0
Marlboro',	1778	Giles Lyman, s.s.	1840	29	67	96	28	1	1	2	1	3	0	4	1	1	120
Mason, 1st ch.	1772	Daniel Goodwin, p.	1860	46	66	112	23	0	0	0	1	6	0	7	0	0	140
" 2d ch.	1847	George E. Fisher, p.	1859	37	88	125	40	2	1	3	3	2	0	5	2	1	80
Meriden,	1780	Amos Blanchard, p.	1840	41	67	108	39	3	0	3	1	0	0	1	0	2	50
Meredith,	1815	Charles Burnham, p.	1857	17	42	59	3	0	0	0	2	2	0	4	0	0	100
Merrimac,	1771	Edwin J. Hart, p.	1856	56	103	159	25	1	0	1	3	1	0	4	0	7	122
" South,	1829	Vacant.		13	23	36	16	0	0	0	0	0	0	0	0	0	0
Milford,	1788	F. D. Ayer, p.	1861	83	202	285	53	0	1	1	6	5	0	11	0	0	394
Milton,	1815	James Doldt, s.s.	1848	21	53	74	3	0	0	0	0	0	0	0	0	0	100
Mont Vernon,	1780	Vacant.		55	75	130	10	1	0	1	4	2	0	6	1	1	135
Moultonboro', 1st ch.	1777	"		8	22	30	14	0	0	0	3	0	0	3	0	0	0
" 2d ch.	1855	"		5	6	11	0	0	0	0	0	0	0	0	0	0	0
Nashua, 1st ch.	1685	Charles J. Hill, p.	1857	93	354	447	105	3	11	14	3	9	0	12	1	4	571
" Olive st.	1834	Austin Richards, D.D., p.	1836	105	341	446	184	1	12	13	1	14	0	15	0	0	274
" Pearl st.	1846	Benjamin F. Parsons, p.	1861	51	142	192	40	0	4	4	2	21	0	23	0	0	290
Nelson,	1781	Jairus Ordway, s.s.	1861	32	56	88	26	0	0	0	3	2	0	5	0	3	165
Newcastle,	1671	Lucius Alden, s.s	1846	9	27	36	0	0	0	0	0	0	0	0	0	0	181
New Ipswich,	1760	Vacant.		92	168	260	25	0	87	87	3	7	1	11	0	1	200
Newmarket,	1828	Elias Chapman, s.s.	1858	20	31	51	10	0	5	5	1	0	0	1	0	0	60
Newport,	1779	Henry Cummings, p.	1851	87	151	238	54	0	1	1	2	3	1	6	0	7	150
Northfield & S. Br.,	1822	Corban Curtice, p.	1843	44	107	151	34	1	2	3	4	2	1	7	1	1	160
North Hampton,	1739	John Dinsmoor, p.	1852	63	100	163	13	0	0	0	1	0	0	1	0	6	200
Northwood,	1798	Henry C. Fay, p.	1858	52	84	136	6	0	2	2	4	5	2	11	0	1	160
Nottingham,	1840	Jacob Hood, s.s.	1858	2	3	5	1	0	0	0	0	0	0	0	0	0	75
Orford,	1822	Moses T. Runnells, s.s.		20	51	71	16	1	2	3	4	3	1	8	0	0	150
Orfordville,	1770	Vacant.		22	60	82	23	3	2	5	2	0	0	2	1	2	80
Ossipee,	1806	Horace Wood, s.s.	1848	27	43	70	12	0	0	0	1	0	0	1	0	0	100
Pelham,	1851	A. Berry, p.	1861	23	61	84	8	6	0	6	1	2	0	3	0	0	150
Pembroke,	1808	Lewis Goodrich, p.	1857	42	96	138	30	1	0	1	0	0	0	0	1	3	242
Peterboro', Un. Ev.	1858	George Dustan, p.	1859	31	63	94	0	0	10	10	3	1	0	4	0	1	180
Piermont,	1803	A. L. Marden, p.	1861	52	80	132	16	0	3	3	2	4	0	6	0	1	136
Pittsfield,	1789	J. Augustine Hood, p.	1854	60	138	198	39	0	2	2	3	2	0	5	0	1	151
Plainfield,	1804	Vacant.		4	16	20	9	0	0	0	1	1	0	2	0	1	0
Plaistow,	1730	Homer Barrows, s.s.	1859	23	61	84	11	0	0	0	3	0	0	3	0	0	80
Plymouth,	1765	William R. Jewett, p.	1845	36	103	139	32	1	0	1	1	0	0	1	1	0	165
Portsmouth,	1671	William L. Gage, p.	1860	75	234	309	53	6	5	11	7	6	0	13	2	3	195
Raymond,	1791	George W. Sargent, p.	1859	70	90	160	16	0	4	4	3	1	0	4	0	0	162
Rindge,	1765	A. W. Burnham, D.D., p.	1818	79	127	206	5	0	1	1	5	2	6	13	0	13	300
Rochester,	1737	James M. Palmer, p.	1859	20	95	115	0	1	3	4	1	3	0	4	1	4	115
Roxbury,	1816	Thomas W. Duncan, s.s	1858	5	12	17	3	0	0	0	0	0	0	0	0	0	49
Rye,	1726	Israel T. Otis, p.	1847	28	75	103	9	3	0	3	3	0	0	3	0	1	100
Salem,	1739	John Lawrence, s.s.	1859	19	49	68	7	1	1	2	1	1	0	2	1	0	120
Salisbury,	1773	Horatio Merrill, p.	1858	23	52	75	2	0	0	0	2	2	0	4	0	1	89
Salmon Falls,	1846	Dana B. Bradford, p.	1858	17	69	86	43	0	0	0	1	6	0	7	0	0	60
Sanbornton,	1771	James Boutwell, p.	1852	45	87	132	16	0	2	2	2	0	0	2	0	5	135
Sandwich,	1814	Royal Parkinson, s.s.		12	29	41	14	0	0	0	0	0	0	0	0	0	68
Shelburne,	1818	Vacant.		0	4	4	0	0	0	0	0	0	0	0	0	0	0
South Newmarket,	1730	Winthrop Fifield, s.s.	1852	10	20	30	7	0	0	0	2	0	0	2	0	0	58
Stewartstown,	1846	Joseph B. Hill, s.s.	1857	15	21	36	11	0	0	0	0	0	0	0	0	1	52
Stoddard,	1787	Samuel L. Gerould, p.	1861	6	37	43	10	6	3	9	4	5	0	9	6	0	65
Stratham,	1748	Edward C. Miles, p.	1860	17	35	52	8	0	0	0	1	0	0	1	0	3	82
Sullivan,	1792	N. Barbour, s.s.	1861	30	49	79	11	0	0	0	3	4	0	7	0	2	130
Surry,	1769	Vacant.		4	10	14	3	0	0	0	0	0	0	0	0	0	50
Swanzey,	1741	John G. Wilson, p.	1859	21	52	73	7	4	1	5	0	0	0	0	1	3	137
Tamworth,	1792	Samuel H. Riddel, p.	1860	53	96	149	26	0	1	1	2	0	0	2	0	2	160
Temple,	1761	George Goodyear, p.	1855	29	72	101	17	0	0	0	2	5	0	7	0	0	100
Thornton,	1780	Vacant.		7	8	15	4	1	0	1	2	0	0	2	0	2	0
Troy,	1815	"		22	42	64	21	0	1	1	3	0	0	3	0	0	80
Tuftonboro',	1839	"		2	8	10	1	0	0	0	0	0	0	0	0	0	0
Wakefield,	1785	J. B. Tufts, s.s.	1861	11	27	38	10	0	0	0	4	0	0	4	0	0	60
Walpole,	1761	John M. Stow, p.	1855	18	74	92	9	3	0	3	4	1	0	5	0	0	140
Warner,	1772	Daniel Warren, p.	1857	27	66	93	9	0	0	0	1	0	0	1	0	0	75
Washington,	1789	John F. Griswold, s.s.	1844	4	27	31	7	0	0	0	0	0	0	0	0	0	40
Webster,	1804	E. Buxton, p.	1837	65	92	157	29	0	0	0	2	0	0	2	0	3	184
Wentworth,	1830	Vacant.		9	28	37	3	0	0	0	0	1	0	1	0	0	150
West Lebanon,	1849	Rufus Case, p.	1851	34	61	95	5	2	5	7	1	3	0	4	0	0	150

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. July 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860-61. Prof.	Letter.	Total.	Removals. 1860-61. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860-61. Adult.	Infant.	Sab. Schools.
Westmoreland,	1764	R. B Glidden, s.s.	1860	25	59	84	15	0	3	3	0	0	0	0	0	0	80
" Ev. ch.	1853	Vacant.		6	15	21	6	0	0	0	1	2	0	3	0	0	30
Wilmot,	1829	Josiah L. Arms, p.	1859	19	31	50	7	0	0	0	0	0	0	0	0	1	74
Wilton, 2d ch.	1823	D. E. Adams, p.	1860	30	94	124	27	0	9	9	1	0	0	1	0	0	162
Winchester,	1736	John P. Humphrey, p.	1847	63	108	171	35	1	1	2	2	2	0	4	1	3	180
Wolfboro',	1834	John Wood, s.s.	1859	19	45	64	8	3	0	3	0	0	0	0	1	4	70
" North,	1839	Vacant.		15	28	43	16	0	0	0	1	0	0	1	0	0	52

SUMMARY.—Churches: 97 with pastors; 55 with stated supplies; 33 vacant. Total, 185.
Ministers: in pastoral service, 96; stated supplies, 55; without charge, 41. Total, 192.
Church Members: Males, 6 167; Females, 13 331; Absent, 3,380. Total, 19,498.
Additions: by profession, 226; by letter, 280. Total, 506.
Removals: by death, 345; by dismissal, 308; excommunicated, 41. Total, 694.
Baptisms: Adult, 107; Infant, 274. Number in Sabbath Schools, 23,035.

Other Ministers.

Charles A. Aiken, Prof Hanover.
Thos. L. Ambrose, Miss'y, Persia.
Nathaniel Barker, Wakefield.
Jeremiah Blake, Pittsfield.
Silas M. Blanchard, Wentworth.
Abraham Bodwell, Sandbornton, (ord. 1806.) [over.
Samuel G. Brown, D.D., Prof. Han-
Enoch Caswell, Bristol.
John Clark, Plymouth.
William Clark, Amherst.
Enoch Corser, Boscawen, (1817.)
Jacob Cummings, Exeter.
Henry Fairbanks, Prof. Hanover.
Walter Follet, Temple.
Edwin Jennison, Winchester.
Isaac Jones, Derry, (ord. 1816.)
John Le Bosquet, Newington.
Samuel Lee, New Ipswich.
Erastus M. Kellogg, Nashua.
David Kimball, Hanover.
Samuel Kingsbury, Tamworth.
Nathan Lord, D.D., Pres. Dartm'th College, Hanover, (ord. 1816.)
Jonathan McGee, Nashua.
Humphrey Moore, D.D., Milford, (ord. 1802.)
[Josiah Morse, Northumberland, s s. at Guildhall, Vt.]
Daniel J. Noyes, D.D., Prof. Hanover.
William A. Packard, Prof. Hanover.
Harrison G. Park, Walpole.
Wm. Patrick, Boscawen, (ord. 1803.)
John N. Putnam, Prof. Hanover.
Rufus A. Putnam, Pembroke.
Elihu T. Rowe, Meriden.
Rufus M. Sawyer, Great Falls.
Jacob Scales, Plainfield.
Benjamin P. Stone, D.D., Concord.
Geo. W. Thompson, Stratham.
Isaac Willey, Agent N. H. Bible Society, Goffstown.
Total, 37.

VERMONT.

[Reported to May 1, 1861.]

Addison,	1804	Vacant.		5	9	14	3	0	0	0	0	0	0	0	0	0	0
Albany,	1818	Asahel R. Gray, s.s.		14	20	34	7	0	0	0	1	3	0	4	0	1	75
Alburgh,	1824	Calvin B Cady. s.s.		11	26	37	4	4	0	4	1	0	0	1	0	2	40
Bakersfield,	1811	C. W. Piper, s.s.		30	62	92	11	0	0	0	3	1	0	4	0	1	75
Barnard,	1783	Domestic Miss. Soc.		16	15	31	0	0	0	0	0	0	0	0	0	0	35
Barnet, 1st,	1829	M. B. Bradford, s.s.		21	74	95		1		1	1	2		3	1	10	
" 2d,	1858	Joseph Underwood, s.s.		12	32	44		1	3	4		1		1		6	50
Barre,	1779	E. Irvin Carpenter, p.	1857	48	116	164	18	1	1	2	4	6	0	10	0	0	100
Barton,	1817	Vacant.		32	50	82	20	0	3	3	4	0	0	4	0	2	101
Bellows Falls,	1850	Isaac S. Perry, s.s.		19	40	59	15	1	4	5	0	0	0	0	0	0	90
Bennington, 1st ch.	1762	Isaac Jennings, p.	1853	67	133	200	45	3	0	3	6	3	0	9	1	3	0
" 2d ch.	1836	Chauncy H. Hubbard, s.s.		77	95	172	1	8	7	15	2	3	0	5	4	5	150
Benson,	1790	William S. Smart, p.	1861	52	91	143	30	5	1	6	5	0	0	5	3	5	0
Berkshire East,	1820	E. J. Comings, s.s.		14	25	39	4	1	0	1	1	2	0	3	1	0	60
Berlin,	1798	Rufus Childs, s.s.		33	65	98	25	0	0	0	2	0	0	2	0	1	130
Bethel,	1817	Thomas S. Hubbard, s.s.		15	31	46	16	0	2	2	2	4	0	6	0	0	36
Bradford,	1810	Silas McKeen, p.	1842	41	115	156	13	2	1	3	3	5	0	8	2	2	135
Braintree,	1794	Ammi Nichols, s.s.		15	22	37	14	0	0	0	0	0	0	0	0	0	40
Brandon,	1785	Vacant.		48	129	177	13	4	0	4	4	1	1	6	0	2	
Brattleboro', West,	1770	Joseph Chandler, p.	1846	43	91	134	22	0	7	7	4	6	0	10	0	1	75
" East,	1816	Geo. P. Tyler, p.	1853	121	241	362	91	13	2	15	1	3	0	4	6	2	150
Bridgewater,	1793	Sup. by V. D. M. S.		20	40	60	5	10	5	15	3	0	0	3	5	0	60
Bridport,	1790	Franklin W. Olmsted, p.	1848	39	76	115	22	0	7	7	3	0	0	3	1	0	75
Brighton,	1841	Vacant.		2	4	6	0	0	0	0	1	0	0	1	0	0	85
Bristol,	1805	J. H. Beckwith, s.s.		23	31	54	16	0	0	0	0	0	0	0	0	0	40
Brookfield, 1st ch.	1787	Daniel Wild, p.	1830	52	67	119	15	0	0	0	2	0	0	2	0	2	80
" 2d ch.	1848	David Perry, s.s.		30	43	73	22	1	4	5	0	1	0	1	1	0	80
Brownington,	1809	Samuel R. Hall, p.	1855	26	49	75	9	3	0	3	1	2	0	3	2	4	85
Burke,	1807	F. L. Kenyon, s.s.		27	41	68	15	1	0	1	3	1	0	4	1	2	100
Burlington, 1st,	1805	Vacant.		109	192	301	100	5	2	7	3	52	0	55	2	5	150
" 3d,	1860	Geo. B. Safford, p.	1860	17	41	58	0	4	55	59	0	1	0	1	1	4	86
Cabot,	1801	S. F. Drew, p.	1860	52	79	131	20	0	0	0	1	1	0	2	0	0	90
Cambridge,	1792	Edwin Wheelock, p.	1856	23	25	48	7	0	0	0	1	3	0	4	0	0	30
Castleton,	1784	Willard Child, D.D., p.	1855	73	134	207	57	2	1	3	7	5	0	12	2	2	150
Cavendish,	1822	Vacant.		3	15	18	14	0	0	0	0	0	0	0	0	0	0
Charlestown, West,	1843	Charles Duren, s s. ½		10	18	28	7	0	4	4	2	0	0	2	0	0	80
Charlotte,	1792	Charles M Seaton, p.	1854	47	68	115	12										45
Chelsea,	1789	James C. Houghton, s.s.		55	101	156	9	2	4	6	1	6	1	8	1	1	140
Chester,	1773	Chester D. Jefferds, p.	1858	38	73	111	21	7	0	7	4	3	0	7	6	8	178
Chittenden,	1834	Sup. by V. D. M. S.		4	14	18	4	5	0	5	0	0	0	0	1	0	34
Clarendon,	1822	Vacant.		30	36	66	10	2	1	3	0	2	0	2	1	2	55
Colchester,	1805	L. Francis, s.s.		10	35	45	9	2	0	2	1	0	0	1	2	0	40
Corinth,	1820	Solon Martin, s.s.		37	65	102	6	0	0	0	0	0	0	0	0	2	80

CHURCHES.		MINISTERS.		CHH. MEMBERS. May 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Cornwall,	1785	A. A. Baker, p.	1858	66	116	182	40	18	2	20	0	8	1	9	8	2	120
Coventry,	1810	Pliny H. White, s.s.		87	67	154	14	1	1	2	0	5	0	5	1	0	180
Craftsbury,	1697	L. Ives Hoadley, s.s.		32	65	97	13	2	2	4	2	2	0	4	0	4	130
Cuttingsville,		Vacant.		0	4	4	0	0	0	0	0	0	0	0	0	0	0
Danville,	1792	John Eastman, s.s.		53	96	149	31	2	1	3	2	0	0	2	0	4	100
Derby,	1807	John Fraser, s.s.		45	77	122	22	0	0	0	4	4	0	8	0	1	115
Dorset,	1784	Parsons S. Pratt, p.	1860	35	71	106	15	4	3	7	1	2	0	3	1	1	150
Dummerston,	1779	Benjamin F. Foster, p.	1846	28	79	107	21	0	2	2	1	2	0	3	0	0	60
Duxbury,	1836	Vacant.		12	17	29	14	0	3	3	0	0	0	0	0	0	35
East Abington,	1843	Joshua Collins, s.s.		12	20	32	2	12	4	16	0	0	1	1	11	0	35
Eden.	1812	Sup. by V. D. M. S.		10	16	26	9	1	0	1	0	0	0	0	0	0	52
Enosburg,	1811	Alfred Swift, s.s.		39	71	110	29	4	0	4	2	12	1	15	1	5	120
Essex,	1897	W. H. Kingsbury, s.s.		31	61	92	11	0	0	0	1	5	0	6	0	0	75
Fairfax,	1806	Vacant.		7	13	20	0	0	0	0	0	0	0	0	0	0	0
Fairfield,	1800	James Buckham, s.s.		9	30	39	9	0	0	0	1	0	0	1	0	0	20
Fairhaven,	1803	Edw. W. Hooker, D.D., p.	1856	32	55	87	19	4	4	8	2	1	0	3	4	5	30
Fairlee,	1833	Isaac Hosford, s.s.		8	21	29	2	0	0	0	0	0	0	0	0	0	50
Fayetteville,	1774	Solomon Bixby, s.s.		23	64	87	39	2	0	2	3	1	0	4	1	0	75
Ferrisburg,	1824	H. F. Leavitt, s.s.		12	29	41	8	1	0	1	0	0	0	0	1	0	75
Franklin,	1817	Vacant.		16	28	44	0	6	3	9	1	0	0	1	3	1	55
Georgia,	1793	"		25	66	91	16	4	0	4	2	0	0	2	1	2	87
Glover,	1817	S. K. B. Perkins, p.	1860	17	43	60	8	0	3	3	1	0	0	1	0	0	150
Grafton,	1785	M. G. Wheeler, s.s.		35	64	99	33	1	1	2	1	0	0	1	0	2	100
Granby and Victory,	1825	Jeremiah Glines, s.s.		10	21	31	2	0	0	0	1	1	0	2	0	1	40
Greensboro',	1804	James P. Stone, s.s.		34	58	92	16	0	0	0	4	2	0	6	0	2	200
Guilford,	1768	Vacant.		4	17	21	2	0	0	0	1	0	0	1	0	2	25
Guildhall,	1799	J. Morse, s.s.		16	42	58	10	0	0	0	0	1	0	1	0	2	
Halifax, West,	1778	Charles W. Emerson, s.s.		19	22	41	12	7	2	9	1	1	0	2	0	0	40
Hardwick,	1803	Joseph Torrey, Jr., p.	1860	44	75	119	14	0	0	0	3	4	0	7	0	1	185
Hartford,	1786	Benjamin F. Ray, p.	1860	49	85	134	30	7	10	17	1	9	0	10	7	6	200
" West,	1830	H. Wellington, s.s.		23	29	52	6	1	0	1	1	5	0	6	0	0	100
Hartland,	1779	Heman Rood, s.s.		20	45	65	10	0	0	0	1	2	0	3	0	1	45
Highgate,	1811	Ebenezer H. Squier, s.s.		25	53	78	5	0	3	3	2	0	0	2	0	0	90
Hinesburgh,	1789	Clark E. Ferrin, p.	1856	28	60	88	16	7	6	13	1	2	0	3	3	3	108
Holland,	1842	{ Jabez T. Howard, p.	1844														
		{ C. Duren, p.		6	19	25	7	0	4	4	0	0	0	0	0	0	55
Hubbardston,	1782	Vacant.		8	23	31	9	0	0	0	0	0	0	0	0	0	0
Hyde Park North,	1858	Sup. by V. D. M. S.		9	14	23	0	0	0	0	0	0	0	0	0	0	75
Irasburgh,	1818	Thomas Bayne, s.s.		31	28	59	3	10	6	16	0	3	0	3	6	0	50
Jamaica,	1791	Vacant.		18	30	48	6	0	0	0	0	0	0	0	0	0	65
Jericho Center,	1791	Caleb B. Tracy, s.s.		44	53	97	18	2	0	2	4	3	0	7	0	3	170
" Corners,		Vacant.		11	27	38	10										122
Johnson,	1817	James Dougherty, p.	1851	46	77	123	23	4	3	7	1	1	0	2	1	5	140
Londonderry,	1809	Linus Owen, s.s.		9	22	31	8										90
Lowell,	1816	Vacant.		8	11	19	3	0	0	0	1	0	0	1	0	1	50
Ludlow,	1806	Asa F. Clark, p.	1859	21	39	60	4	0	0	0	0	5	0	5	0	0	46
Lunenburgh,	1802	William Sewall, s.s.		42	70	112	14	7	1	8	4	4	0	8	5	1	125
Lyndon,	1817	William Scales, s.s.		21	67	88	20	0	4	4	1		1	2		3	100
Manchester,	1784	Nathaniel L. Upham, p.	1859	58	102	160	3	0	4	4	2	7	0	9	0	1	150
Marlboro',	1772	Job Cushman, s.s.		9	32	41	1	0	0	0	1	0	0	1	0	0	40
Marshfield,	1826	Vacant.		6	12	18	3										
Middlebury,	1730	James T. Hyde, p.	1857	154	261	415	92	7	22	29	7	4	3	14	4	19	175
Middletown,	Ab. 1780	Calvin Granger, p.	1858	25	48	73	18	3	3	6	0	0	0	0	3	0	75
Milton,	1804	George W. Ranslow, s.s.		8	33	41	2	1	0	1	0	2	0	2	0	0	30
" West,	1853	John K. Converse, s.s.		13	14	27	2	0	5	5	1	0	0	1	0	0	
Monkton,	1827	Vacant.		3	10	13	1	0	0	0	0	0	0	0	0	0	0
Montgomery Center,	1817	Sewall Paine, p.	1843	19	35	54	9	2	2	4	2	5	0	7	2	0	20
Mount Holly,		Vacant.		5	7	12	0	0	0	0	0	0	0	0	0	0	0
Montpelier,	1808	William H. Lord, p.	1847	161	244	405	78	7	3	10	4	3	0	7	4	4	250
Morgan,	1823	Jacob S. Clark, p.	1827	10	20	30	12	0	0	0	0	0	0	0	0	0	50
Morristown,	1807	Lyman Bartlett, p.	1861	31	49	80	17	1	0	1	3	4	0	7	0	0	80
Newbury, 1st ch.	1764	Horatio N. Burton, p.	1857	79	174	253	67	4	3	7	5	3	0	8	2	5	150
Newhaven,	1800	C. B. Hulbert, p.	1859	74	135	209	27	5	2	7	5	7	0	12	1	4	100
Newport,	1832	Robert V. Hall, s.s.		16	26	42	6	0	0	0	2	0	0	2	0	0	50
Northfield,	1822	Levi H. Stone, s.s.		26	75	101	4	3	0	3	0	0	0	0	2	0	110
Norwich,	1819	Austin Hazen, p.	1860	89	174	263	40	5	7	12	5	4	0	9	3	3	215
Orwell,	1789	Rufus S. Cushman p,	1843	72	117	189	39	16	1	17	3	5	0	8	12	0	100
Pawlet,	1781	Azariah Hyde, s.s.		28	75	103	29	2	4	6	5	9	0	14	1	0	120
Peacham,	1794	Asaph Boutelle, p.	1851	81	168	249	30	2	0	2	4	5	0	9	0	6	250
Perkinsville,	1834	Vacant.		3	3	6	1	0	0	0	1	0	0	1	0	0	0
Peru,	1807	Robert D. Miller, s.s.		38	74	112	22	0	1	1	1	4	0	5	0	5	75
Pittsfield,	1803	Charles Scott, s.s.		28	45	73	13	0	6	6	0	0	0	0	0	0	75
Pittsford,	1784	Charles Walker, D.D., p.	1846	61	97	158	36	0	1	1	4	3	0	7	0	0	120
Plainfield,	1789	A. T. Waterman, s.s.		15	33	48	6	0	0	0	3	4	0	7	0	0	56
Plymouth,	1806	Vacant.		6	7	13	0	0	0	0	0	0	0	0	0	0	0
Pomfret,	1783	William N. Bacon, p.	1859	11	21	32	2	2	2	4	0	0	0	0	2	0	75
Post Mills,	1839	A. G. Bartlett, s.s.		7	17	24	4	0	0	0	2	0	0	2	0	0	30
Poultney,	1780	John G. Hale, p.	1860	45	62	107	13	1	0	1	2	3	0	5	1	0	102
Pownal, North,	1851	John Bascom, s.s.		9	19	28	5	1	2	3	0	1	0	1	0	0	30
Putney,	1776	Theo. M. Dwight, s.s.		16	42	58	0	3	2	5	1	2	0	3	3	1	50

CHURCHES.		MINISTERS.		CHH. MEMBERS. May 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Queechee,	1831	S. J. Brown, D.D., S.S.		4	23	27	4	0	0	0	0	0	0	0	0	0	40
Randolph,	1786	O. D. Allis, S.S.		45	64	109	28	1	3	4	2	6	0	8	0	5	86
" West,	1831	Henry A. Hazen, S.S.		43	75	118	27	1	3	4	1	0	0	1	0	5	110
Richmond,	1801	Vacant.		8	31	39	11	1	0	1	0	0	0	0	0	0	104
Ripton,	1828	Cephas H. Kent, S.S.		24	28	52	17	1	1	2	1	1	0	2	0	1	35
Rochester,	1801	I. B. Smith, S.S.		38	72	110	1	4	1	5	3	2	0	5	1	4	80
Roxbury,		Vacant.		5	7	12											
Royalton,	1777	Cyrus B. Drake, p.	1837	73	146	219	74	0	4	4	3	2	0	5	0	3	100
Rupert.		Josiah B. Clark, S.S.		26	32	58		2	0	2	3	0	0	3	2	3	
Rutland, West,	1773	Vacant.		93	133	226	31	1	3	4	3	3	0	6	0	0	150
Rutland,	1788	Silas Aiken, D.D., p.	1849														
		Norman Seaver, p	1860	127	253	380		1	11	12	5	10	0	15		7	175
Salisbury,	1804	George W. Barrows, p.	1845	40	59	99	23	3	4	7	2	8	0	10	0	0	94
Sandgate,	1782	James Murdock, S.S.		5	7	12	0	5	1	6	0	5	0	5	0	0	40
Saxton's River,	1825	Vacant.		20	46	66	30	0	0	0	3	1	0	4	0	0	23
Sharon,	1782	Philetus Clark, S.S.		13	34	47	7	0	1	1	0	1	0	1	0	0	50
Shelburne,	1851	Vacant.		8	17	25	7										
Sheldon,	1816	"		14	29	43	8	0	0	0	1	1	0	2	0	0	36
Shoreham,	1794	E. B. Chamberlain, p.	1859	40	87	127	21	18	3	21	4	2	1	7	11	1	160
South Hero,	1795	Orville G. Wheeler, p.	1840	12	35	47	2										40
Springfield,	1781	J. W. Chickering, p.	1860	88	165	253	33	2	5	7	6	2	0	8	0	0	165
St. Albans, 1st ch.	1803	J. Eames Rankin, p.	1857	73	130	203	0	3	5	8	3	4	0	7	1	3	213
" 2d ch.	1841	S. H. Williams, S.S.		21	43	64	19	0	0	0	0	0	0	0	0	0	50
St. Johnsbury, 1st ch.	1809	C. W. Thompson, S.S.		62	28	90	13	0	0	0	1	0	0	1	0	2	92
" 2d ch.	1825	Ephraim C. Cummings, p.	1860	75	171	246	30	4	10	14	3	4	0	7	3	8	151
" 3d ch.	1840	John Bower, p.	1858	35	57	92	26	7	4	11	2	3	0	5	6	2	100
" South,	1851	Lewis O. Brastow, p.	1861	53	88	141	21	0	8	8	2	2	0	4	0	0	170
Stockbridge,	1827	S. Sparhawk, S.S.		24	68	92	6	0	0	0	2	0	0	2	0	0	94
Stowe,	1818	James T. Ford, p.	1857	16	43	59	8	6	2	8	0	0	0	0	4	0	80
Strafford,	1820	Samuel Delano, S.S.		14	11	25	0	0	0	0	1	0	0	1	0	0	30
Stratton,		Vacant.		3	13	16	7	1	0	1	0	0	0	0	0	1	45
Sudbury,	1791	Henry F. Rustedt, S.S.		8	26	34	0	0	0	0	1	0	0	1	0	0	50
Swanton,	1800	Eben'r H. Dorman, p.	1825														
		John B. Perry, p.	1855	39	79	118	26	0	1	1	1	2	0	3	0	5	100
Thetford, 1st ch.	1773	Leonard Tenney, p.	1857	71	142	213	49	0	1	1	3	11	0	14	0	1	175
Tinmouth,	1780	M. A. Gates, p.	1858	10	33	43	1	0	0	0	0	0	0	0	0	2	35
Townsend,	1792	C. L. Cushman, p.	1859	49	79	128	0	12	3	15	2	2	1	5	8	0	83
" West,	1850	Seth S. Arnold, S.S.		12	32	44	1	0	0	0	0	1	0	1	0	1	90
Troy North,	1818	Vacant.		16	24	40	7	0	0	0	1	0	0	1	0	0	35
" South,	1845	Geo. A. Beckwith, S.S. ½		4	11	15	5	0	0	0	0	0	0	0	0	0	30
Tunbridge,	1792	Vacant.		27	31	58	19	0	0	0	2	0	0	2	0	0	60
Underhill,	1801	Simeon Parmelee, S.S.		33	54	87	6	22	0	22	1	0	0	1	10	1	80
" North,	1841	Vacant.		3	7	10											20
Vergennes,	1793	George B. Spalding, S.S.	1861	67	142	209	44										81
Vershire,	1787	Joseph Fuller, S.S.		21	24	45	7	0	4	4	0	0	0	0	0	0	30
Waitsfield,	1796	A. B. Dascomb, S.S.		39	65	104	33	0	1	1	1	4	0	5	0	1	113
Wallingford,	1790	Henry H. Sanderson, S.S.		14	61	75	11	2	0	2	4	0	0	4	2	1	100
Wardsboro',	1793	Benjamin Ober, S.S.		26	50	76	0	0	0	0	0	1	0	1	0	0	110
Warren,		Vacant.		3	13	16											
Washington,	1800	Sup. by V. D. M. S.		15	12	27	11	0	0	0	2	0	0	2	0	0	30
Waterbury,	1801	Charles C. Parker, p.	1854	29	77	106	14	1	6	7	1	1	0	2	1	1	60
Waterford,	1798	Geo I. Bard, p.	1860	58	87	145	40	1	2	3	2	3	0	5			90
Waterville,	1827	John Gleed, S.S.		2	13	15	1	0	0	0	0	0	0	0	0	0	40
Weathersfield, C.	1804	Jonas DeF. Richards, S.S.		36	67	103	21	1	2	3	4	0	0	4	0	0	66
" E.	1838	Moses Kimball, S.S.		31	49	80	26	0	0	0	0	1	0	1	0	0	75
Wells River,	1842	Vacant.		14	58	72	12	0	0	0	0	4	0	4	0	2	140
West Fairlee,	1809	"		40	48	88	9	0	0	0	3	5	0	8	0	0	115
Westfield,	1818	Geo. A. Beckwith, S.S. ½		16	32	48	4	10	2	12	2	0	0	2	0	1	129
Westford,	1801	John H. Woodward, p.	1838	53	115	168	31										130
Westhaven,		Vacant.		4	7	11	2	0	0	0	0	0	0	0	0	0	
Westminster, East,	1767	A. B. Foster, S.S.		14	53	67	6	0	1	1	1	2	0	3	0	0	75
" West,	1799	Alfred Stevens, p.	1843	44	87	131	22	4	0	4	1	0	0	1	2	2	140
Weston,	1799	L. S. Coburn, S.S.		13	36	49	11	0	0	0	2	6	0	8	0	2	60
Weybridge,	1794	Samuel W. Cozzens, S.S.		14	60	74	17		4	4	3	0	0	3	0	3	80
Whiting,	1797	Vacant.		3	10	13	5	0	0	0	0	0	0	0	0	0	0
Williamstown,	1795	Pliny F Barnard, p.	1860	30	69	99	13	0	2	2	2	1	0	3	0	1	125
Williston,	1813	J. W. Hough, p.	1861	33	51	84	15	3	0	3	1	0	0	1	0	0	100
Wilmington,	1855	Vacant.		23	52	75	12	0	4	4	1	3	0	4	0	2	75
Windham,	1805	Stephen Harris, S.S.		37	52	89	22	3	2	5	1	0	0	1	1	1	125
Windsor,	1774	Ezra H. Byington, p.	1859	50	93	143	36	1	3	4	6	0	0	6	0	1	140
Winooski,	1836	J. D. Kingsbury, S.S.		5	21	26	4	0	1	1	0	0	0	0	0	1	80
Wolcott,	1818	Horace Herrick, S.S.		15	24	39	3	0	2	2	0	0	0	0	0	0	65
Woodstock,	1781	Jona. Clement, D.D., p.	1852	51	103	154	4	2	2	4	2	2	0	4	0	2	115
Worcester,	1824	Vacant.		22	41	63	16	4	0	4	2	0	2	4	3	3	80

SUMMARY.—CHURCHES: 68 with pastors; 84 with stated supplies wholly or in part; 43 vacant. Total, 195.
MINISTERS: in pastoral service, 68; stated supplies, 84. Total, 152
CHURCH MEMBERS: Males, 6,043; Females, 11,305; not specified, 102. Total, 18,450. Absent, 2,937.
ADDITIONS: by profession, 387; by letter, 364. Total, 751.
REMOVALS: by death, 294; by dismissal, 383; excommunicated, 13. Total, 690.
BAPTISMS: Adult, 194; Infant, 310. Number in SABBATH SCHOOLS, 15,348. BENEV. CONTRIB. $28,350 97.

OTHER MINISTERS.

James Anderson, Manchester.
S. R. Arms, Springfield.
Phineas Bailey, Albany.
Alanson D. Barber, Williston.
Nelson Bishop, Windsor.
Sam'l W. Boardman, Prof. Middlebury.
J. W. Brown, Manchester.
Franklin Butler, Windsor.
Nath'l G. Clark, Prof., Burlington.
Archibald Fleming, Burlington.
Lyndon S. French, Franklin.
Solomon P. Giddings, Rutland.
E. J. Hallock, Castleton.
Henry A. Hazen, W. Randolph.
H. P. Hickok, Burlington.
Hervey O. Higley, Castleton.
James Hobart, Berlin.
Otto S. Hoyt, New Haven.
C. Hudson, Rutland.
Benj. Labarce, D.D., Middlebury.
Harvey F. Leavitt, Vergennes.
Jacob N. Loomis, North Craftsbury.
Spencer Marsh, Burlington.
Samuel Marsh, Underhill.
Ulric Maynard, Castleton.
Stillman Morgan, Bristol.
C. F. Muzzey, Middlebury.
Benj. B. Newton, St. Albans.
Aaron G. Pease, Norwich.
Calvin Pease, D. D., Rutland.
Caleb W. Piper, Bakersfield.
Tertius Reynolds, Fairfax.
Andrew Royce, Burlington.
Carey Russell, Norwich.
Amos J. Samson, St. Albans.
Charles Smith, Hardwick.
Joseph Steele, Middlebury.
E. P. Stone, Chaplain 6th Regim't, Vt. V.
John F. Stone, Sec. V. D. M. Society, Montpelier.
George Stone, North Troy.
S. G. Tenney, Springfield.
William W. Thayer, St. Johnsbury.
Lucius L. Tilden, Middlebury.
Joseph Torrey, D.D., Prof., Burlington.
John Wheeler, D.D., Burlington.
Joseph D. Wickham, Manchester.
Stephen S. Williams, Orwell.
J. H. Worcester, Burlington.
TOTAL, 48.

MASSACHUSETTS.

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860.				BAPT'MS. 1860.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Abington, 1st ch.	1812	Frederick R. Abbe, p.	1857	61	112	173	10	0	2	2	2	0	0	2	0	3	245
" So., 2d ch.	1807	Henry L. Edwards, s s.	1855	95	134	229	10	5	0	5	10	1	0	11	2	1	245
" East, 3d ch.	1813	Horace D. Walker, p.	1844	74	131	205	10	1	2	3	3	4	1	8	0	5	230
" North ch.	1839	William Leonard, s.s.		39	85	124	8	0	0	0	4	1	0	5	0	0	171
Acton,	1832	Alpha Morton, s.s.		78	120	198	60	1	6	7	6	6	0	12	0	2	130
Adams, North,	1827	Albert Paine, p.	1856	39	131	170	50	3	6	9	3	7	1	11	2	1	125
" South,	1840	John Tatlock, Jr., p.	1859	26	76	102	40	0	8	8	1	3	0	4	0	6	
Agawam,	1819	Ralph Perry, p.	1847	44	78	122	8	5	0	5	4	2	0	6	2	0	80
" Feeding Hills,	1762	W. M. Birchard, s.s.		28	57	85	12	0	7	7	1	4	0	5	0	1	59
Alford,	1846	[With Meth. Ep. ch.]		9	16	25	7	3	0	3	0	1	0	1	0	0	30
Amesbury, West,	1726	Leander Thompson, p.	1854	71	142	213	31	0	0	0	1	0	0	1	0	1	200
" Mills,	1831	Timothy D. P. Stone, p.	1860	48	122	170	20	3	9	12	2	7	0	9	1	1	272
" & Salisbury, Un. c.	1835	Nathaniel Lasell, s.s.		16	56	72	10	0	0	0	1	0	0	1	0	0	125
Amherst, 1st ch.	1739	Henry L. Hubbell, p.	1861	86	220	306	39	2	12	14	5	3	0	8	1	3	208
" 2d ch.	1782	Chas. L. Woodworth, p.	1849	65	168	233	23	0	47	47	5	3	0	8	0	0	250
" College ch.	1826	Wm A. Stearns, D.D., p	1854	56	17	73	14	4	5	9	1	0	0	1	0	2	0
" North ch.	1826	John W. Underhill, p.	1859	84	142	226	22	3	6	9	1	3	0	4	1	2	145
" South ch.	1858	James L. Merrick, p.	1858	20	53	73	4	0	2	2	2	2	0	4	1	1	120
Andover, South ch.	1711	Vacant.		87	239	326	54	1	3	4	5	3	0	8	1	7	225
" Theol. Sem. ch.	1816	Faculty.		343	62	405	334	2	21	23	24	9	0	33	2	2	280
" West ch.	1826	James H. Merrill, p.	1856	71	155	226	40	3	2	5	4	1	0	5	1	2	200
" Free Chr. ch.	1846	Stephen G. Leonard, p.	1859	56	131	187	42	6	3	9	3	5	0	8	0	7	175
" Ballardvale, Un. c.	1854	Henry S. Greene, p.	1855	9	43	52	3	1	5	6	1	3	0	4	1	4	125
Ashburnham, 1st ch.	1760	Thomas Boutelle, s.s.	1857	70	104	174	35	1	4	5	3	10	0	13	1	0	175
" North, 2d ch.	1843	Sam'l H. Peckham, s.s.	1860	6	5	11	0	0	2	2	0	0	0	0	0	0	45
Ashby,	1776	James M. Bell, p.	1858	61	122	183	31	2	0	2	4	3	0	7	0	2	200
Ashfield, 1st ch.	1763	Willard Brigham, p.	1856	32	87	119	17	0	3	3	2	1	0	3	0	0	130
" 2d ch.	1855	Hiram L. Howard, s.s.		24	45	69	5	0	5	5	2	0	0	2	0	0	100
Ashland, 1st ch.	1835	Horace Parker, s s.	1860	49	92	141	30	9	9	18	1	5	0	6	6	0	180
Athol,	1750	John F. Norton, p.	1852	76	160	236	28	3	13	16	6	3	1	10	2	1	250
Attleboro', 1st ch. W.	1710	Benjamin C. Chace, s.s.	1857	29	87	116	12	2	4	6	2	1	0	3	4	2	100
" 2d ch. East,	1748	Wm. W. Belden, s.s.	1861	60	160	220	30	0	0	0	2	1	0	3	0	0	150
Auburn,	1776	Charles Kendall, s s.		50	85	135	32	0	0	0	3	0	0	3	0	1	109
Barnstable, West,	1626	Hiram Carleton, p.	1853	31	47	78	4	0	1	1	1	1	0	2	0	0	75
" Cotuit,	1670	Vacant.		3	16	19	3	1	0	1	0	0	0	0	1	3	0
" Centreville,	1840	Wm. H. Bessom, p.	1860	27	67	94	14	5	3	8	1	2	0	3	3	5	85
" Hyannis,	1854	Charles Morgridge, p.	1858	10	17	27	6	1	1	2	0	0	0	0	0	0	40
Barre, 2d ch.	1827	David Peck, p.	1861	50	135	185	50	4	1	5	0	4	0	4	1	2	175
Becket, 1st ch.	1758	Spencer O. Dyer, p.	1858	32	65	97	13	0	0	0	3	2	0	5	0	3	63
" North,	1849	William C. Foster, p.	1860	67	100	167	10	50	8	58	0	0	0	0	24	7	100
Bedford, Ch. of Chr.	1730	Vacant.		44	135	179	55	0	0	0	3	2	0	5	0	3	151
Belchertown,	1737	Henry B. Blake, p.	1855	103	221	324	17	3	5	8	15	8	0	23	2	3	300
Berkley, 1st ch.	1737	Franklin Davis, s.s.	1860	64	112	176	22	0	2	2	1	2	0	3	0	0	160
" Trin. ch.	1848	James A. Roberts, p.	1856	14	30	44	2	0	2	2	1	0	0	1		3	54
Berlin, 1st ch.	1779	Wm. A. Houghton, p.	1853	46	52	98	13	4	1	5	0	0	0	0	1	2	150
Bernardston,	1834	Vacant.		20	34	54	10	0	1	1	1	3	0	4	0	0	50
Beverly, Dane st. ch.	1802	Joseph Abbott, D D., p.	1834	84	160	244	11	1	5	6	4	0	0	4	0	8	230
" 4th ch.	1834	E i W. Harrington, s.s.	1859	8	23	31	5	0	2	2	0	1	0	1	0	0	70
" Wash'n st. ch.	1837	Alonzo B. Rich. p.	1852	39	124	163	6	3	3	6	3	0	0	3	1	2	237
Billerica,	1829	Jesse G. D. Stearns, p.	1843	17	52	69	17	2	3	5	0	1	0	1	0	1	60
Blackstone,	1841	Thomas E. Bliss, p.	1855	25	46	71	20	3	5	8	0	0	0	0	3	3	150
Blandford,	1735	Charles J. Hinsdale, s.s.	1861	38	69	107	25	0	0	0	1	7	1	9	0	1	125
Boston, Old South ch.	1669	G. W. Blagden, D.D., p. / Jacob M. Manning, p.	1836 / 1857	96	328	424		4	10	14	6	14	1	21	2	4	350
" Park st. ch.	1809	A. L. Stone, D.D., p.	1849	300	614	914	120	11	11	22	0	19	3	22	3	16	632
" Essex st. Un. ch.	1822	N. Adams, D.D., p.	1834	145	351	496	30	6	8	14	4	15	0	19	2	17	184
" Bowdoin st. ch.	1825	Vacant.		101	270	371	90	7	6	13	3	20	3	26	4	5	280

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1860. Male.	Female.	Total.	Absent.	Addit'ns. 1860. Prof.	Letter.	Total.	Removals. 1860. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860. Adult.	Infant.	Sab. Schools.
Boston, Salem ch.	1827	George W. Field, p.	1856	171	340	511	230	6	9	15	2	18	0	20	3	6	400
" Berkeley st. ch.	1827	Henry M. Dexter, p.	1849	84	209	293	50	8	5	13	7	38	2	47	5	25	800
" Mariners' ch.	1830	Elijah Kellogg, s.s.	1855														
" Central ch.	1835	John E. Todd, p.	1860														
" Mt. Vernon ch.	1842	Edw'd N. Kirk, D.D., p.	1842	244	433	677	147	12	15	27	8	39	0	47		13	278
" Shawmut ch.	1845	Edwin B. Webb, p.	1860	72	134	206	30	0	7	7	3	32	2	37	0	0	423
" Springfield st. c.	1860	John L. Graves, p.	1860	17	43	60	0	16	14	30	0	0	0	0	4	11	335
" Oak Place ch.	1860	Charles Smith, s.s.	1860	30	50	80		7	10	17	1	2	0	3	4	2	130
" South, Phillips c.	1828	Edmund K. Alden, p.	1859	67	143	210	31	8	22	30	1	20	0	21	5	5	580
" " E st. ch.	1860	Charles S. Porter, s.s.	1860	52	118	170		7	2	9	4	6	0	10	2	11	
" East, Maverick c.	1836	Thomas N. Haskell,	1858	117	287	404		7	12	19	2	9	1	12	1	16	597
Boxboro',	1784	James H. Fitts, s.s.		30	44	74	12	5	2	7	2	0	0	2	5	2	50
Boxford, 1st ch.	1702	William S. Coggin, p.	1838	41	87	128	12	4	0	4	1	0	0	1	4	0	210
" West,	1736	Vacant.		31	51	82	3	0	0	0	1	0	0	1	0	0	85
Boylston,	1743	A. H. Russ, p.	1861	4	85	13	28	1	5	6	5	1	0	6	0	1	163
Bradford, 1st ch.	1682	James T. McCollom, p.	1854	84	146	230	12	4	0	4	0	3	0	3	2	2	200
Braintree, 1st ch.	1707	R. S. Storrs, D.D., p.	1811	46	132	178	23	0	2	2	4	4	0	8	0	2	
" South,	1829	Vacant.		29	58	87	11	0	0	0	1	1	1	3	0	1	150
" & Weym'h, Un. c.	1811	Lysander Dickerman, p.	1861	54	120	174	12	8	5	13	10	0	0	10	2	13	110
Bridgewater, Trin. ch.	1821	Ebenezer Douglass, s.s.		23	52	75	10	1	3	4	2	11	0	13	1	4	160
" Scotland ch.	1836	James C. Seagrave, s.s.		11	30	41	3	0	5	5	1	0	0	1	0	0	60
Brighton, 2d ch.	1827	Richard G. Green, p.	1860	29	84	113	32	0	0	0	0	3	0	3	0	0	140
Brimfield, 1st ch.	1724	Vacant.		44	132	176	8	3	2	5	5	5	2	12	1	0	
Brookfield, Ev. ch.	1756	Joshua Coit, p.	1860	45	82	127	33	0	0	0	4	3	0	7	0	0	125
Brookline, Harvard c.	1844	J. Lewis Diman, p.	1860	50	95	145		1	4	5		5		5	1	5	175
Buckland,	1785	Charles Lord, p.	1860	52	94	146	28	0	2	2	1	2	0	3	0	1	80
Burlington, Ch.	1735	Edward P Tenney, s.s.		11	25	36	9	0	1	1	1	1	0	2	0	0	90
Cambridge, 1st ch.	1636	John A. Albro, D.D., p.	1835					6	8	8	7	1	0	8		9	200
" Port, 1st ch.	1827	James O. Murray, p.	1861	111	238	349	78	3	4	7	3	7	2	12	1		300
" " 2d ch.	1842	Vacant.		35	58	93	12	3	7	10		2		2	2	1	165
" East, Ev. ch.	1842	Wm. W. Parker, p.	1861	34	65	99	20	2	2	4	1	6	0	7	0	0	141
" North, Holmes c.	1857	Wm. Carruthers, p.	1861	38	56	94	4	0	3	3	0	5	0	5	0	5	108
Canton, Ev. ch.	1828	Ezra Haskell, p.	1860	6	25	31	4	0	2	2	0	3	0	3	0	1	100
Carlisle, Un. ch.	1781	Josiah Ballard, p.	1859	12	52	64	7	2	0	2	1	3	0	4	0	0	65
Carver,	1733	Vacant.		23	58	81	13	2	0	2	3	0	0	3	2	1	70
Charlemont, 1st ch.	1788	Matthew Kingman, p.	1854	37	57	94	11	0	2	2	3	3	0	6	0	2	103
" East,	1845	Aaron Foster, p.	1850	28	58	86	11	0	0	0	1	4	0	5	0	0	100
Charlestown, 1st ch.	1632	James B. Miles, p.	1855	100	215	315	55	6	12	18	6	7	0	13	3	6	481
" Winthrop ch.	1833	Abbott E. Kittredge, p.	1859	125	287	412	49	30	26	56	4	3	0	7	10	13	824
Charlton, Cal. ch.	1761	John Haven, p.	1855	21	70	91	17		1	1	2	3	0	5	0	0	125
Chatham, 1st ch.	1720	Edward B. French, p.	1860	32	87	119	6	0	2	2	2	0	0	2	0	3	175
Chelmsford, No., 2d c.	1824	Benjamin F. Clark, p.	1839	28	50	78	10	0	3	3	1	6	0	7	0	0	75
Chelsea, Winnis't ch.	1841	Albert H. Plumb, p.	1858	118	232	350	35	7	41	48	5	6	14	25	3	15	562
" Broadway ch.	1851	Jos. A. Copp, D. D., p.	1852	90	135	225	10	5	5	10	3	4		7	2	4	568
Chester,	1765	Francis Warriner, s.s.		32	46	78	17	0	2	2	2	1	0	3	0	0	90
" Factories,	1844	Zolva Whittemore, s s.		8	11	19	4	0	0	0	0	0	0	0	0	0	35
Chesterfield,	1764	John W. Allen, s.s.	1859	11	41	52			4	4	2	2	0	4	0	0	60
Chicopee, 1st ch.	1752	Eli B. Clark, p.	1859	32	54	86	11	0	2	2	1	3	1	5	0	1	85
" 2d ch.	18 0	Roswell Foster, s.s.		45	119	164	54	4	6	10	4	4	0	8	3	0	135
" 3d ch.	1834	Luther H. Cone, p.	1857	32	131	163	42	1	3	4	4	14	0	18	1	3	187
Chilmark,	1690	Vacant.		2	12	14	0	0	0	0	0	0	0	0	0	0	0
Clinton, 1st Ev. ch.	1844	Wm. W. Winchester, p.	1854	70	157	227	54	11	3	14	1	11	0	12	1	3	412
Cohasset, 2d ch.	1824	Frederick A. Reed, p.	1848	19	77	96	9	2	0	2	2	0	0	2	0	0	163
Coleraine,	1819	Richard Osborn, Jr., s.s.		16	46	62	11	0	2	2	0	0	0	0	0	0	80
Concord,	1826	Vacant.		20	80	100	25	0	1	1	1	7	0	8	0	0	88
Conway,	1768	George M. Adams, p.	1851	120	214	334	36	4	10	14	5	9	0	14	3	5	250
Cummington, 1st ch.	1779	John C. Thompson, s.s.		14	35	49	20	0	0	0	2	0	0	2	0	0	
" Village,	1839	J. Jay Dana, s.s.	1861	37	47	84	3	0	2	2	0	0	0	0	0	2	140
" West,	1840	Vacant.		22	43	65	14	1	2	3	1	1	0	2	0	2	75
Dalton,	1785	Edson L. Clark, p.	1859	35	78	113	37	1	3	4	4	4	0	8	0	0	
Dana Centre,	1852	Wm Leonard, p.	1861	13	28	41	8	2	1	3	2	3	0	5	0	1	60
Dartmouth, South,	1807	Martin S. Howard, p.	1859	24	59	83	28	2	0	2	1	4	0	5	2	4	108
Danvers, 1st ch.	1689	Vacant.		46	110	156	9	0	0	0	2	0	0	2	0	4	260
" Maple st ch.	1844	James Fletcher,	1849	35	80	115	11	0	0	0	0	1	0	1		2	280
Dedham, 1st ch.	1638	E. Burgess, D D , p.	1821	61	191	252		8	3	11	2	1	0	3	2	8	150
" South ch.	1736	Moses M Colburn, p.	1852	27	64	91	14	0	4	4	1	1	1	3	0	2	181
Deerfield, Orthodox,	1835	Rob't Crawford, D D., p.	1858	28	58	86	10	0	2	2	3	3	0	6	0	0	57
" South, 1st ch.	1818	Perkins K Clark, p.	1859	50	99	149	11	0	9	9	2	4	0	6	0	2	170
" Monument c.	1848	David A. Strong, p.	1849	30	61	91	13	0	2	2	4	3	0	7	0	0	75
Dennis, South,	1817	Vacant.		24	51	75	2	0	0	0	4	0	0	4	0	0	100
Dighton,	1710	Horace Pratt, s.s.	1860	16	28	44	6	1	0	1	1	0	0	1	0	1	54
Dorchester, 2d ch.	1808	James H. Means, p.	1848	74	223	297	45	1	2	3	6	1	0	7	0	6	250
" Village ch.	1829	Edmund S. Potter, p.	1861	40	95	135	20	1	2	3	3	1	0	4	0	0	140
" Port Norf'k, Tr. c.	1859	Marshall B. Angier, p.	1860	12	16	28	6	0	0	0	0	0	0	0	0	10	70
Douglas, 1st ch.	1747	John D. Smith, s.s.	1860	9	37	46	15	0	0	0	1	2	0	3	0	4	50
" East.	1834	Joshua L. Maynard, p.	1852	72	147	219	20	3	1	4	2	1	0	3	1	3	235
Dover, 2d ch.	1839	T. S. Norton, s.s.	1860	8	22	30	3	2	0	2	0	2	0	2	2	0	45
Dracut, 1st ch.	1721	Vacant		16	35	51	11	0	0	0	0	4	0	4	0	0	40
" West ch.	1797	William Allen, s.s.		48	83	131	26	0	0	0	3	1	0	4	0	2	120
" Central ch.	1847	Vacant.		34	60	94	5	0	0	0	1	2	0	3	0	0	75

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1860. Male.	Female.	Total.	Absent.	Addit'ns. 1860. Prof.	Letter.	Total.	Removals. 1860. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860. Adult.	Infant.	Sab. Schools.
Dudley,	1732	Henry Pratt, p.	1854	40	104	144	5	0	1	1	5	6	0	11	0	1	135
Dunstable,	1757	Wm. C. Jackson, p.	1859	28	59	87	20	0	4	4	0	1	0	1	0	0	100
E. & W. Bridgewater, Union ch.	1826	H. D. Woodworth, p.	1860	49	64	113	18	2	2	4	5	0	0	5	1	0	180
E. Bridgewater, Tr. c.	1849	Vacant.		23	34	57	3	0	3	3	3	0	0	3	0	0	90
Eastham,	1646	*No public services.*		9	24	33	4	0	0	0	1	0	0	1	0	0	0
Easthampton, 1st ch.	1785	Aaron M. Colton, p.	1853	86	161	247	16	0	4	4	7	4	1	12	0	3	140
" Payson ch.	1852	Rollin S. Stone, p.	1852	73	158	231	24	0	11	11	0	6	0	6	0	13	150
Easton, Unknown.		L. Sheldon, D.D., p.	1810														
		Lyman White, p.	1855	30	77	107	16	0	1	1	2	2	2	6	0	0	205
Edgartown,	1641	Edwin H. Nevin, s.s.		26	74	100	15	5		5		3		3			80
Egremont,	1816	James B. Cleaveland, p.	1855	37	74	111	13	2	5	7	3	2	0	5	1	2	85
Enfield,	1790	Rob't McEwen, D.D., p.	1842	133	218	351	50	0	5	5	7	4	0	11	0	2	130
Erving, Ev. ch.	1832	Vacant.		12	14	26	10	0	0	0	0	4	0	4	0	0	0
Essex, 1st ch.	1681	James M. Bacon, p.	1856	48	112	160	10	1	1	2	4	3	0	7	0	3	285
Fairhaven,	1794	John Willard, p.	1855	73	170	243	39	2	1	3	2	2	0	4	0	8	330
Fall River, 1st ch.	1816	Solomon P. Fay, p.	1861	33	134	167	16	0	0	0	4	5	6	15	0	0	200
" Central ch.	1842	Eli Thurston, p.	1849	92	147	239	30	0	3	3	5	12	1	18	4	0	224
Falmouth, 1st ch.	1708	James P. Kimball, p.	1860	50	148	198	28	1	2	3	5	3	0	8	0	4	170
" East,	1821	George Ford, p.	1856	18	29	47	7	0	0	0	0	0	0	0	0	1	50
" North,	1833	Levi Wheaton, s.s.	1858	49	55	104	16	0	0	0	0	0	0	0	0	0	55
" Waquoit, 2d c.	1849	Elijah Demond, s s.	1858	13	30	43	2	2	1	3	3	0	0	3	1	2	73
Fitchburg, Cal. ch.	1768	Alfred Emerson, p.	1858	117	242	359	65	3	19	22	6	6	1	13	1	0	390
Foxboro',	1779	Noadiah S. Dickinson, p.	1858	56	139	195	20	3	2	5	5	6	0	11	2	5	263
Framingham,	1701	Joseph C. Bodwell, p.	1852	77	195	272	33	2	5	7	5	5	0	10	1	7	240
" Saxonville,	1833	John H. Pettingill, p.	1860	35	115	150	20	0	2	2	2	4	0	6	0	6	160
Franklin,	1738	Samuel Hunt, p.	1850	42	156	198	15	2	3	5	0	3	0	3	1	3	165
" South,	1855	Vacant.		8	16	24	1	0	0	0	0	0	0	0	0	0	52
Freetown, Assonet,	1807	Abel G. Duncan, s.s.	1856	7	17	24	3	0	1	1	0	0	0	0	4	0	30
Gardner, 1st ch.	1786	John C. Paine, p.	1848	40	86	126	6	4	5	9	2	1	0	3	4	3	225
" Ev. ch.	1830	Samuel J. Austin, p.	1859	72	131	203	33	0	6	6	2	1	0	3	0	0	300
Georgetown,	1732	Charles Beecher, p.	1857	67	130	197	5	1	1	2	5	5	1	11	1	4	200
Gill,	1793	Abijah Stowell, s.s.		9	43	52	0	0	3	3	0	2	0	2	0	0	80
Gloucester, West,	1712	Charles B. Smith, p.	1858	20	31	51	10	0	2	2	1	0	0	1	0	0	60
" Harbor, Ev. ch.	1829	Isaiah C. Thatcher, p.	1860	22	93	115	6	6	12	18	1	1	2	4	3	4	180
" Lanesville,	1830	Ebenezer Burgess, s s.	1861	14	38	52	6	1	0	1	1	0	0	1	1		183
Goshen,	1780	Vacant.		33	62	95		0	1	1	1	1	0	2	0	2	
Granby,	1762	Henry Mills, p.	1854	110	160	270	37	0	2	2	4	9	0	13	0	2	200
Grafton,	1731	Thomas C. Biscoe, p.	1838	109	177	286	63	2	5	7	5	6	0	11		1	369
" Saundersville,	1860	Wm. Miller, s.s.	1860	7	13	20	0	0	4	4	0	0	0	0	0	0	100
Granville, East,	1747	A. D. Stowell, s.s.		21	53	74	6	5	1	6	2	1	0	3	5	0	0
" West,	1781	Austin Gardner, s.s.		21	30	51	3	0	0	0	0	2	0	2	0	0	0
Great Barrington,	1743	Horace Winslow, p.	1858	59	145	204	30	7	9	16	4	4	0	8	0	0	150
" Housatonic,	1841	Josiah Brewer, s.s.		20	51	71	4	0	4	4	0	2	0	2	0	0	125
Greenfield, 1st ch.	1754	A. Chandler, D D., p.	1832	32	71	103	3	1	10	11	2	1	0	3	1	1	137
" 2d ch.	1817	Vacant.		81	154	235											150
Greenwich,	1749	Edward P. Blodgett, p.	1843	37	105	146	19	2	1	3	2	0	0	2	1	0	150
Groton,	1664	Edwin A. Bulkley, p.	1850	58	156	214	25	2	2	4	1	3	0	4	1	0	200
" Junction,	1861	Vacant.				20											
Groveland,	1727	Thomas Doggett, p.	1857	47	102	149	0	0	2	2	1	1	0	2	0	1	100
Hadley, 1st ch.	1659	Rowland Ayers, p.	1848	84	135	219	39	2	5	7	6	5	0	11	0	5	205
" 2d ch.	1831	Warren H. Beaman, p.	1841	40	87	127	21	0	0	0	5	1	0	6	0	2	135
" Russell ch.	1841	Franklin Tuxbury. p.	1857	34	90	124	9	4	1	5	5	0	0	5	1	3	95
Halifax,	1734	Timothy G. Brainerd, p.	1855	19	32	51	6	0	0	0	0	0	0	0	0	0	175
Hamilton,	1714	Frank H. Johnson, p.	1861	61	91	152	12	0	0	0	2	0	3	5	0	3	150
Hanover, 1st ch.	1728	Joseph Freeman, p.	1855	14	47	61	10	8	0	8	1	0	0	1	3	3	65
" 2d ch.	1854	James Aiken, p.	1859	21	42	63	4	10	2	12	0	1	0	1	7	1	75
Hanson,	1748	Benj. Southworth, s.s.		14	33	47	10	0	0	0	2	0	0	2	0	0	95
Hardwick,	1736	Martyn Tupper, p.	1852	31	70	101	23	0	0	0	2	2	0	4	0	0	130
Harvard,	1821	John Dodge. p.	1854	45	104	149	24	1	3	4	3	3	0	6	1	2	130
Harwich,	1747	Joseph R. Munsell, s.s.	1857	16	57	73	15	4	2	6	1	1	0	2	0	2	120
" Port, Pilgrim c.	1855	Frederick Hebard, p.	1858	18	27	45	0	2	1	3	0	0	0	0	2	2	183
Hatfield,	1670	John M. Greene, p.	1857	84	161	245	18	3	2	5	2	1	0	3	0	7	193
Haverhill, West,	1735	Asa Farwell, p.	1853	33	71	104	14	0	0	0	0	4	1	5	0	0	125
" East,	1744	Abraham Burnham, p.	1857	12	23	35	3	0	1	1	1	3	0	4	0	0	45
" Centre,	1833	Benj. F. Hosford, p	1845	57	149	206	18	4	45	49	1	2	0	3	3	2	226
" North ch.	1859	Raymond H Seely, p.	1860	45	83	128		1	21	22	1	1		2	1	1	250
Hawley, East,	1778	Henry Seymour, p.	1849	41	61	102	14	1	2	3	1	1	0	2	0	0	80
" West,	1825	Joseph B. Baldwin, s.s.	1861	30	42	72	6	4	0	4	2	0	0	2	2	0	0
Heath,	1785	Vacant.		10	18	28	6	2	1	3	2	4	0	6	1	0	50
Hinsdale,	1795	Kinsley Twining, p.	1858			190		0	10	10	6	5		11		1	180
Hingham, Ev. ch.	1847	E. Porter Dyer, p.	1849	13	26	39	6	0	0	0	0	2	0	2	0	1	60
Holden,	1842	Wm. P. Paine, D.D., p.	1833	99	238	337	50	0	3	3	5	4	1	10	0	0	250
Holland,	1765	Francis Wood, s.s.		15	24	39	1	0	0	0	2	0	0	2	0	0	60
Hollis-ton. 1st ch.	1728	Joshua T. Tucker, p	1849	126	277	403	26	1	8	9	8	12	0	20	1	2	453
Holyoke, 1st ch.	1799	Simeon Miller, p.	1846	29	60	89	18	3	0	3	2	2	0	4	2	1	60
" 2d ch.	1849	James B. R. Walker, p.	1855	37	118	155	58	0	3	3	2	12	0	14	0	6	165
Hopkinton,	1724	John C Webster, p.	1838	52	114	166	12	0	3	3	5	0	0	5	0	1	300
Hubbardston,	1770	Vacant.		37	109	146	30	0	1	1	0	3	0	3	0	1	130
Huntington, 1st ch.	1778	Edward Clarke, s.s.		37	60	97	14	0	0	0	7	0	2	9		2	125

Churches. Place and Name.	Org	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1860. Male.	Female.	Total.	Absent.	Addit'ns. 1860. Prof.	Letter.	Total.	Removals. 1860. Deaths.	Dism.	Exrom.	Total.	Baptisms. 1860. Adult.	Infant.	Sab. Schools.
Huntington, 2d ch.	1846	Townsend Walker, p.	1853	22	43	65	6	2	5	7	2	3	0	5	0	1	70
Ipswich, 1st ch.	1634	Robert Southgate, p.	1851	54	167	221	30	2	2	4	5	1	1	7	1	3	227
" South ch.	1747	Daniel Fitz, p.	1826	44	142	186	19	1	0	1	5	1	0	6	0	3	200
" Linebrook,	1749	Ezekiel Dow, p.	1860	27	27	54	10	0	0	0	3	2	0	5	0	0	55
Kingston,	1828	Joseph Peckham, s.s.		23	66	89	14	0	1	1	1	1	0	2	0	3	75
Lakeville,	1728	George G. Perkins, s.s.	1861	40	60	100	10	0	0	0	4	0	0	4	0	0	100
Lancaster,	1839	Amos E. Lawrence, p.	1860	22	64	86	20	2	2	4	2	1	0	3	2	2	120
Lanesboro,'	1764	George T. Dole, s.s.		17	30	47	6	0	0	0	2	0	0	2	0	1	50
Lawrence, Law. st. ch.	1847	Caleb E. Fisher, p.	1859	119	237	356	90	9	13	22	2	10	1	13	2	8	707
" Central ch.	1849	Daniel Tenney, p.	1857	142	301	443	101	14	10	24	6	14	0	20	6	10	325
Lee,	1788	Nahum Gale, D.D., p.	1853	142	266	408	56	11	9	20	5	13	0	18	6	13	240
Leicester, 1st cong. ch.	1721	John Nelson, D.D., p. / Amos H. Coolidge, p.	1812 / 1857	88	155	243	38	1	2	3	3	3	1	7	1	5	290
Lenox,	1769	Reuben S. Kendall, p.	1860	58	129	187	17	2	2	4	4	4	0	8	1	3	100
Leominster,	1822	Joseph W. Backus, p.	1858	76	162	238	52	6	5	11	1	9	0	10	2	2	228
Leverett,	1784	John Hartwell, p.	1859	35	79	114	19	4	5	9	0	1	0	1	0	1	100
Lincoln,	1747	Henry J. Richardson, p.	1860	25	52	77		0	0	0	1	0	0	1	0	2	100
Littleton,	1840	Elihu Loomis, s.s.		18	33	51	10	0	2	2	2	1	0	3	0	2	60
Longmeadow,	1716	John W. Harding, p.	1850	68	139	207	15	1	1	2	7	0	0	7	0	8	100
" East,	1829	Albert B. Peabody, p.	1860	35	63	98	22	0	1	1	4	5	0	9	0	3	86
Lowell, 1st ch.	1826	Jonathan L. Jenkins, p.	1855	78	280	358	98	2	10	12	5	10	0	15	2	1	112
" Appleton st. ch.	1830	J. P. Cleaveland, D.D., p.	1855	55	177	232	31	3	4	7	1	16	2	19	3	3	300
" John st. ch.	1839	Vacant.		70	304	374	91	1	2	3	2	8	0	10	0	1	409
" Kirk st ch.	1845	Amos Blanchard, D.D., p.	1845	75	241	316	70	4	7	11	2	16	0	18	3	3	300
" High st. ch.	1846	Owen Street, p.	1857	64	114	178	48	5	5	10	1	8	0	9	0	0	225
Ludlow,	1789	Warren Mayo, s.s.		41	78	119	11	0	1	1	3	2	0	5	0	0	200
Lunenburg,	1835	William A. Mandell, p.	1856	30	72	102	11	0	2	2	5	0	0	5	0	3	115
Lynn, 1st ch.	1632	Parsons Cooke, D.D., p.	1836	78	213	291	15	7	3	10	0	2	1	3	5	4	335
" Tower Hill chapel,		Allen Lincoln, p.	1860														125
" Central ch.	1850	Jotham B. Sewall, p.	1855	22	63	85	17	2	2	4	0	0	0	0	0	1	196
" Chestnut st. ch.	1860	Vacant.		6	34	40		1		1							100
Lynnfield, Center,	1720	Wm. C. Whitcomb, s.s.		15	46	61	18	0	2	2	0	1	0	1	0	2	75
" 2d ch.	1854	Allen Gannett, s.s.				12		1		1							
Malden, 1st. Tr. c. ch.	1649	Charles E. Reed, p.	1858	53	109	162	30	0	5	5	2	3	0	5	0	2	180
" Winthrop ch.	1848	Vacant.		13	32	45	19	0	2	2	2	5	0	7	0	0	21
" Chapel ch.	1858	"															
Manchester.—																	
Ortho. con. c.	1716	George E. Freeman, p.	1858	43	110	153	14	5	2	7	3	1	0	4	5	0	197
" The Ortho con. c.	1716	Francis V. Tenney, p.	1858	33	89	122	8	0	1	1	7	0	0	7	0	1	140
Mansfield,	1838	Jacob Ide, Jr., p.	1856														
Marblehead, 1st ch.	1684	Benjamin R. Allen, p.	1854	40	294	334	50	2	2	4	3	1	1	5		12	250
" 3d ch.	1858	Francis Homes, s.s.	1860	19	56	75	7	2	8	10	0	1	0	1	0	8	162
Marion,	1703	Leander Cobb, p.	1841	35	66	101		2	2	4	1	0	0	1	1	0	130
Marlboro', Un. Ev. ch.	1836	George N. Anthony, p.	1860	47	127		17	4		6	7	7	0	14	1	6	225
Marshfield, 1st ch.	1632	Ebenezer Alden, Jr., p.	1850	17	[illegible]	48	6	0	0	0	4	0	0	4	0	1	125
" East 2d. Tr. ch.	1835	Daniel D. Tappan, s.s.		19	29	48	1	0	1	1	0	6	0	6	0	0	65
Mattapoisett,	1736	William L. Parsons, p.	1859	74	125	199	14	5	3	8	3	4	0	7	4	3	150
Medfield,	1828	Andrew Bigelow, p.	1855	26	87	113	7	3	1	4	2	2	0	4	2	0	100
Medford, 1st Tr. C. ch.	1823	Elihu P. Marvin, p.	1852	42	113	155	34	4	2	6	1	1		2		2	135
" Mystic ch.	1847	Edward P. Hooker, p.		30	104	134	21	7	3	10	2	6	0	8	1	4	212
Medway, 1st ch.	1714	Jacob Roberts, p.	1856	39	95	134	17	0	2	2	1	2	0	3	0	3	168
" 2d ch.	1750	Jacob Ide, D.D., p.	1814	73	151	224	35	1	0	1	4	3	0	7	0	6	184
" Village ch.	1838	David Sanford, p.	1838	58	142	200	40	1	2	3	4	1	2	7	1	2	140
Melrose,	1848	Henry A. Stevens, p.	1861	37	56	93	15	1	12	13	2	1	0	3	0	2	141
Mendon, 1st Ev. ch.	1828	*No ordinances.*		7	23	30	6	0	0	0	1	0	0	1	0	0	0
Methuen, 1st ch.	1729	Edward H. Greeley, p.	1861	59	121	180	40	0	1	1	3	3	1	7	0	0	170
Middleboro', 1st ch.	1694	Isr. W. Putnam, D.D., p.	1835	54	124	178	30	0	0	0	1	1	0	2	0	2	190
" North,	1748	Elbridge G. Little, p.	1859	39	79	118	2	0	0	0	4	0	0	4	0	4	152
" Central ch.	1847	Harvey M. Stone, p.	1861	54	109	163	6	0	2	2	1	5	1	7		1	
Middlefield,	1783	Lewis Bridgman, p.	1859	46	53	99	22	0	1	1	1	2	0	3	0	0	89
Middleton,—																	
Ch. of Christ,	1729	Amos H. Johnson, p.	1857	48	108	156	32	0	0	0	0	0	0	0	0	6	163
Milford, 1st ch.	1741	Joseph P. Bixby, s.s.		50	140	190	12	1	9	10	2	5	1	8	1	0	375
Millbury, 1st ch.	1743	Edmund Y. Garrette, p.	1857	51	124	175	4	5	2	7	2	1	0	3	0	3	225
" 2d ch.	1827	Vacant.		81	99	180	35	0	1	1		11	3	14	0	0	125
Milton, 1st ch.	1678	Albert K. Teele, p.	1850	36	82	118	23	1	2	3	4	0	0	4	0	2	70
" Railway, 2d Ev. c. c.	1843																
Monson,	1762	Alfred Ely, D.D., p. / Theron G. Colton, p.	1806 / 1855	81	152	233	19	0	5	5	6	6	0	12	0	3	245
Montague, 1st cong. c.	1752	Francis B. Perkins, p.	1860	52	106	158	23	2	8	10	5	2	0	7	1	2	185
Monterey,	1750	Thomas S. Bradley, s.s.	1861	24	52	76	13	0	0	0	2	2	0	4	0	1	77
Montgomery,	1797	Vacant.		4	13	17	1	1	0	1	1	0	0	1	0	0	35
Mount Washington,	1831	"		2	4	6	2	0	0	0	0	0	0	0	0	0	43
Nantucket,	1711	Isaac C. White, s.s.	1860	70	273	343	74	0	0	0	3	6	0	9			260
Natick, 1st Cong. ch.	1802	Charles M. Tyler, p.	1859	62	157	219	21	10	9	19	3	2	0	5	3	2	350
" So., John Eliot c.	1859	Elnathan E. Strong, p.	1859	12	15	27	6	3	2	5	0	0	0	0	1	5	115
Needham, West,	1798	Abijah R. Baker, p.	1856	47	70	117	34	3	2	5	2	2	0	4	0	1	128
" Grantville,	1848	Edward S. Atwood, p.	1856														
" Ev. Cong. ch.	1857	William B. Greene, s.s.	1859	12	18	30	4	0	0	0	0	0	0	0	0	1	77
New Bedford, 1st ch.	1696	Asahel Cobb, p.	1857	16	46	62	20	0	1	1	0	0	0	0	0	0	66

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				AUDIT'NS. 1860.			REMOVALS. 1860.				BAPTISMS. 1860.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
New Bedford, North c.	1807	Henry W. Parker, p.	1856	120	259	379	65	1	6	7	6	3	0	9	0	2	281
" Trinit. ch.	1831	Wheelock Craig, p.	1850	68	136	204	46	0	5	5	1	4	0	5	1	2	200
" Pacific ch.	1844	Timothy Stowe, p.	1854	38	101	139	9	1	12	13	1	0	0	1	1	3	318
New Braintree,	1754	John H. Gurney, p.	1856	16	70	86	8	1	0	1	3	0	0	3	0	0	90
Newbury, 1st ch.	1635	L. Withington, D.D., p. / John R. Thurston, p.	1816 / 1859	48	140	188	25	2	2	4	3	1	0	4	1	9	140
" Byfield ch.	1706	Charles Brooks, p.	1858	61	91	152	28	2	0	2	2	3	0	5	1	6	120
Newbury p't, North c.	1768	E. Cornelius Hooker, p.	1860	75	284	359	12	0	5	5	16	0	0	16	0	1	200
" Fourth ch.	1793	Randolph Campbell, p.	1837	77	194	271	20	1	0	1	6	1	0	7	1	5	200
" Belleville,	1808	Daniel T. Fiske, p.	1847	69	154	223	18	1	3	4	2	2	0	4		1	283
" Whitefield ch.	1850	Samuel J. Spalding, p.	1851	52	143	195	21	0	6	6	2	9	1	12	0	8	241
New Marlboro', 1st ch.	1744	Richard T. Searle, p.	1852	36	75	111	21	1	4	5	2	0	0	2	0	0	74
" Southfield,	1794	Irem W. Smith, p.	1861	22	44	66	12	1	0	1	1	0	0	1	1	0	50
New Salem,	1845	George S. Kemp, s.s.	1860	10	29	39	10	0	1	1	1	0	0	1	0	0	50
Newton, 1st ch.	1664	Daniel L. Furber, p.	1847	57	108	165	33	1	2	3	3	3	0	6	0	0	186
" West, 2d ch.	1781	Henry J. Patrick, p.	1860	51	89	140	10	3	3	6	2	5	0	7	0	2	176
" Corner, Eliot ch.	1845	Joshua W. Wellman, p.	1856	74	154	228	27	2	12	14	1	4	0	5	1	12	280
" Auburndale,	1850	Vacant.		34	56	90	21	1	1	2	1	2	0	3	0	3	150
Northampton, 1-t ch.	1661	Zachary Eddy, D.D., p.	1858	150	343	493		1	9	10	8	9	2	19			
" Edwards ch.	1833	Gordon Hall, p.	1858	116	178	294	30	1	6	7	4	13	0	17	0	9	175
" Florence,	1861	T. A. Leete, s.s.	1861														
North Andover, Ev. c.	1834	L. Henry Cobb, p.	1857	23	85	108	18	1	1	2	2	4	0	6	0	3	130
Northboro', Ev. C. ch.	1832	Samuel S. Ashley, p.	1852	21	63	84	22	2	0	2	4	6	0	10	2	1	185
Northbridge, 1st ch.	1782	Hiram Day, s.s.	1861	26	59	85	18	0	0	0	1	2	1	4	0	0	95
" Whitinsville,	1834	Lewis F. Clark, p.	1842	73	123	196	20	4	5	9	5	4	0	9	0	3	250
North Bridgewater, 1st	1740	Nath'l B. Blanchard, p.	1861	37	80	117	11	0	2	2	2	0	0	2	0	0	190
" South Cong. ch.	1837	Charles W. Wood, p.	1858	53	87	140	5	1	10	11	1	2	0	3	1	3	170
" Porter, Ev. ch.	1850	Charles L. Mills, p.	1852	73	135	208	4	10	2	12	4	1	0	5	3	0	250
North Brookfield, 1st,	1752	Thomas Snell, D.D., p. / Christoph'r Cushing, p.	1798 / 51	110	210	320	50	0	9	9	6	1	0	7	0	9	328
" Union ch.	1854	Vacant.		36	76	112	5	0	2	2	0	5	0	5	0	1	300
North Chelsea,	1828	Marcus Ames, s s.	1859	8	25	33	4	1	6	7	0	1	0	1	1	0	95
Northfield, Trin. ch.	1825	Willard Jones, p.	1859	27	63	90	10	18	2	20	1	0	0	1	10	1	120
North Reading,— Ev. Cong. ch.	1720	T. Newton Jones, p.	1853	23	48	71	3	11	3	14	1	1	0	2	10	2	100
Norton,	1832	Samuel Beane, p.	1860	44	82	126	17	0	2	2	1	2	0	3	0	0	80
Oakham,	1773	Francis N. Peloubet, p.	1860	78	145	223	30	1	0	1	3	0	0	3	0	2	200
Orange, South ch.	1846	Newell A. Prince, p.	1860	51	107	158	31										188
Orleans, East,	1719	Wm. E. Dickinson, s.s.	1860	28	88	116	15	0	0	0	1	0	0	1	0	0	250
Otis,	1799	Thomas A. Hall, s.s.	1856	28	69	97	20	1	1	2	0	0	0	0	0	1	90
Oxford,	1721	Horatio Bardwell, D.D., p.	1836	87	151	238	50	2	2	4	7	2	1	10	2	1	190
Palmer, 1st ch.	1790	Jeremy W. Tuck, s.s.		24	48	72	15	6	5	11	3	1	0	4	3	10	112
" 2d ch.	1847	Joseph Vaill, D.D., p.	1854	30	79	109	23	1	3	4	3	3	2	8	0	2	150
Paxton,	1767	William Phipps, p.	1840	37	82	119	12	2	1	3	0	1	0	1	2	1	175
Pelham,	1837	Vacant.		6	29	35	8	0	0	0	1	0	0	1	0	0	36
Pepperell, C. of Christ,	1747	Edward P. Smith, p.	1856	97	180	277	43	0	0	0	5	4	0	9	0	0	200
Peru,	1770	Hugh Gibson, s.s.		58	75	133	20	0	0	0	1	0	0	1			140
Petersham,	1823	Augustine Root, s.s.	1861	29	83	112	12	0	2	2	6	4	0	10	0	1	100
Phillipston,	1785	Samuel W. Barnum, p.	1856	49	110	159	29	1	0	1	4	8	2	14	1	3	160
Pittsfield, 1st ch.	1764	John Todd, D.D., p.	1842			713		5	12	17	6	5	0	11	1	10	532
" 2d, (colored,)	1846	Samuel Harrison, p.	1850	9	29	38	9	1	0	1	2	2	0	4	1	1	30
" South ch.	1850	Samuel R. Dimock, p.	1861	92	180	272	43	0	9	9	2	16	0	18		13	130
Plainfield,	1786	Solomon Clark, s.s.		56	96	152	11	4	2	6	4	3		7	2	5	230
Plymouth, 2d ch.	1738	Sylvester Holmes, s.s.		59	80	139	9	0	0	0	2	1	0	3	0	0	94
" 3d ch.	1801	Vacant.		58	142	200	1	0	4	4	3	3	0	6	0	0	140
" Chiltonville,	1818	Samuel Woodbury, s.s.		14	27	41	7	0	0	0	3	2	0	5	0	0	27
Plympton,	1698	Vacant.		24	87	111	4	12	2	14	3	0	0	3	7	0	80
Prescott,	1823	David Bancroft, p.	1858	15	29	44	4	0	1	1	2	0	0	2	0	0	70
Princeton, 1st C. ch.	1764	William T. Briggs, p.	1856	60	112	172	19	1	8	9	0	0	0	0	1	2	175
Provincetown,	1714	Osborne Myrick p.	1846	14	52	66	5	0	0	0	1	0	0	1	0	1	80
Quincy, Ev. Cong. ch.	1832	Oliver Brown, s s.	1859	36	98	134	20	0	6	6	1	2	0	3	0	1	142
Randolph, 1st ch.	1731	Henry E. Dwight, p.	1859	41	93	134	9	13	2	15	4	0	0	4	9	10	160
" East, 2d ch.	1818	Stephen G. Dodd, s.s.	1860														
" " Winthrop c.	1856	Ezekiel Russell, D.D., p.	1857	10	70	110	0	1	0	1	1	1	0	2	0	6	200
Raynham,	1731	John Haskell, p.	1859	68	130	198	21	0	0	0	1	2	1	4	0	0	200
Reading, Old South c.	1770	William Barrows, p.	1856	51	123	174	14	0	0	0	6	4	1	11	0	1	260
" Bethesda ch.	1849	William H. Willcox, p.	1857	62	104	166	12	4	3	7	6	1	1	8	2	2	265
Rehoboth,	1721	Alex'r C. Childs, s s.	1860	35	86	121	9	1	3	4	2	0	0	2	1	0	144
Richmond,	1765	John C. Hutchinson, s.s.		23	50	73	2	0	0	0	0	2	0	2	0	0	100
Rochester, Center,	1703	Edwin Leonard, p.		20	70	90	21	0	0	0	2	3	0	5	0	2	62
" North,	1787	Otis Rockwood, s.s.		6	10	16											25
Rockport, 1st ch.	1755	Wakefield Gale, p.	1836	103	185	288	27	0	0	0	5	5	0	10	0	1	
" 2d ch.	1855	David Bremner, p.	1855	29	34	63	5	3	1	4	0	0	0	0	2	0	150
Rowley,	1639	John Pike, p.	1840	44	119	163	6	2	0	2	2	4	0	6	2	3	
Roxbury, Eliot ch.	1834	A. C. Thompson, D.D., p.	1842	130	247	377	67	5	16	21	6	9	0	15	1	12	632
" Vine St ch.	1857	John O. Means, p.	1857	41	78	119	8	7	16	23	1	1	0	2	2	18	313
Royalston, 1st ch.	1766	Eben'r W. Bullard, p.	1852	45	87	132	15	1	2	3	3	2	0	5	0	0	216
" 2d ch.	1837	Edwin Seabury, p.	1858	37	71	108	25	0	0	0	1	3	0	4	0	0	80
Rutland,	1727	Clarendon Waite, p.	1858	65	136	201	47	5	3	8	6	8	3	17	5	3	236
Salem, Tabernacle ch.	1629	Charles R. Palmer, p.	1860	65	284	349	20	0	12	12	12	5	6	23	0	8	281

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chr. Members. Jan. 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860. Prof.	Letter.	Total.	Removals. 1860. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860. Adult.	Infant.	Sab. Schools.
Salem, 3d ch.	1735	Brown Emerson, D.D., p.	1805	80	264	344	34	5	0	5	7	2	0	9	3	4	402
" Howard st. ch.	1803	Charles C. Beaman, s.s.		18	81	99	11	1	0	1	3	10	0	13	0	0	104
" Crombie st. ch.	1832	J. Henry Thayer, p.	1859	48	194	242	26	0	5	5	6	2	0	8	0	1	175
Salisbury, Hill,	1718	Vacant.															
Sandisfield,	1756	Aaron Pickett, p.	1851	74	148	222	50	1	3	4	5	4	0	9	1	0	155
Sandwich,	1649	Jesse K. Bragg, s.s.	1861	43	89	132		2	1	3	2	2		4			75
" Monument,	1833	Vacant.															
" Puritan ch.	1847	*No ordinances.*															
Saugus, 1st ch.	1732	Levi Brigham, p.	1851	12	26	38	4	0	2	2	1	3	0	4	0	3	135
Scituate, No., Tr. C. c.	1635	F. F. Williams, s.s.	1861	25	50	75	2	0	0	0	1	0	0	1	0	0	100
Seekonk,	1643	James O. Barney, p.	1824	41	80	121	15	0	4	4	1	1	0	2	1	0	160
Sharon,	1741	Vacant.		34	79	113	4	0	0	0	7	5	0	12	0	4	130
Sheffield,	1735	George E. Hill, p.	1855	35	138	173	11	4	0	4	1	3	0	4	4	0	150
Shelburne, 1st ch.	1770	Richard S. Billings, p.	1855	76	93	169	4	0	1	1	2	2	0	4	0	2	175
" Falls,	1850	Wilbur F. Loomis, p.	1856	62	102	164	12	5	1	6	2	1	0	3	2	7	295
Sherborn,	1685	Edmund Dowse, p.	1838	56	106	162	25	2	1	3	3	3	0	6	0	3	160
Shirley,	1828	Daniel H. Babcock, s s.		18	45	63	19	1	0	1	2	0	0	2	1	1	60
Shrewsbury, Cong. ch.	1723	Wm. A. McGinley, p.	1859	86	137	223	53	8	2	10	4	1	0	5	3	0	245
Shutesbury,	1842	Vacant.		16	36	52	5	4	1	5	1	2	1	4	0	0	59
Somerville, 1st ch.	1855	David T. Packard, p.	1860	48	87	135	17	6	8	14	2	4	0	6	3	7	480
Southampton,	1743	Joseph E. Swallow, p.	1859	116	191	307	64	4	2	6	4	12	2	18	0	8	193
Southboro', Pilgrim c.	1831	William J. Breed, p.	1858	54	108	162	21	2	1	3	0	3	1	4	2		173
Southbridge,	1801	Eber Carpenter, p.	1835	52	126	178	42	3	4	7	1	6	0	7	0	0	170
South Danvers, 1st ch.	1713	William M. Barber, p.	1861	78	213	291	22	7	3	10	11	1	1	13	4	6	480
South Hadley, 1st ch.	1733	Hiram Mead, p.	1858	87	173	260	54	9	5	14	15	6	1	22	3	8	240
" Falls, Cong ch.	1824	Sam'l J. M. Merwin, p.	1860	43	104	147	22	0	2	2	0	5	0	5	0	0	175
" " 1st Cong. ch.	1824	Richard Knight, p.	1856	24	85	109	34	0	1	1	2	1	59	62	0	2	105
South Reading,	1645	Vacant.															
Southwick,	1773	"		14	58	72	14	0	0	0	0	2	0	2	0	0	60
Spencer,	1744	Thos. T. Waterman, p.	1861	40	118	158	13	4	3	7	4	3		7	3		227
Springfield, 1st ch.	1637	Sam'l Osgood, D.D., p. / Henry M. Parsons, p.	1809 / 1854	86	274	360	55	4	10	14	1	4	1	6	1	5	300
" Olivet ch.	1833	Wm. W. Woodworth, s.s.		55	126	181	37	0	2	2	1	8	0	9	0	2	145
" South ch.	1842	Sam'l G. Buckingham, p.	1847	111	203	314	23	0	6	6	4	19	0	23	0	6	315
" North ch.	1846	James Drummond, p.	1858	76	148	224	44	2	10	12	3	8	0	11	1	4	280
" Indian Orchard,	1848	Otis Lombard, s.s.		23	42	65	15	1	3	4	1	0	0	1	0	0	60
Sterling,	1852	Joseph W. Cross, s.s.		33	45	68	12	2	12	14	0	0	0	0	1	0	115
Stockbridge,	1734	Nath'l H. Eggleston, p.	1860	71	147	218	14	0	0	0	3	6	0	9	0	6	100
" Curtisville,	1824	Alfred H. Dashiell, Jr., s.s.		21	45	66	7	0	1	1	1	2	0	3	0	3	70
Stoneham,	1729	Vacant.		32	78	110	12	1	6	7	4	5	3	12	1	0	
Stoughton, 1st ch.	1774	Thomas Wilson, p.	1856	32	64	96	20	0	0	0	2	2	0	4	0	1	124
Stowe,	1839	Vacant.															
" Assabet,	1852	"															
Sturbridge,	1736	Sumner G. Clapp, p.	1856	71	129	200	33	0	1	1	5	5		10	0	3	152
Sudbury, Union Ev. c.	1640	Erastus Dickinson, p.	1856	60	138	198	10	1	1	2	3	0	1	4	0	4	230
Sunderland,	1718	Sereno D. Clark, p.	1853	84	140	224	12	0	11	11	8	4	1	13	0	2	170
Sutton,	1720	George Lyman, p.	1851	43	114	157	30	3	1	4	5	10	1	16	3	5	150
Swampscott, 1st ch.	1846	Jonas B. Clark, p.	1846	9	48	57	3	0	2	2	1	2	0	3	0	1	215
Taunton, 1st ch. West,	1637	Thos. T. Richmond, p.	1860	36	80	116	21	1	0	1	0	0	0	0	1	1	80
" Trin. Cong. ch.	1821	Erastus Maltby, p.	1826	107	295	402	35	0	11	11	1	14	0	15	8	0	356
" Winslow ch	1837	Mortimer Blake, p.	1855	71	123	194	31	0	4	4	4	0	2	6	7	0	266
" Ev. Cong. c. East,	1853	Vacant.		5	16	21	2	0	0	0	0	0	0	0	0	0	105
Templeton,	1832	Lewis Sabin, D.D., p.	1837	44	100	144	21	2	4	6	5	4	0	9	0	0	165
Tewksbury,	1734	Richard Tolman, p.	1852	54	109	163	24	1	0	1	2	6	0	8	1	1	127
Tisbury, 1st ch.	1700	Wm. H Sturtevant, s.s.	1861	14	22	36	0	0	0	0	3	1	0	4	0	0	
" Holmes Hole,	1844	*No ordinances.*															
Tolland,	1797	Caleb F. Paige, s.s.		31	66	97	27	1	1	2	0	0	0	0	0	3	85
Topsfield,	1663	Anson McLoud, p.	1841	49	115	164	12	1	0	1	3	0	0	3	1	2	200
Townsend,	1734	Moses Patten, p.	1860	72	181	253	28	2	2	4	6	0	0	6	0	5	290
Truro, 1st ch.	1711	Edward W. Noble, p.	1849	45	72	117	5	0	0	0	1	2	0	3	0	0	150
" North,	1842	*Methodist preaching.*		4	13	17	4	0	0	0	2	0	0	2	0	0	70
Upton,	1735	Andrew J. Willard, p.	1857	70	180	250	38	1		1	6	2	6	14	1	2	370
Uxbridge,	1731	Jacob J. Abbott, p.	1850	33	113	146	30	0	0	0	5	2	0	7	0	5	235
Walpole,	1826	J. Warren Healy, p.	1859	47	103	150	27	9	9	18	3	3	0	6	4	5	175
Waltham, Tr. Cong. c.	1820	Richard B. Thurston, p.	1859	27	106	133	48	4	7	11	2	0	0	2	0	3	125
Ware, 1st ch.	1751	William G. Tuttle, p.	1861	47	89	136	16	1	2	3	1	2	1	4	1		
" East ch.	1826	Ariel E. P. Perkins, p.	1855	83	190	273	38	0	8	8	5	13	0	18	0	8	275
Wareham,	1749	Timothy F. Clary, p.	1860	37	94	131	19	2	2	4	4	4	0	8	1	0	100
Warren,	1742	Stephen S. Smith, p.	1854	47	111	158	20	0	2	2	6	6	4	16	0	0	190
Warwick,	1829	Edmund H. Blanchard, p	1860	15	47	62	12	1	1	2	0	1	0	1	0	0	68
Washington,	1772	Moses M. Longley, p.		10	14	24		11	4	15	0	2	0	2	5	1	128
Watertown, Phillips c.	1855	Stephen R. Dennen, p.	1855	34	74	108	9	1	3	4	0	0	0	0	1	0	135
Wayland,	1828	Adin H. Fletcher, p.	1860	46	75	121	40	0	0	0	1	0	0	1	0	1	125
Webster,	1838	Silvanus C. Kendall, p.	1860	52	95	147	29	0	1	1	0	2	0	2	0	0	171
Wellfleet, 1st ch.	1730	Vacant.		71	135	206	19	4	0	4	3	0	0	3	4	3	94
" South,	1833	Joseph H. Patrick, s s.	1857	42	75	117	20	0	0	0	2	1	0	3	0	0	160
Wendell,	1774	John H. Dodge, s.s.	1861	11	21	32	5	0	0	0	0	0	0	0	0	0	0
Wenham, Cong. ch.	1644	John S. Sewall, p.	1859	37	71	108	22	4	1	5	2	4	1	7	2	3	200
Westboro', Ev. C. ch.	1784	Luther H. Sheldon, p.	1856	111	233	344	52	5	3	8	8	8	0	16	3	6	326
W. Boylston, 1st C. ch.	1796	Vacant.		84	130	214	22	0	10	10	2	22	0	24			115

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com.	CHH. MEMBERS. Jan. 1, 1860. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1860. Prof.	Letter.	TOTAL.	REMOVALS. 1860. Deaths.	Dism.	Excom.	TOTAL.	BAPTISMS. 1860. Adult.	Infant.	SAB. SCHOOLS.
West Brookfield,	1717	Christop'r M Cordley, p.	1859	74	164	238	58	0	8	8	14	4	0	18	0	8	230
W. Cambridge Ev. ch.	1842	Daniel G Cady, p.	1856	34	76	110	11	1	1	2	0	4	0	4	0	6	239
Westfield, 1st ch.	1679	Emerson Davis, D.D., p.	1836	87	213	300	20	1	9	10	5	9	3	17	1	3	225
" 2d ch.	1856	Joel S. Bingham, p.	1857	95	122	217	12	17	8	25	0	9	0	9	7	0	175
Westford,	1828	Edwin R. Hodgman, s.s.		49	119	168	42	1	0	1	5	4	0	9	0	0	129
Westhampton,	1779	Edwin C. Bissell, p	1859	101	140	241	23	5	4	9	5	2	0	7	1	15	160
Westminster,	1744	Brown Emerson, p.	1859	64	146	210	14	0	0	0	6	4	0	10	0	0	157
W. Newbury, 1st ch.	1698	Charles D Herbert, p.	1857	43	68	111	13	5	1	6	2	1	0	3	2	0	138
" 2d ch.	1731	Davis Foster, p	1855	35	113	148	7	1	0	1	2	2	0	4	0	4	347
Westport, Pacific U c.	1858	Isaac Dunham, s.s.	1858	5	11	16	1	0	0	0	0	0	0	0	0	0	118
W. Roxbury, S. Ev. c.	1835	Thomas Laurie, p.	1851	27	63	90	12	9	4	13	2	9	0	11	3	8	202
" Jamaica Plain.—Mather ch.	1853	Alonzo H. Quint. p.	1855	45	72	117	30	2	4	6	2	0	0	2	2	5	120
West Springfield,	1698	Eden B. Foster, D D., p.	1861	63	156	219	16	4	6	10	6	8	1	15	1	6	172
" Mettineague,	1853	Henry Powers, p.	1860	15	31	46	9	0	3	3	0	1	0	1	0	0	40
West Stockbridge,	1833	Daniel D. Frost, p.	1857	33	60	93	48	1	2	3	0	2	2	4	1	1	50
" Centre,	1789	Lewis Pennell, p.	1854	35	49	84	10	0	0	0	0	0	0	0	0	0	50
Weymouth. Nor., 1st,	1623	Joshua Emery, p.	1838	44	82	126	3	0	1	1	1	5	0	6	0	0	94
" South, 2d ch.	1723	James P. Terry, p.	1848	31	75	106	5	1	1	2	4	0	0	4	1	0	175
" " Union ch.	1842	Stephen H. Hayes, p.	1858	20	60	80	3	2	0	2	1	0	0	1	0	2	195
" North Pilgrim c	1852	Samuel L. Rockwood, p.	1858	16	48	64	2	0	0	0	1	0	0	1	0	0	160
" East, Cong. ch.	1843	James P. Lane, p.	1861	56	82	138	8	0	3	3	0	3	0	3	0	0	150
Whately, Cong. ch.	1771	John W. Lane, p.	1860	68	102	170	2	0	47	47	3	3	0	6	0	4	212
" 2d Cong. ch.	1842	[With 1st ch.]															
Wilbraham,	1741	John P. Skeele, p.	1858	65	117	182	48	2	1	3	0	2	1	3	0	2	125
" South,	1785	Vacant.		19	64	83	16	0	0	0	2	0	0	2	0	1	70
Williamsburg. 1st ch.	1765	James M. Phillips, s.s.		117	154	271	54	0	0	0	3	12	0	15	0	5	180
" Haydenville,	1851	Cyrus Brewster, p.	1848	47	102	149	12	0	15	15	3	7	0	10	0	7	235
Williamstown, 1st ch.	1765	Addison Ballard, p.	1857	70	155	225	11	1	6	7	5	1	0	6	1	4	100
" College ch.	1834	Mark Hopkins, D.D., p.	1836	78	0	78	52	2	3	5	0	1	0	1	1	0	0
" 2d ch.	1836	Calvin Durfee, s.s		13	18	31	4	0	0	0	1	3	0	4	0	1	20
Wilmington,	1733	Samuel H. Tolman, p.	1856	29	75	104	14	0	1	1	0	0	0	0	0	6	110
Winchendon, 1st ch.	1762	Benjamin F. Clarke, p.	1855	24	57	81	19	6	4	10	1	1	0	2	2	5	62
" North,	1843	Abijah P. Marvin, p.	1844	41	116	157	14	10	5	15	0	3	0	3	7	3	165
Winchester,	1840	Reuben T. Robinson, p.	1852	126	204	330	18	0	0	0	1	8	0	9	0	7	315
Windsor,	1772	Talmon C. Perry, s.s.	1855	24	37	61	13	0	3	3	2	2	0	4	0	10	120
Woburn. 1st ch.	1642	Daniel March, p.	1856	202	352	554	40	2	6	8	4	10	0	14	2	17	435
" North,	1849	Swift Byington, s s.	1861	16	42	58	3	10	13	23	2	0	0	2	7	0	130
Worcester, 1st parish,	1716	Horace James, p.	1853	175	387	562	86	1	22	23	8	15	0	23	1	5	446
" Calvinist ch.	1820	Seth Sweetser, D.D., p.	1838	106	244	350	50	5	5	10	6	5	1	12	1	5	250
" Union ch.	1836	Ebenezer Cutler, p.	1855	198	349	547	50	3	12	15	0	9	0	9		2	500
" Salem St. ch.	1848	Merrill Richardson, p.	1858	79	152	231	45	4	29	33	5	16	1	22	1	1	542
Worthington,	1771	John H. Bisbee, p.	1838	76	131	207	26	1	3	4	4	8	0	12	0	3	322
Wrentham, 1st ch.	1692	William L Ropes, p.	1853	51	168	219	53	3	3	6	7	4	1	12	2	6	199
" North, Union c.	1839	John E. Corey, s.s.	1861	10	31	41	4	0	0	0	1	0	0	1	0	0	50
Yarmouth,	1639	Joseph B. Clark, p.	1861	27	70	97	0	0	0	0		0	0		0	0	
" West,	1840	Elisha Bacon, s.s.		6	28	34	4	0	0	0	2	0	0	2	0	0	52

SUMMARY.—CHURCHES: 332 with pastors; 103 with stated supplies; 59 vacant. Total, 494.
MINISTERS: in pastoral service, 336; stated supplies, 100; without charge, 169. Total, 605.
CHURCH MEMBERS: Males, 24 124; Females, 51 551; Total, 75 675. Absent, 11,022.
ADDITIONS: by profession, 982; by letter, 1,678. Total, 2,660.
REMOVALS: by death, 1,230; by dismissal, 1 590; excommunicated, 131. Total, 2,951.
BAPTISMS: Adult, 465; Infant, 1 188. Number in SABBATH SCHOOLS, 82.299

☞These summaries are the same as in the Minutes of the General Association, except as the returns of a few previously unreported churches have varied them.—Two churches recently organized are named above, but the membership is not included in the footing.

OTHER MINISTERS.

Cyrus W. Allen, Hubbardston.
William Allen, D.D., Northampton.
John W. Alvord, Sec. Am. Tract Society, Boston.
Rufus Anderson, D.D., Sec. A. B. C. F. M., Boston.
Luther Bailey, East Medway.
Elijah P. Barrows, Prof., Andover.
Ezekiel H. Barstow, Teacher, Newton Center.
James Bates, Granby.
Fred. A Barton, Chaplain M. V.
Wm. J. Batt, Stoneham.
Spencer F. Beard, Andover.
George C. Beckwith, D.D., Sec. Am. Peace Society, Boston.
Wm. H. Beecher, No. Brookfield.
Zenas Bliss, Amherst.
Samuel Bradford, Montague.
Milton P. Braman, D.D., Brookline.
David Brigham, Bridgewater.
Asa Bullard, Sec. Mass. S. S. Soc'y, Boston.
Daniel C. Burt, Berkley.
Wm Bushnell, physician, Boston.
Dan'l Butler, Sec. Ms. Bible So., Gro-ton.
Rob't Carver, Chaplain M V.
Ebenezer Chase, Tisbury.
Ariel P. Chute, Chelsea.
Erastus Clapp, Easthampton.
Dorus Clark, Waltham.
Edward Clark, Chesterfield.
Edw. L. Clark, (ord 1861,) Chaplain M.V.
Edward W. Clark, Auburndale.
Sumner Clark.
Dana Cloyes, South Reading.
Nathaniel Cobb, Evang't. Kingston.
Nathaniel Coggswell, Yarmouth.
Paul Couch, Cambridgeport. (?)
John P. Cowles, Princip. Young Ladies' Seminary, Ipswich.
Josiah D. Crosby, Ashburnham.
Preston Cummings, Leicester.
Timothy Davis, Kingston.
Ebenezer Dawes, Taunton.
George Denham, Chelsea
Rodney G. Dennis, Grafton.
John Dwight, North Wrentham.
David Eastman, Amherst.
L. Root Eastman, Needham.
John Q. A. Edgell, Ag't for West'n College Soc., Andover.
John E. Edwards, Lancaster.
Joseph B. Felt, LL.D., Salem.
David D. Field, D.D., Stockbridge.
Frederick A. Fisk, Teacher, Newton.
Horatio Flagg. Colerain.
Robert W. Fuller, Stowe.
George Gannett. Teacher, Boston.
Ebenezer Gay, Bridgewater.
Alfred Goldsmith, Groton.
David Green, Westboro.
Alfred Greenwood, Natick.
Nathaniel H. Griffin, Williamstown.
Charles Hammond, Princ. Lawrence Academy, Groton.

Stedman W. Hanks, Sec. Am. Seamen's Friend Society, Lowell.
Sewall Harding, Sec. Cong. Board of Publication, Boston.
Willard M. Harding, Chelsea.
William Harlow, Wrentham.
Moody Harrington, W Springfield.
Roger C. Hatch, Warwick.
Roswell Hawks, South Hadley.
Calvin Hitchcock, D D., Wrentham.
Edward Hitchcock, D.D., Prof., Amherst.
Asa Hixon, West Medway.
L. Ives Hoadley, Auburn. (?)
David Holman, Postmaster, Douglas.
Sydney Holman, Teacher, Holyoke
Henry B. Hooker, D D., Sec. Mass. H. M. Soc'y, Boston.
Henry Hopkins, Chaplain Virginia Hospitals.
Samuel Hopley, Wellfleet.
Isaac Hosford, Chaplain Insane Asylum, Worcester.
George L. Hovey, Sec. Am. and For. Chr. Union, Deerfield.
Wm. W. Howland, Missionary, temporarily at home, Conway.
Samuel C. Jackson, D D., Assistant Sec. Mass. Bd. of Ed'n, Andover.
Forest Jefferds, City Missionary, S. Boston.
William Jenks, D.D., (ord. 1805,) Boston.
Lewis Jessup. (ord. 1851) Worcester.
John E. B. Jewett, Pepperell.
Joseph B. Johnson, South Boston.
Francis Jordan, Chaplain County House, Springfield.
Caleb Kimball, Medway.
Charles B. Kittredge, Monson.
Isaac P. Langworthy, Sec. Am. Cong. Union, Chelsea.
Isaac N. Lincoln, Prof., Williamstown.
Henry Loomis, Jr., Andover.
Charles D. Lothrop, Norton.
Leonard Luce, Westford.
Solomon Lyman, Easthampton.
James Means, Auburndale.
Rodney A. Miller, Worcester.
Cyrus T. Mills, Ware.
David M. Mitchell, S. Natick.
Eli Moody, Montague.
Erasmus D. Moore, Newton.
Martin Moore, publisher Boston Recorder, Boston.
Sardis B. Morley, Williamstown.
Thomas Morong, Pastor of "Union Church," Globe Village.
Charles F. Moore, Miss'y Bulgaria.
Theodore T. Munger, Dorchester.
Chas. W. Munroe, E. Cambridge.
Nathan Munroe, Editor Boston Recorder, Bradford or Boston.
E. D. Murphy, chaplain, Monson.
Birdsey G. Northrop, Saxonville.
Samuel Nott, Wareham.
David Oliphant, Andover.
Calvin E. Park, West Boxford.
Edwards A. Park, D.D., Prof., Andover.
Leonard S. Parker, Haverhill.
Abel Patten, Billerica.
Giles Pease, physician, Boston.
Ebenezer Perkins, Royalston.
Henry K. W. Perkins, Medford.
Jonas Perkins, Weymouth.
David Perry, Teacher, Brookfield.
Austin Phelps, D.D., Prof., Andover.
John C. Phillips. (?)
Winthrop H. Phelps, Monterey.
Jeremiah Pomeroy, Charlemont. (?)
Rufus Pomeroy, Otis.
Dennis Powers, South Abington.
Francis G. Pratt, Middleboro'.
Miner G. Pratt, Andover.
Ebenezer Price, (ord. 1804) Boston.
Asa Rand, Ashburnham.
Stetson Raymond, Bridgewater.
Andrew H. Reed, Mendon.
John Sandford, Taunton.
Baalis Sanford, East Bridgewater.
Enoch Sanford, Raynham.
William H. Sanford, Worcester.
Alexander J. Sessions, Salem.
Samuel Sewall, Burlington.
Wm. G. T. Shedd, Prof., Andover.
Charles V. Spear, Pittsfield.
Cyrus Stone, Boston.
Calvin E. Stowe, D.D., Prof. Andover.
Inc. N. Tarbox, Sec. Am. Education Soc'y, West Newton or Boston.
J. W. Tarlton, Boston.
John Tatlock, Prof., Williamstown.
John L. Taylor, Treas. Phillips Academy, Andover.
Josiah H. Temple, Framingham.
Wm. M. Thayer, editor, Franklin.
Joseph Tracy, D.D., Sec. Mass. Colonization Soc'y, Beverly.
Geo Trask, Anti-Tobacconist, Fitchburg.
Selah B. Treat, Sec. A. B. C. F. M., Boston.
James Tufts, Monson.
William Tyler, Pawtucket.
Wm. S. Tyler, D.D., Prof., Amherst.
George Uhler, Curtisville.
John A. Vinton, South Boston.
James G Vose, Prof., Amherst.
Samuel Ware, Sunderland.
Aaron Warner, Amherst.
Oliver Warner, Secretary of State, Northampton.
Israel P. Warren, Sec. Am. Tract So., Boston.
Calvin White, Amherst.
Jacob White, Orleans.
John Whitney, Westford.
Daniel Wight, Jr., Boylston.
John Woodbridge, D.D., Hadley.
Jonathan E. Woodbridge, Teacher, Auburndale.
Henry A. Woodman, Newburyport.
Isaac R. Worcester, Auburndale.
Samuel M. Worcester, D.D., Salem.
Ebenezer B. Wright, Norwich P. O.
TOTAL, 169.

RHODE ISLAND.

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860.				BAPTISMS. 1860.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Barrington,	1667	Francis Horton, s s.		40	86	126	21	1		1	2			2			91
Bristol,	1687	Thomas Shepard, D.D., p.	1835	77	153	230	40	15	7	22	5	3		8	6	13	140
Central Falls,	1845	Stewart Sheldon, p.	1861	41	80	121	37	2		2	2	3	1	6	1	1	179
Chepachet,	1846	Orin F Otis, p.	1846	11	14	25			3	3		2		2			65
Elmwood,	1851	Wm. A. Mowry, s.s.		29	26	55	25				1			1			110
Kingston,	1821	Eliakim Phelps, s.s.		11	39	50			1	1	1	3		4			50
Little Compton,	1704	Nathaniel Beach, p.	1857	47	129	176	30		1	1	9	4		13			150
Newport,	1833	Thatcher Thayer, D.D., p	1852	44	142	186	28	9	1	10	10			10	5	1	255
Newport Union, (col'd)	1859	Vacant.															
North Scituate,	1834	Loring B. Marsh, s.s.		15	32	47	9	6		6	1	2		3	6	6	25
Pawtucket,	1829	Constantine Blodgett, p.	1836	75	251	326	58	3	4	7	13	6		19	2	4	290
Peacedale,	1857	S. F. Freeland, p.	1861	10	15	25					1	2		3		4	120
Providence, Benefic't,	1744	A. Huntington Clapp, p.	1855	144	345	489	60	6	5	11	7	2		9	4	7	352
" Richmond st.	1743	Jonathan Leavitt, D.D, p.	1840	88	231	319	49		2	2	6	13		19		8	300
" High st.	1834	Lyman Whiting, p.	1859	116	253	369	21	5	6	11	6	8	1	15		3	468
" Free Ev.	1843	J. C. White, s.s.		76	182	258	50	11	11	22		15	2	17	4	2	153
" Central,	1852	Leonard Swain, D D., p.	1852	94	188	282	39	2	8	10	3	11	3	17	2	5	342
River Point,	1837	George W. Adams, p.	1857	12	39	51	26		6	6	1	3	1	5			100
Slatersville,	1833	Edwin A. Buck, p.	1859	36	99	135	39	13	5	18		8		8		2	330
Tiverton,	1746	Nelson Clark, s.s.		4	24	28		2	1	3	1			1	2	1	75
Westerly,	1843	Alphonso L Whitman,	1853	23	48	71	15	1	3	4					1	2	70
Woonsocket,	1834	Theodore Cooke, s.s.	1857	19	46	65	29	3		3	1			1	2	1	65

SUMMARY.—CHURCHES: 14 with pastors; 7 with stated supplies; 1 vacant. Total, 22.
MINISTERS: in pastoral service 14; stated supplies, 7; otherwise employed, 5. Total, 26.
CHURCH MEMBERS: Males, 1,012; Females, 2,422; Total, 3,434. Absent, 576.
ADDITIONS: by profession, 79; by letter, 64. Total, 143.
REMOVALS: by death, 70; by dismissal, 85; excommunicated, 8. Total, 163.
BAPTISMS: Adult, 35; Infant, 60. Number in SABBATH SCHOOLS, 3,730.

OTHER MINISTERS.—Walter P. Doe, Reuben Torrey, Nathan W. Williams and Thomas Williams, (ord. 1804,) all of Providence; Wm. Gould, Pawtucket.—TOTAL, 5.

CONNECTICUT.

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860-61.				BAPTISMS. 1860.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Andover,	1749	John R. Freeman, p.	1856	12	27	39	6	1	1	2	1	0	0	1	0	0	40
Ashford,	1718	Thomas Dutton, s.s.	1859	40	64	104	21	0	0	0	0	0	0	0	0	0	45
" Westford,	1768	Vacant.		14	25	39	5	5	0	5	3	0	0	3	3	0	25
Avon, West,	1751	J. Morgan Smith, s s.	1859	34	59	93	14	0	2	2	2	3	0	5	0	2	70
" East,	1819	Elijah D. Murphy, p.	1859	54	112	166	13	1	5	6	1	2	1	4	1	3	125
Barkhamstead,	1781	John E Elliot, s.s.	1860	18	36	54	6	0	0	0	1	0	0	1	0	0	45
" Hitchcockville,	1842	W. H. Phelps, s.s.	1860	17	46	63	6	0	1	1	4	2	1	7	0	0	60
Berlin, Kensington,	1712	Elias B. Hillard, p.	1860	40	74	114	15	3	2	5	2	1	0	3	2	2	67
" 2d ch.	1775	Vacant.		99	196	295	32	0	10	10	4	12	1	17	0	7	93
Bethany,	1763	Seth C. Brace. p.	1860	16	26	42	5	0	0	0	1	1	0	2	0	0	25
Bethel,	1700	E. C. Baldwin, p.	1860	112	187	299	12	5	7	12	2	10	0	12	2	1	175
Bethlem.	1740	Ephm. M. Wright, p.	1861	38	78	116	20	0	0	0	5	4	0	9	0	0	40
Bloomfield,	1768	Geo B. Newcomb, p.	1861	35	66	101	10	0	0	0	1	0	0	1	0	3	50
Bolton,	1725	W. H. Whittemore, s.s.	1860	29	54	83	26	0	0	0	3	7	0	10	0	1	80
Bozrah, New Concord,	1739	Nathan S. Hunt, s.s.	1858	30	51	81	17	1	0	1	0	0	0	0	1	1	45
" Bozrahville,	1828	George Cryer, s.s.	1857	39	33	72	25	3	1	4	1	0	0	1	3	0	26
" Fitchville,	1854	J. R. Avery, p.	1859	13	19	32	18	0	0	0	0	1	0	1	0	0	40
Branford, Ab.	1646	Timothy P. Gillett, p. / Jacob G. Miller. p.	1808 / 1859	76	151	227	17	2	2	4	3	1	0	4	2	5	175
Bridgeport, 1st ch.	1695	Matson M. Smith, p.	1859	98	216	314	17	2	11	13	10	12	0	22	0	14	280
" 2d ch.	1830	Alex. R. Thompson, s.s.	1859	92	167	259	20	31	13	44	3	13	0	16	14	25	125
Bridgewater,	1809	L. S. Potwin, p.	1860	14	44	58	0	10	0	10	0	0	0	0	5	3	80
Bristol,	1747	Leverett Griggs, p.	1856	158	283	441	28	2	2	4	2	13	2	17	0	3	175
Brookfield,	1757	Thos. N Benedict, s.s.	1859	35	78	113	14	3	1	4	0	4	0	4	2	0	50
Brooklyn,	1734	Charles N. Seymour, p.	1859	67	126	193	46	0	2	2	5	0	0	5	0	0	95
Burlington,	1782	George A. Miller, p.	1859	29	66	95	17	2	1	3	5	0	0	5	0	0	50
Canaan,	1741	Geo. A. Dickerman, s s.	1860	25	48	73	5	0	0	0	1	2	0	3	0	0	100
" Falls Village,	1858	John Edgar, s.s.	1859	13	29	42	2	0	3	3	0	1	0	1	0	0	50
Canterbury, 1st ch.	1711	Charles P. Grosvenor, p.	1859	26	62	88	20	5	6	11	7	2	0	9	3	3	50
" Westminster,	1770	Reuben S. Hazen, p.	1849	33	67	100	21	1	0	1	1	0	0	1	1	0	60
Canton Center,	1750	Vacant.		60	105	165	20	1	1	2	4	5	0	9	1	2	100
" Collinsville,	1832	Charles B. McLean, p.	1844	90	145	235	40	1	8	9	1	10	0	11	1	6	112
Chaplin,	1810	Francis Williams, p.	1858	46	82	128	14	3	1	4	7	2	0	9	0	1	90
Chatham,—																	
Mid. Haddam, 1st ch.	1740	B. B. Hopkinson, s s.	1858	26	50	76	6	0	0	0	3	4	0	7	0	0	35
Easthampton,	1748	Henry A. Russell, p.	1859	49	81	130	5	26	2	28	1	0	0	1	15	3	100
Mid. Haddam, 2d ch.	1855	John H. Newton, s.s.	1853	14	26	40	1	0	2	2	0	2	0	2	0	1	40
Cheshire,	1724	Vacant.		111	190	301	150	1	8	9	3	5	0	8	0	0	165
Chester,	1742	E J. Doolittle, s.s.		55	104	159	13	1	2	3	3	1	0	4	0	3	71
Clinton,	1667	James D. Moore, p.	1850	72	131	203	23	1	0	1	5	4	0	9	1	1	102
Colchester, 1st ch.	1703	Lucius Curtis, p.	1856	94	184	278	32	11	14	25	7	7	0	14	3	11	160
" Westchester,	1729	S. G. W. Rankin, s.s.	1858	38	60	98	20	1	2	3	2	0	0	2	0	0	80
Colebrook, Center,	1795	Archibald Geikie. s.s.	1854	19	60	79	15	0	2	2	2	0	0	2	0	0	70
Columbia,	1716	Frederick H. Avery, p.	1850	48	94	142	9	3	2	5	3	1	0	4	0	4	95
Cornwall,	1740	Stephen Fenn, p.	1859	40	97	137	14	9	3	12	1	2	0	3	5	2	85
" North,	1782	Charles Wetherbee, p.	1859	94	116	210	20	41	2	43	2	7	0	9	7	5	150
Coventry, 1st ch.	1712	Joel R. Arnold. p.	1854	31	73	104	17	0	2	2	4	0	0	4	0	0	25
" 2d ch.	1745	G. A. Calhoun, D.D., p. / A. C. Dennison, p.	1819 / 1861	46	89	135	13	4	7	11	4	3	0	7	2	2	80
" Village,	1849	Lewis E Charpiot, p.	1859	23	46	69	2	2	1	3	2	1	0	3	1	1	100
Cromwell,	1715	James A Clark, p.	1858	69	119	188	33	0	0	0	4	1	0	5	0	4	100
Danbury, 1st ch.	1696	Samuel G. Coe, p.	1850	102	219	321	8	0	21	21	6	6	5	17	0	1	200
" 2d ch.	1851	Vacant.		54	66	120	15	4	6	10	0	2	0	2	1	0	115
Darien,	1744	Jonathan E. Barnes, p.	1860	54	112	166	10	0	3	3	1	2	0	3	0	4	65
Derby, 1st ch.	1677	Charles C. Tiffany, p.	1857	56	102	158	20	0	2	2	3	4	0	7	0	1	80
" Birmingham,	1846	C. C Carpenter, p.	1860	36	66	102	4	1	2	3	1	3	0	4	0	6	86
" Ansonia,	1850	Alfred L. Frisbie, p.	1859	48	102	150	15	6	16	22	1	14	0	15	0	10	120
Durham, 1st ch.	1710	Vacant.		25	86	141	9	0	1	1	7	4	0	11	0	0	85
" Center,	1847	"		46	74	120	2	0	0	0	1	4	0	5	0	0	40
Eastford,	1778	Charles Chamberlain, p.	1858	32	81	113	20	6	3	9	3	0	0	3	0	0	65
East Granby,	1737	Noah H. Wells, s.s.	1860	18	42	60	10	0	0	0	2	1	0	3	0	0	30
East Haddam, 1st ch.	1714	Silas W. Robbins, p.	1856	86	166	252	12	0	4	4	7	3	0	10	0	2	65
" Millington,	1736	Aaron C. Beach, p.	1859	22	51	73	1	0	0	0	1	1	0	2	0	2	40
" Hadlyme,	1745	Henry W. Jones, s s.	1860	31	64	95	9	1	1	2	2	0	0	2	1	1	50
East Hartford,	1695	Theo. J. Holmes, p.	1861	106	312	418	25	2	6	8	9	2	0	11	0	8	160
East Haven, 1st ch.	1711	D. William Havens, p.	1847	87	148	235	9	0	6	6	7	5	0	12	0	3	125
" Fair Haven, 2d c.	1852	Gurdon W. Noyes, p.	1861	29	65	94	3	2	2	4	2	3	0	5	0	0	65
East Lyme,	1724	Joseph Ayer, p.	1857	23	46	69	9	1	3	4	0	0	0	0	1	3	40
Easton,	1763	Marcus Dudley, p.	1851	25	72	97	6	1	0	1	0	3	0	3	0	0	40
East Windsor,	1752	Frederick Munson, p.	1856	67	129	196	13	1	0	1	4	2	0	6	1	5	100
" Broad Brook ch.	1851	Timothy A. Hazen, s.s.	1859	19	38	57	7	8	7	15	2	3	0	5	2	8	100
Ellington,	1730	Thos. K. Fessenden, p.	1855	51	118	169	27	6	3	9	1	3	0	4	3	2	150
Enfield, 1st ch.	1683	A. L. Bloodgood, p.	1855	69	123	192	3	5	4	9	2	0	0	2	0	4	80
" North,	1855	Chas. A. G. Brigham, p.	1855	41	81	122	6	0	3	3	0	2	1	3	0	3	60
Essex, Saybrook, 2d c.	1725	John G. Baird, p	1859	48	62	110	23	0	3	3	3	2	0	5	0	0	75
Essex,	1852	James A. Gallup, p.	1854	50	84	134	13	4	2	6	1	2	0	3	2	7	90
Fairfield, 1st ch.	1639	Alex. McLean, Jr., p.	1857	47	130	177	13	4	3	7	4	4	0	8	1	4	80
" Greenfield,	1726	Thomas B. Sturges, p.	1842	28	77	105	3	3	0	3	1	0	0	1	0	0	70

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860.				BAPTISMS. 1860.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Fairfield, Southport,	1843	Charles E. Lindsey, p.	1860	36	87	123	6	3	9	12	0	3	0	3	0	3	75
" Black Rock,	1849	Marinus Willet, p.	1858	19	36	55	7	0	0	0	1	0	0	1	0	3	55
Farmington, 1st ch.	1652	Noah Porter, D.D., p. / Levi L. Paine, p.	1806 / 1861	107	195	302	25	1	0	1	10	13	1	24	1	3	174
" Plainville,	1840	Moses Smith, p.	1859	82	165	247	28	12	14	26	6	8	0	14	4	3	210
" Unionville,	1841	James A. Smith, s.s.	1858	38	61	99	15	0	1	1	1	2	0	3	0	3	104
Franklin,	1718	Vacant.		44	95	139	20	0	0	0	4	8	0	12	0	2	60
Glastenbury, 1st ch.	1692	A. S. Chesborough, p.	1858	68	160	228	8	8	4	12	4	2	0	6	5	23	170
" East,	1727	Aaron Snow, p.	1841	48	67	115	20	0	0	0	2	0	0	2	0	6	100
" South,	1836	John A. Seymour, p.	1857	38	122	160	50	2	6	8	0	2	1	3	1	1	60
Goshen,	1740	Charles M. Hyde, s.s.	1860	37	88	125	20	1	1	2	2	1	0	3	0	8	157
Granby, about	1739	Wm. H. Gilbert, p.	1856	28	68	96	7	2	3	5	1	5	0	6	1	4	70
Greenwich, 1st ch. ab.	1670	Wm. A Hyde, s.s.	1854	34	87	121	10	2	4	6	1	2	0	3	1	4	75
" 2d ch.	1705	Joel H. Linsley, D.D., p.	1847	114	215	329	13	0	5	5	6	0	0	6	0	11	165
" Stanwich,	1735	Henry G. Jessup, p.	1854	33	89	122	9	0	5	5	3	1	0	4	0	8	90
" North,	1827	Wm. H. Knouse, p.	1859	49	80	129	10	1	5	6	1	8	0	9	0	4	65
Griswold, 1st ch.	1720	Bennet F. Northrop, p.	1853	39	84	123	13	0	1	1	1	1	0	2	0	2	50
" Jewett City,	1825	Vacant.		30	66	96	16	1	2	3	1	2	0	3	1	1	100
Groton,	1704	"		24	68	92	10	1	2	3	1	0	0	1	0	1	75
Guilford, 1st ch.	1643	Wm. S. Smith, p	1859	97	147	244	3	0	3	3	6	3	0	9	0	4	130
" North, 2d ch.	1725	Richard Crittenden, p.	1860	43	49	92	3	0	0	0	3	0	0	3	0	3	75
" 3d ch.	1843	George I. Wood, p.	1858	69	103	172	14	0	1	1	3	2	0	5	0	1	80
Haddam, 1st ch.	1675	James L. Wright, p.	1855	46	84	130	13	0	0	0	3	4	0	7	0	1	60
" Higganum,	1844	Charles Niehols, s s.	1857	35	90	125	5	2	0	2	2	2	0	4	0	0	75
Hamden, Mt. Carmel,	1764	D. H. Thayer, p.	1853	35	65	100	5	0	0	0	4	0	0	4	0	1	60
" East Plain,	1795	Austin Putnam, p.	1838	50	96	146	13	6	3	9	1	5	1	7	5	0	60
Hampton,	1723	George Soule, p.	1855	47	129	176	23	0	2	2	2	4	0	6	0	0	80
Hartford, 1st ch.	16[illegible]6	Joel Hawes, D.D., p.	1818			554		7	12	19	11	5	0	16			160
" South ch.	1669	Edwin P. Parker, p.	1860	154	307	461		11	21	32	2	2	0	4			300
" North ch.	1824	George N. Webber, p.	1859	226	255	481	50	2	11	13	7	16	0	23	0	1	110
" 4th ch.	1832	Nathaniel J. Burton, p.	1857	188	337	555		2	6	8	4	10	1	15	0	0	150
" 5th ch.	1833	A. N. Freeman, s.s.	1860	10	34	44	2	1	0	1	2	1	0	3	0	6	72
" Pearl st. ch.	1852	Elias R. Beadle, p.	1852	168	217	385	12	0	16	16	2	15	0	17	0	15	194
Hartland, 1st ch.	1768	David Beals, Jr., s.s.	1860	17	27	44	5	4	0	4	2	0	0	2	0	0	50
" West, 2d ch.	1780	Charles G. Goddard, p.	1856	16	41	57	4	0	0	0	0	0	0	0	0	9	75
Harwinton,	1738	John A. McKinstry, p.	1857	124	204	328	70	1	2	3	5	1	0	6	1	2	150
Hebron,	1717	H. B. Woodworth, s s.	1861	49	75	124	3	0	0	0	1	0	0	1	0	1	75
" Gilead, about	1753	William A. Hallock, p.	1860	35	69	104	0	6	6	12	2	4	0	6	0	0	125
Huntington,	1724	John Blood. s.s.	1858	39	70	109	2	0	2	2	1	4	0	5	0	4	65
Kent,	1741	Evarts Scudder, p.	1859	45	90	135	10	4	2	6	5	1	1	7	4	0	75
Killingly, South,	1746	Vacant.		8	12	20	5	0	0	0	3	0	0	3	0	0	0
" West,	1801	Wm. W. Davenport, p.	1861	118	247	365	50	6	4	10	5	16	0	21	3	0	200
" Dayville,	1849	Fras. E M. Bachelor, s.s.	1859	24	57	81	11	2	1	3	1	5	0	6	2	0	60
Killingworth,	1738	Hiram Bell, p.	1850	104	181	285	36	0	2	2	10	9	0	19	0	11	200
Lebanon, 1st ch.	1700	Orlo D. Hine, p.	1856	39	88	127	5	0	1	1	3	1	0	4	0	4	60
" Goshen,	1729	Anson R. Livermore, p.	1860	33	50	83	10	0	2	2	4	2	0	6	0	2	75
" Exeter,	1773	John Avery, p.	1848	29	54	83	6	0	1	1	1	4	0	5	0	0	75
Ledyard,	1810	Timothy Tuttle, p.	1811	16	60	76	5	0	1	1	1	1	0	2	0	1	100
Lisbon, 1st ch.	1723	David Breed, p.	1857	47	34	81	15	0	5	5	4	2	2	8	0	1	70
" Hanover,	1766	James A. Hazen, p.	1852	32	61	93	14	0	0	0	1	2	0	3	0	0	85
Litchfield. 1st ch.	1721	George Richards, s.s.	1860	70	166	236	12	0	0	0	14	7	0	21	0	3	75
" Northfield,	1795	Vacant.		24	48	72	2	1	0	1	1	6	0	7	0	1	60
" Milton,		George J. Harrison, s.s.	1854	17	32	49	3	3	1	3	1	0	0	1	1	1	30
Lyme, Hamburg,	1727	Enoch F. Burr, p.	1850	28	88	116	12	2	0	2	2	1	1	4	1	1	60
" Grassy Hill,	1757	Alpha Miller, s.s.	1853	18	29	47	7	0	0	0	0	1	0	1	0	0	35
Madison, 1st ch.	1707	Samuel Fiske, p.	1857	157	203	360	16	0	6	6	4	5	0	9	0	10	135
" North, 2d ch.	1753	Samuel Howe, s.s.	1858	41	64	105	2	0	3	3	1	0	0	1	0	1	58
Manchester, 1st ch.	1779	Lester M Dorman, p.	1860	97	153	250		0	3	3	0	11	1	12	0		142
" 2d ch.	1851	Wm. E. Bassett, s s.	1861	58	105	163	20	8	6	14	2	2	0	4	2	9	102
Mansfield, South,	1710	Anson S. Atwood, p.	1819	38	112	150	15	0	0	0	5	8	0	13	0	0	70
" 2d ch.	1744	Edward F. Brooks, p.	1860	29	61	90	4	0	1	1	2	6	0	8	0	1	70
Marlborough,	1749	Alpheus J. Pike, p.	1859	16	47	63	0	0	2	2	3	0	0	3	0	0	45
Meriden, 1st ch.	1729	Vacant.		157	234	391	72	3	10	13	6	5	0	11	1	5	199
" Center,	1848	Orlando H. White, s.s.	1858	69	85	154	31	1	10	11	5	0	0	5	1	2	100
" Hanover,	1853	Jacob Eaton, p.	1857	30	45	75	8	4	2	6	0	3	0	3	1	2	70
Middlebury,	1796	Jonathan S. Judd, p.	1856	46	106	152	10	0	5	5	2	8	0	10	0	1	120
Middletown, 1st ch.	1651	Jeremiah Taylor, p.	1856	66	234	300	36	2	11	13	7	1	0	8	1	5	142
" South ch.	1747	John L. Dudley, p.	1854	57	185	242	15	2	14	16	3	1	0	4	0	0	230
" 4th ch.	1778	Lent S Hough, p.	1847	70	92	162	8	1	6	7	0	1	0	1	0	3	75
" Middlefield,	1808	Spofford D. Jewett, s.s.	1858	15	52	67	3	0	3	3	1	1	0	2	0	3	50
Milford, 1st ch.	1639	Jonathan Brace, D D., p.	1838	171	376	547	12	2	5	7	6	0	0	6	0	10	150
" Plymouth,	1741	Wheelock N Harvey, s.s.	1858	88	167	255	30	0	0	0	8	1	0	9	0	6	100
Monroe,	1764	George P. Prudden, s s.		29	51	80	14	0	1	1	3	0	0	3	0	2	45
Montville,	1721	R. Bayard Snowden, s.s.		29	58	87	4	0	5	5	3	2	0	5	0	1	60
Mohegan,	1832	Vacant.		7	18	25	15	2	0	2	1	0	0	1	2	0	30
Morris,	1768	David L. Parmelee, p. / H. H McFarland, s.s.	1841 / 1860	44	96	140	11	0	3	3	2	0	0	2	0	3	90
Naugatuck,	1781	Charles S. Sherman, p.	1849	60	140	200	47	7	15	22	2	7	0	9	3	3	151
New Britain, 1st ch.	1758	Lavalette Perrin, p.	1858	110	197	307	20	0	15	15	4	13	1	18	0	5	235
" South,	1842	C L. Goodell, p.	1859	68	153	221	9	1	20	21	1	7	11	19	0	6	187

CHURCHES.		MINISTERS.		CHR. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860.				BAPTISMS. 1860.		
Place and Name	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
New Canaan,	1733	Ralph Smith, p.	1860	50	134	184	26	0	3	3	3	2	0	5	0	3	75
New Fairfield,	1742	W. S. Clark, s.s.		12	69	81	8	2	0	2	0	0	0	0	1	0	40
New Hartford, North,	1829	Franklin A. Spencer, p.	1853	38	101	139	10	2	6	8	4	1	2	7	0	3	75
" South,	1848	Edwin Hall, Jr., p.	1854	39	60	99	9	1	1	2	1	0	0	1	1	0	80
New Haven, 1st ch.	1639	Leonard Bacon, D.D., p.	1825	160	405	565	46	8	18	26	11	2	0	33	2	10	76
" North ch.	1742	Sam W. S. Dutton, D.D., p	1838	137	334	471	42	2	12	14	12	7	0	19	0	10	160
" Yale Coll. ch.	1757	George P. Fisher, p.	1854					3	29	32	0	37	0	37	0	0	50
" 3d ch.	1826	E. L. Cleaveland, D.D., p.	1833	117	221	338	38	0	12	12	1	12	0	13	0	6	100
" Temple st. ch.	1829	William T. Catto, s.s.	1860	16	41	57	7	3	0	3	0	4	0	4	3	3	100
" Fairhaven, 1st c.	1830	G. De F. Folsom, s.s.	1861	57	231	288	30	1	1	2	7	18	0	25	0	7	120
" College st.	1831	Edward Strong. p.	1842	196	355	551	62	5	34	39	6	12	1	19	2	16	196
" Westville,	1832	James L. Willard, p.	1855	52	69	121	0	1	13	14	1	3	0	4	0	5	90
" Howe st.	1838	J. S. C. Abbott, p.	1861	95	237	332	61	3	6	9	2	6	1	9	1	0	268
" Chapel st.	1838	William T. Eustis, Jr., p.	1848	210	353	563	25	12	26	38	7	14	3	24	7	8	250
" South,	1852	Vacant.		67	141	208	16	4	17	21	1	7	0	8	1	11	200
" Fairhaven Cent.	1853	J. K. McLean, p.	1861	29	67	96	12	0	1	1	1	2	0	3	0	1	30
New London, 1st ch.	1670	Thos. P. Field, D.D., p.	1856	80	164	244	40	1	2	3	4	4	0	8	0	3	180
" 2d ch.	1835	G. B. Willcox, p.	1859	65	170	235	23	0	3	3	0	10	0	10	0	6	203
New Milford, 1st ch.	1716	David Murdock, p.	1850	169	307	476	50	0	3	3	1	3	0	4	0	11	200
Newtown,	1715	William H. Moore, p.	1856	17	67	84	10	3	0	3	2	5	1	8	2	0	51
Norfolk,	1760	Joseph Eldridge, D.D., p.	1832	124	163	287	15	0	1	1	8	3	0	11	0	2	150
North Branford,	1724	William B. Curtiss, p.	1859	41	78	119	17	0	1	1	2	2	0	4	0	6	35
" Northford,	1750	Asa C. Pierce, p.	1853	43	78	121	8	0	3	3	2	0	0	2	0	5	70
North Canaan,	1769	James Dean, s s.	1861	66	103	169	24	11	1	12	4	1	0	5	8	1	125
North Haven,	1718	B. S J. Page, s.s.	1856	119	191	310	25	1	3	4	4	1	0	5	1	4	200
North Stonington,	1727	Stephen Hubbell, p.	1853	40	68	108	6	1	0	1	5	4	4	13	1	0	80
Norwalk, 1st ch.	1652	Joseph Anderson, p.	1861	108	243	351	28	3	14	17	3	6	0	9	0	9	163
" South,	1836	David R. Austin, p.	1853	72	145	217	21	1	17	18	2	3	0	5	1	7	160
Norwich, 1st ch.	1660	Hiram P. Arms, p.	1836	52	181	233	15	3	13	16	2	5	12	19	0	2	150
" 2d ch.	1760	Alvan Bond, D.D., p.	1835	105	228	333	18	0	5	5	5	3	0	8	0	12	250
" 4th, Greenville,	1833	Robert P. Stanton, p.	1856	62	143	205	21	1	5	6	6	4	0	10	2	5	143
" Broadway,	1842	John P. Gulliver, p.	1846	104	224	328	23	5	7	12	1	6	0	7	3	10	217
Old Lyme,	1693	David S. Brainerd, p.	1841	57	123	180	3	2	4	6	4	1	0	5	1	2	100
Old Saybrook,	1646	Salmon McCall, p.	1853	96	163	259	43	0	4	4	7	6	0	13	0	0	80
Orange, West Haven,	1719	George A. Bryan, p.	1858	60	96	156	11	1	2	3	0	4	0	4	0	4	80
"	1805	Alfred C. Raymond, p.	1856	50	97	147	14	1	1	2	3	0	0	3	0	0	90
Oxford,	1745	Walter Barton, s.s.		31	56	87	5	0	3	3	3	0	0	3	0	0	80
Plainfield,	1705	Wm. A. Benedict, s.s.	1857	19	46	65	19	2	0	2	2	3	8	13	2	2	25
" Central Village,	1846	Vacant.		26	67	93	30	0	0	0	3	1	0	4	0	0	32
" Wauregan,	1856	S. H. Fellows, s.s.	1859	6	11	17	2	0	4	4	0	1	0	1	0	0	55
Plymouth, 1st ch.	1739	Robert C. Learned, p.	1861	69	119	188	40	0	2	2	2	17	0	19	0	4	100
" Hollow,	1837	James Averill, p.	1852	64	93	157	2	3	7	10	4	7	1	12	1	7	153
" Terryville,	1838	A. Hastings Ross, s.s.	1860	92	127	219	20	5	10	15	4	5	1	10	0	15	170
Pomfret,	1715	Daniel Hunt, p.	1835	51	101	152	13	0	0	0	1	1	0	2	0	1	70
" Abington,	1753	Henry B. Smith, p.	1852	33	88	121	11	0	1	1	2	0	0	2	0	1	75
		} Hervey Talcott, p.	1816														
Portland, 1st ch.	1721	} Vacant.	1861	22	53	75	3	0	1	1	2	0	0	2	0	2	50
" Central Church,	1851	A. C. Washburn, s.s.	1850	37	67	104	8	0	0	0	2	1	0	3	0	4	60
Preston, 1st ch.	1698	Elijah W. Tucker, s.s.	1859	24	57	81	11	0	1	1	3	0	0	3	0	0	81
Prospect,	1798	Wm. W. Atwater, p.	1860	33	64	97	20	3	0	3	2	0	0	2	2	0	60
Putnam, East,	1715	H. S. Ramsdell, s.s.	1858	14	40	54	3	0	3	3	2	0	0	2	0	0	20
"	1848	George J. Tillotson, s.s.	1858	41	99	140	15	0	8	8	3	2	0	5	0	3	105
Redding,	1733	William D. Herrick, s.s.	1860	37	83	120	23	4	0	4	2	0	0	2	0	2	50
Ridgefield, 1st ch.	1712	Clinton Clark, p.	1850	69	142	211	0	0	1	1	8	5	1	14	0	1	100
" Ridgebury,	1768	E. S. Huntington, s.s.	1859	15	26	41	9	0	0	0	1	0	0	1	0	3	30
Rocky Hill,	1727	George Mure Smith, p.	1859	42	133	175	30	0	4	4	5	8	7	20	0	3	80
Roxbury,	1744	Austin Isham, p.	1839	78	97	175	10	0	1	1	4	0	0	4	0	5	125
Salem,	1793	Nathaniel Miner, s s.	1857	28	51	79	10	0	0	0	1	0	0	1	0	0	45
Salisbury,	1744	Adam Reid, D.D., p.	1837	61	149	210	16	8	3	11	5	5	1	11	1	1	119
Saybrook, Deep River,	1834	Henry Wickes, p.	1858	74	112	186	19	1	3	4	6	3	1	10	1	1	92
Scotland,	1735	Vacant.		26	34	110	17	11	2	13	5	4	0	9	8	0	30
Seymour,	1817	Sylvester Hine, p.	1861	29	66	95	27	0	2	2	1	2	0	3	0	0	40
Sharon,	1739	D. D. T. McLaughlin, p.	1859	33	96	129	20	0	3	3	2	0	0	2	0	3	50
" Ellsworth,	1802	Robert D. Gardner, p.	1858	23	40	63	7	0	0	0	2	1	0	3	0	0	40
Sherman,	1744	William Russell, s.s.	1859	44	70	114	20	0	1	1	3	1	0	4	0	0	50
Simsbury, 1st ch.	1682	Oliver S. Taylor, p.	1859	50	133	192	10	0	1	1	5	3	0	8	0	4	125
Somers,	1727	George A Oviatt, p.	1855	69	193	262	20	0	1	1	5	3	0	8	0	3	215
Southbury, 1st ch.	1733	Asa B. Smith, s.s.	1860	29	55	84	8	0	5	5	0	0	0	0	0	0	30
" South Britain,	1769	John M. Wolcott, s.s.	1860	40	86	126	34	3	1	4	0	7	0	7	0	0	60
Southington,	1728	Elisha C. Jones, p.	1837	163	329	492	15	0	9	9	9	17	0	26	0	9	200
South Windsor,	1690	Judson B Stoddard, p.	1856	23	89	112	7	0	0	0	2	0	0	2	0	0	60
" 2d ch.	1830	William Wright, p.	1854	35	63	98	13	5	1	6	4	0	0	4	3	0	50
" Theo. Institute,	1835	*Professors in Seminary.*		72	23	95	49	0	0	0	0	2	0	2	0	1	50
Stafford, 1st ch.	1723	Vacant.		8	26	34	7	2	1	3	1	0	0	1	1	1	35
" West,	1764	Fred. Alvord, s.s.	1861	26	34	60	2	0	3	3	0	1	0	1	0	0	60
" Springs,	1850	Alexis W. Ide, p.	1859	15	34	49	12	1	2	3	1	0	0	1	1	0	115
" Staffordville,	1853	H. M. Vaill, p.	1861	2	16	18	1	0	0	0	0	0	0	0	0	2	45
Stamford, 1st ch.	1641	Vacant.		57	168	225	11	4	4	8	3	4	4	11	1	8	114
" North,	1782	"		25	80	115	7	0	0	0	5	4	0	9	0	3	40
" Long Ridge,	1842	"		7	18	25	4	4	1	5	0	1	0	1	3	1	30

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860. Prof.	Letter.	Total.	Removals. 1860. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860. Adult.	Infant.	Sab. Schools.
Stonington, 1st ch.	1674	Pliny F. Warner, p.	1860	31	60	91	21	2	0	2	1	1	0	2	0	0	36
" 2d ch.	1833	Wm. Clift, p.	1844	40	154	194	20	0	0	0	3	0	0	3	0	2	100
" Mystic Bridge,	1852	Walter R. Long, p.	1853	35	73	108	12	0	0	0	1	0	0	1	0	1	75
Stratford prob.	1640	Benjamin L. Swan, p.	1858	71	191	262	32	2	4	6	3	3	0	6	0	2	140
Suffield, 1st ch.	1698	John R Miller, p.	1853	77	176	253	30	0	4	4	6	6	0	12	0	1	150
" West,	1744	Henry Cooley, p.	1860	34	56	90	15	0	2	2	1	1	0	2	0	1	40
Thompson,	1730	Andrew Dunning, p.	1850	68	180	248	90	1	2	3	3	3	0	6	0	4	78
Tolland,	1717	Abram Marsh, p.	1831	34	74	108	15	0	1	1	4	3	0	7	0	0	85
Torrington,	1741	S. P. Marvin, s.s.	1860	20	33	53	28	1	5	6	1	6	0	7	0	1	50
" Torringford,	1759	Charles Newman, p.	1858	56	92	148	27	1	3	4	2	3	0	5	1	2	60
" Wolcottville,	1832	R. M. Chipman, s.s.	1859	38	103	141	25	0	9	9	0	6	0	6	0	1	60
Trumbull,	1730	Benjamin Swallow, s.s.	1859	42	58	100	28	0	0	0	2	0	0	2	0	0	50
Union, 1st ch.	1738	Samuel I. Curtiss, p.	1843	11	33	44	6	0	0	0	4	6	0	10	0	1	50
Vernon, 1st ch.	1762	Mark Tucker, D.D., p.	1857	61	155	216	28	0	8	8	3	8	0	11	0	7	129
" Rockville, 1st ch.	1837	A. S Walker, p.	1860	55	121	176	55	1	3	4	3	7	0	10	1	0	146
" 2d ch.	1849	Charles W. Clapp, p.	1857	81	159	240	53	5	18	23	0	8	0	8	3	4	275
Voluntown & Sterling,	1779	Charles L Ayer, p.	1859	21	46	67	9	0	0	0	0	5	0	5	0	0	50
Wallingford, 1st ch.	1675	Edwin R. Gilbert, p.	1832	79	174	253	16	9	3	12	4	4	0	8	4	3	115
Warren,	1756	Francis Lobdell, p.	1859	49	83	132	15	16	1	17	1	7	0	8	3	2	129
Washington, 1st ch.	1742	Ephraim Lyman, p.	1852	97	144	241	29	2	1	3	5	4	0	9	1	9	150
" New Preston, 1st.	1757	J. H. Strong, p.	1857	38	75	113	10	4	2	6	0	2	0	2	1	6	80
" " Hill,	1757	George Tomlinson, s.s.	1860	17	30	47	7	0	1	1	1	0	0	1	0	0	40
Waterbury, 1st ch.	1689	George Bushnell, p.	1858	127	283	410	30	2	12	14	10	8	0	18	1	0	150
" 2d ch.	1852	Seagrove W. Magill, p.	1852	72	111	183	18	5	9	14	0	8	0	8	0	4	176
Watertown,	1738	Vacant.		73	150	223	20	1	1	2	1	20	2	23	0	6	120
Westbrook,	1726	Stephen A. Loper, s s.	1858	85	117	202	17	0	0	0	2	1	0	3	0	2	75
West Hartford,	1713	Myron N. Morris, p.	1852	85	146	231	14	0	1	1	3	8	0	11	0	2	125
Weston,	1757	Zalmon B. Burr, s.s.	1850	12	42	54	5	1	1	2	2	2	0	4	0	0	35
Westport,	1832	Timothy Atkinson, p.	1856	28	99	127	5	4	0	4	1	1	0	2	3	3	100
" Green's Farms,	1715	Vacant.		49	81	130	5	0	2	2	2	0	0	2	0	4	60
Wethersfield,	1641	Willis S. Colton, p.	1856	100	230	330	20	4	3	7	6	5	0	11	2	8	180
" Newington,	1722	Wm. P. Aiken, p.	1857	56	103	159	36	0	1	1	3	4	0	7	0	3	75
Willington,	1728	Charles Bentley, p.	1858	37	77	114	20	0	4	4	4	5	0	9	0	2	55
Wilton,	1726	Vacant.		67	130	197	11	0	2	2	8	6	5	19	0	3	75
Winchester, 1st ch.	1771	Ira Pettibone, p.	1857	37	57	94	9	1	2	3	1	2	0	3	0	2	75
" Winsted, 1st ch.	1790	James B. Pearson, p.	1860	49	110	159	10	0	1	1	2	2	0	4	0	1	150
" 2d ch.	1854	Hiram Eddy, p.	1861	53	78	131	10	0	2	2	1	5	0	6	0	1	100
Windham,	1700	George I. Stearns, p.	1852	26	77	103	18	0	0	0	1	5	0	6	0	1	60
" Willimantic,	1828	Samuel G. Willard, p.	1849	36	120	156	20	4	6	10	1	6	1	8	1	5	119
Windsor, 1st ch.	1630	Benjamin Parsons, p.	1860	36	82	118	8	0	1	1	6	3	0	9	0	2	60
" Poquonnock,	1841	Vacant.		15	40	55	23	0	1	1	1	5	0	6	0	0	50
" Locks,	1844	Samuel H. Allen, p.	1846	24	67	91	7	1	4	5	0	2	0	2	1	1	88
Woodbridge,	1742	D. M. Elwood, s.s.	1860	48	138	186	14	0	0	0	0	0	0	0	0	0	75
Woodbury, 1st ch.	1670	C. E. Robinson, Lic.		60	114	174	21	0	3	3	6	1	0	7	0	0	88
" North,	1816	John Churchill, p.	1840	78	133	211	12	0	4	4	3	0	1	4	0	3	120
Woodstock, South,	1690	Vacant.		53	76	129	9	1	1	2	3	4	0	7	1	1	40
" West,	1747	Joseph W. Sessions, p.	1854	43	56	99	17	0	4	4	2	4	0	6	0	1	75
" East,	1759	Edward H. Pratt, s.s.	1855	69	111	180	38	0	1	1	3	4	0	7	0	2	90
" North,	1831	John White, s.s.	1859	63	103	166	16	6	0	6	2	7	17	26	4	2	115
Wolcott,	1773	Stephen Rogers, p.	1859	41	75	116	9	0	2	2	0	0	0	0	0	1	90

SUMMARY.—Churches: 183 with pastors; 81 with stated supplies; 19 vacant; Total, 283.
Ministers: in pastoral service, 187; stated supplies, 81; otherwise employed, 101. Total, 369. Average salary, $812.
Church Members: Males, 15,328; Females, 30,380; not specified, 562; Total, 46,270. Absent, 4,761.
Additions: by profession, 577; by letter, 1,035. Total, 1,612.
Removals: by death, 793; dismissal, 988; excommunication, 111. Total, 1,892.
Baptisms: Adult, 221; Infant, 794. Number in Sabbath Schools, (average attendance) 26,748.
Charities, $138,960 03. Average to each member, $3.

Other Ministers.

Samuel J. Andrews, Hartford.
Edward E. Atwater, New Haven.
Fred H. Ayers, Long Ridge.
Leonard W. Bacon, New Haven.
William T. Bacon, Woodbury.
L. H. Barber, Hitchcockville.
Aug F. Beard, Home Miss., Norwalk.
N. H. Beardsly, Somers.
Hubbard Beebe, New Haven.
Amos G Beman, New Haven.
Hiram Bingham, New Haven.
Isaac Bird, teacher, Hartford.
Samuel B. S. Bissell, Sec. S. F. Soc., Norwalk.
Thos. S. Bradley, teacher, Lee, Ms.
C. H. Bullard, Ag't B. Tr. Soc., Hartford
Horace Bushnell, D.D., Hartford.
Albert B. Camp, Bristol.
F. W. Chapman, Ellington.
Henry Clarke, teacher, Avon.
Wm. B. Clarke, New Haven.
Noah Coe, New Haven.
L. Coleman, D.D., teacher, Middletown.
Augustus B. Collins, Norwalk.
David C. Comstock, teach., Stamford.
Henry M. Colton, teacher, Middletown.
Nehemiah B. Cook, Ledyard.
C. D. Cowles, Farmington.
Thomas F. Davies, Westport.
Jeremiah Day, D.D., New Haven.
Joel L. Dickinson, Plainville.
Wm E. Dixon, Enfield.
John Dudley, New Haven.
Edward S. Dwight, New Haven.
Charles B. Dyer, New Haven.
Tryon Edwards, D.D., New London.
Edward B. Emerson, Monroe.
Eleazar T. Fitch, D.D., Prof., New Haven.
Warren C. Fiske, Canton Center.
Wm. C. Fowler, Durham Center.
D. D. Francis, Berlin.
Charles A. Goodrich, Hartford.
Chauncey Goodrich, New Haven.
John Greenwood, Bethel.
Fred. Gridley, Newington.
Sylvanus Haight, South Norwalk.
Burdett Hart, Philadelphia, Pa.
Daniel Hemenway, teacher, Suffield.
Horace Hooker, Sec. H. Miss. Soc'y, Ct., Hartford.
Elijah B Huntington, teach'r, Stamford.
Joseph Hurlbut, New London.
Charles Hyde, Ellington.
Lavius Hyde, Vernon.
Stephen Johnson, Jewett City.
Henry Jones, teacher, Bridgeport.

Warren G. Jones, Hartford.
Philo Judson, Rocky Hill.
John R. Keep, teacher, Hartford.
Merrick Knight, North Coventry.
Rodolphus Landfear, Manchester.
Edward A. Lawrence, D.D., Prof., East Windsor Hill.
Jonathan Lee, Salisbury.
Ammi Linsley, North Haven.
Chas Little, missionary, Hartford.
Aretas G Loomis, Bethlem.
Fred'k Marsh, Winchester Center.
Darius Mead, New Haven.
Mark Mead, Greenwich.
John C. Nichols, teacher, Lyme.
James Noyes, teacher, Haddam.
David L. Ogden, New Haven.
Isaac Parsons, East Haddam.
Dennis Platt, South Norwalk.
Noah Porter, Jr., D.D., Prof., New Haven.
Charles T. Prentice, teacher, Easton.
E. W. Robinson, Bethany.
Henry Robinson, Guilford.
Samuel Rockwell, New Britain.
D. S. Rodman, New Haven.
David Root, Cheshire.
John W. Salter, New London.
Erastus Scranton, Burlington.
Thomas L. Shipman, Jewett City.
David Smith, D.D., Durham Center.
Samuel Spring, D.D., E. Hartford.
Lyman Strong, Colchester.
Thomas Tallman, Scotland.
Wm. Thompson, D.D., Prof., East Windsor Hill.
Stephen Topliff, Cromwell.
Asa M. Train, Milford.
William W. Turner, Prin. Deaf and Dumb Asylum, Hartford.
John E. Tyler, South Windsor.
Hermon L Vaill, Litchfield.
R. G. Vermilye, D.D., Prof., East Windsor Hill.
Asahel C. Washburn, Agent Bible [Society, Berlin.
Alfred White.
Wm. H. Whittemore, New Haven.
Joseph Whittlesey, Berlin.
Wm. Whittlesey, New Britain.
Robert G. Williams, Capt. U. S. A.
Oswell L. Woodford, W. Avon.
Theodore D. Woolsey, D.D., Pres., New Haven. TOTAL, 101.

NEW YORK.

CHURCHES.		MINISTERS.		CHR. MEMBERS. May 1, 1861.				ADDIT'NS. 1860–61.			REMOVALS. 1860–61.				BAPTISMS. 1860–61.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Albany, 1st Cong. ch.	1850	Ray Palmer, D.D., p.	1850	89	201	290	13	12	5	17	4	7	1	12	3	10	389
Alleghany Mission,	1835	Nath'l H. Pierce, s.s.	1859	30	40	70	3	2	0	2	0	1	0	1	0	5	55
Ashville,	1820	Ephraim Taylor, s s.	1858	16	28	44	3	0	3	3	0	1	0	1	0	1	30
Baiting Hollow,	1791	Christopher Youngs, s.s.	1851	23	33	56	4	0	0	0	1	0	1	2	0	7	40
Bangor,	1826	A. B. Dilly, s.s.	1853			62		0	0	0	0	0	0	0	0	0	40
Barryville,	1833	Felix Kyte, p.	1836	10	29	39	10	0	0	0	0	0	0	0	0	0	60
Bell Port,	1836	John Gibbs, s.s.	1853	14	18	32	0	2	0	2	1	0	0	1	0	0	35
Bergen,	1807	Jeremiah Butler, p.	1858	61	129	190	25	1	6	7	0	5	0	5	0	3	210
Binghampton,	1836	A. T. Pierson,	1860	49	113	162	22	5	6	11	2	4	0	6	1	0	243
Bridgewater,	1798	Wm. B. Tompkins, s.s.	1857	26	66	92	18	0	2	2	3	0	0	3	0	3	40
Brighton,	1817	John Wickes, s.s.	1856	35	77	112	6	6	0	6	1	0	0	1	5	2	132
Brooklyn, Pilgrim ch.	1844	R. S. Storrs, jr., D.D., p.	1846	199	316	515		11	33	44	9	30		39	4	18	335
Clinton Av. ch.	1847	W. I. Budington, D.D., p.	1855	133	199	332		29	20	49	1	13		14	4	11	599
Plymouth ch.	1847	Henry W. Beecher, p.	1847			1330		27	52	79	7	29		36		36	830
South Cong. ch.	1851	Rufus W. Clark, p.	1857	115	176	291		15	23	38	3	19		22	3	13	400
Central Cong. ch.	1854	J. Clement French, p.	1857	40	64	104	6	1	13	14		9	1	10		10	175
Warren st. Mission,	1854	Samuel Baylies, p.	1853	32	48	80	8	5	4	9		13	7	20	1	8	330
St. Paul's,	1857	George W. Levere, p.	1857	31	40	71	28	7		7			1	1	1	10	
Williamsburg, 1st c.	1843	S. S. Jocelyn, p.	1844	9	15	24		0				2		2			75
N. England Cong. c.	1851	Wm. R. Tompkins, p.	1856	65	107	172	29	4	24	28	3	6	0	9	4	14	300
Center st. Mission,	1859	Amzi Camp,	1859	23	23	46		15	3	18	2	1		3	5	4	250
Burrville,	1834	W. W. Warner, s.s. / D. Spear, s.s.	1860 / 1860	14	18	32	4	0	0	0	0	0	0	0	0	0	50
Cambria,	1818	D. D. Hamilton, s.s.	1859	40	68	108	15	2	2	4	3	0	0	3	2	4	186
Canaan,	1783	A. Von H. Powell, s.s.	1859	40	20	60											80
Canandaigua,	1799	O. E. Daggett, D D., p.	1845	145	257	402		3	10	13	6	12	0	18	1	9	210
Candor,	1808	Wm H. Hayward, s.s.	1856	43	66	109	4	0	2	2	0	0	0	0	0	10	120
Carthage, West,	1835	Rufus A. Wheelock, s.s.	1860	22	35	57	4	1	1	2	2	1	0	3	1	0	50
Castile,	1834	Thomas Lightbody, s.s.	1861	49	75	124	25	7	4	11	1	4	0	5	3	0	
Center Lisle,	1831	S. R. Scofield,	1860	29	40	69	8	0	0	0	0	0	0	0	0	0	60
Champion,	1801	J. McLeish,	1861	28	40	68	14	1	0	1	1	2	0	3	0	0	75
Chippewa Street,	1852	Samuel Young, s.s.	1852	25	51	0	0	15	7	22	1	0	0	1	2	1	74
Churchville,	1852	S. Norton, s.s.	1861	38	56	94	20	0	7	7	0	1	0	1	0	8	66
Clinton,	1791	E. Y. Swift, p.	1858														
Clymer,	1847	Vacant.		5	6	11	3	1	0	1	0	0	0	0	0	1	
Collins,	1817	"		7	9	16	4	4	0	4	0	1	0	1	4	2	60
Columbia,	1806	J. L. Jones,	1860	9	15	24	5	0	4	4	2	0	0	2	0	0	30
Comac,	1857	John A. Woodhull, s.s.	1859	10	16	26	0	2	1	3	0	0	0	0	0	4	75
Crown Point,	1804	John Bradshaw. p.	1853	56	89	145		3	2	5					3		80
Crown Point,	1846	Cicero C. Stevens, p	1845	15	24	39		2		2					1		40
Deep River.	1826	Rufus A. Wheelock, s.s.	1856	18	35	53	0	1	1	2	2	0	0	2	1	2	115
De Peyster,	1822	C Francisco, s.s.	1860	18	30	48	0				2	4	0	6	1	3	50
East Pitcairn,	1844	H. N. Little,	1861	5	10	15	0	0	0	0	0	0	0	0	0	0	30
East Ashford,	1854	W. D Henry,	1860	21	29	50	2	21	2	23	0	2	0	2	15	2	135
East Otto,	1836	W. W. Norton,	1856	11	18	29		0	0	0	1	2	0	3	0	0	25
Eaton Village,	1831	Edwin J. Giddings, s.s.	1857														
Ellington,	1858	W. I. Hunt,	1860	31	63	94		1	1	2	1	2	0	3	1	1	188
Elmira,	1846	Thomas K. Beecher, s.s.	1854			217		9	11	20	1	7	0	8			200
East Evans,	1818	S. D. Taylor, s.s.	1857	13	19	32		2	1	3	0	1	0	1	0	0	25
Evans Center,	1835	" " "	1857	31	51	82		0	4	4	1	1	0	2	0	1	100
Evans, North,	1834	Joseph S. Barris, s.s.	1860	29	40	69	7	3	3	6	1	6	0	7	0	0	50
Farmington,	1858	Azel Downs, s.s.	1859	17	13	30	4	2	0	2	0	0	0	0	0	0	
Fire Place Neck,	1848	J. Gibbs,	1860	9	11	20	5	0	0	0	2	0	0	2	0	0	22
Fowlerville,	1826	J. C. Moses,	1838	22	34	56	13	0	0	0	1	2	0	3	0	0	75
Franklin, 1st ch.	1792	T. S Potwin,	1860	125	183	308	12	0	1	1	2	5	0	7	0	0	180
Frewsburg,	1856	Vacant.		7	14	21	0	0	0	0	1	0	0	1	0	0	
Gaines,	1847	W. T. Richardson,	1860	18	44	60	2	1	2	3	1	3	0	5		1	70

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860-61. Prof.	Letter.	Total.	Removals. 1860-61. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860-61. Adult.	Infant.	Sab. Schools.
Gainesville,		*No report.*															
Georgetown,	1810	"		0	0	0	0	0	0	0	0	0	0	0	0	0	0
Gloversville,	1852	Homer N. Dunning, p.	1852	95	166	261	14	42	6	48	2	6	0	8	18	11	325
Gouverneur,	1843	Vacant.		20	41	61	0	0	0	0	2	0	0	2	0	0	0
Green Port,	1853	"		4	13	17	1	0	0	0	0	0	2	2	0	0	25
Hamilton,		Merit S. Platt, s s.	1856			96	10	10	3	4	1	0	0	0	1	0	60
Henrietta,		B. Bosworth,	1860	27	60	87	5	13	6	19	2	0	0	2	5	3	125
Hermon,	1828	Vacant.		20	34	54	0	0	0	0	1	0	0	1	0	0	0
Holland,		*No report.*															
Hopkinton,	1808	Vacant.		27	42	69	0	0	0	0	1	0	0	1	0	0	25
Howells,	1787	Moses H. Wilder, p.	1859	46	75	121	7	5	1	6	0	5	0	5	4	0	75
Jamestown,	1816	T. H Rouse,	1856	73	90	163			1	3	0	1	0	1	0	0	125
Joy,	1814	T. Watson,		8	10	18											50
Kiantone,	1815	W. T. Reynolds,	1856	23	42	65	5	0	0	0	1	2	0	3	0	0	70
Kirkland,		Vacant.				40	0	0	0	0	0	0	0	0	0	0	0
Lawrenceville,	1826	—— Gilbert,	1860	28	40	68	0	0	0	0	0	0	0	0	0	0	50
Le Roy & Berg., 2d c.	1828	O. B. Waters,	1860	29	44	73	0	0	0	0	1	2	0	3	0	0	60
Lewis,		Charles Redfield,	1860	17	26	43	12	1		1	1	2		3	1		55
Linklaen,	1827	C. A. Ruddock,	1860	23	38	61	3	24	3	27	3	2	0	5	11	1	40
Lisbon,	1842	Morgan L. Eastman, p.	1847	65	87	152	0	0	0	0	0	0	0	0	0	0	60
Little Valley,	1840	H D. Lowing,	1861	11	20	31		0	0	0	0	0	0	0	0	0	25
Lockport,	1838	Joseph L. Bennett, p.	1858	109	144	253	0	6	8	14	2	6	0	8	0	3	215
Lumberland,	1799	Felix Kyte, p.	1832	40	60	100	20	0	1	1	4	1	0	5	0	0	30
Macomb,	1857	Luke Nott,	1860	11	9	20	8	0	0	0	1	3	0	4	0	0	
Madison,	1796	D. W. Sharts,	1860			100	0	0	0	0	0	0	0	0	0	0	0
Madrid,	1807	R. W. Pratt,	1857	59	92	151	0	13	0	13	0	7	0	7	0	7	116
Mannsville,	1833	A. Parmelee,	1856	32	51	83	9	0	2	2	2	2	0	4	0	0	44
Marshall,	1798	—— Hayhurst,		17	40	57	16	0	8	8	0	0	0	0	0	0	40
Massena, 1st ch.	1819	Eliss Burnap,	1860	14	24	38	7	0	0	0	1	0	0	1	0	0	50
Massena, 2d ch.	1834	" "		21	44	65	1	1	1	2	1	0	0	1	1	6	30
Middletown,	1785	Jonathan Crane, p.	1860	35	73	108	19	1	6	7	0	0	0	0	1	16	100
Moravia,	1806	Philander Bates, s.s.	1859	34	68	102	22	19	0	19	1	2	0	3	8	0	60
Moriah,	1808	D. H. Gould,	1861	36	46	82	30	1	1	2	1	25		26	1		50
Morrisville,	1805	Wm. B. Hammond, s.s.	1856			127	15	1	2	3	0	4	0	4	0	3	100
Mt. Sinai,	1789	Vacant.		44	101	145	6	0	0	0	2	1	1	4	0	3	172
Munnsville,	1820	E. S. Barnes,	1859	19	27	46	2	0	0	0	0	2	0	2	0	1	75
New Village,	1815	Vacant.		11	16	27	4	1	0	1	0	1	0	1	0	0	40
New York, Welch ch.	1825	Robert D. Thomas,	1857			101		4	15	19	1	11	4	16		6	50
Broadway Tab ch.	1840	J. P Thompson, D.D., p.	1845	160	271	431	6	6	63	69	5	34	2	41	1	13	500
Ch. of the Puritans,	1846	Geo. B. Cheever, D.D., p.	1846														
Bethesda ch.	1847	Charles B. Ray, p.	1846														
Niagara City,	1855	William H. Webb,	1861	16	31	47	0	3	8	11	0	3	0	3	2	4	
Norfolk,	1817	William Greaves, s.s.	1860	27	45	72	10	0	0	0	0	0	0	0	0	0	
North Adams,		*No report.*															
North Elba,	1840	T. Watson,		8	11	19	1	5		5							30
North Lawrence,	1853	Vacant.		6	23	29	4	0	2	2	0	2	0	2	0	0	38
North Potsdam,	1857	Elijah W. Plumb,	1857	12	20	32	1	8	4	12	0	0	0	0	0	0	
Oriskany Falls,		J. R Johnson,	1860	6	10	16	0	0	0	0	0	0	0	0	0	0	0
Orwell,	1858	Eli Bates,	1860	8	13	21	3	0	2	2	1	0	0	1	0	0	50
Oswego,	1857	H. G. Ludlow,	1857	70	130	200	2	1	13	14	2	5	0	7	4	7	262
Owego,	1850	William Page,	1860	53	75	128		1	2	3	0	5	0	5	1	0	120
Paris Hill,	1791	W. W. Warner,	1860	63	42	105	0	0	0	0	0	0	0	0	0	0	65
Parishville,	1823	H. M. Grant,	1861	25	35	60	3	0	0	0	2	2	0	4	0	0	55
Patchogue,	1783	C. Hoover,	1860	42	82	124		2	1	3	2	3	0	5	0	8	80
Pekin,		*No report.*															
Pharsalia, East,	1850	Edward N. Ruddock, p.	1857	21	34	55	0	9	2	11	1	2	0	3	8	0	
Pierrepont,	1820	C. Hudson,	1861	9	18	27	1	0	0	0	0	0	0	0	0	0	25
Pine Grove,	1854	James G. Cordell, s.s.	1854	10	11	21	4	1	1	2	0	0	0	0	0	3	57
Plymouth,		Vacant.		5	18	23	0	0	0	0	0	0	0	0	0	0	0
Poolville,		"				35	0	0	0	0	0	0	0	0	0	0	0
Port Jefferson,	1847	"		15	41	56	4	0	0	0	2	2	0	4	0	0	35
Poospatuc, Ind.,	1751	James E. Carter, s.s.	1859	7	13	20		2	0	2	0	0	0	0	2	5	21
Pt. Leyden and Greig,	1854	Henry Budge,	1859	8	18	26	0	0	0	0	1	0	0	1	0	0	83
Pulaski,	1808	Lucian W. Chaney, s.s.	1858	51	103	154	30	11	3	14	3	2	0	5	5	0	175
Poughkeepsie,	1837	Moses Tyler, p.	1860	52	108	160	6	13	14	27	1	5	0	6	4	5	210
Randolph,		*No report.*															
Raymondville,	1828	William Greaves, s.s.	1860	6	26	32	0	1	1	2	0	1	0	1	1	0	
Rensselaer Falls,	1845	James Mason,	1861	20	29	49	9	0	0	0	0	5	0	5	0	0	30
Richville,	1828	Goram Cross, s.s.	1839	24	53	77	0	0	0	0	0	0	0	0	0	0	30
Riga,	1809	—— Machin,	1861	17	38	55	0	1	2	3	1	1	0	2	1	4	50
Riverhead,	1834	C. Lockwood,	1861	29	56	85	0	0	0	0	3	0	0	3	0	1	50
Rochester, Plym. ch.	1855	Jonathan Edwards, p.	1856	90	158	248	20	24	5	29	0	7	0	7	11	3	260
Rodman,	1805	David Spear, p. / Quincy Blakely, p.	1808 / 1858	46	98	144	39	3	0	3	3	4	0	7	1	0	117
Royalton,	1814	—— Dox,	1861	6	17	23	0	3	0	3	0	0	0	0	1	0	60
Rushville,		*No report.*															
Russell,	1856	Vacant.		21	27	48	0	0	0	0	0	0	0	0	0	0	
Rutland,	1808	James Douglas, p.	1853	29	74	103	3	0	0	0	1	0	0	1	0	3	125
Sand Bank,	1852	George Pegler,	1860	11	20	31	6	0	0	0	0	0	0	0	0	0	100
Sandy Creek,	1817	J. R. Bradnack,	1860	46	74	120	11	0	3	3	1	4	0	5	0	2	90

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com.	CHH. MEMBERS. May 1, 1861. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1860-61. Prof.	Letter	TOTAL.	REMOVALS. 1860-61. Deaths.	Dism.	Excom.	TOTAL.	BAPTISMS. 1860-61. Adult.	Infant.	SAB. SCHOOLS.
Sangerfield,		Vacant.				38	0	0	0	0	0	0	0	0	0	0	0
Saugerties,	1853	*No report.*															
Say-Ville,	1858	C. Hoover,	1860	28	26	54	0	3	2	5	0	0	0	0	3	9	65
Schenectady,	1851	Artemas Dean, p.	1858	50	100	150	23	1	3	4	0	7	0	7	1	8	200
Schroon,	1829	David Connell, s.s.	1857	5	11	16											30
Sherman,	1827	Henry M. Hazeltine, p.	1859	40	81	121	10	1	3	4	2	0	0	2	0	3	100
Shinnecock, Ind.,	1850	J. E. Carter,		19	17	36		0	0	0							
Sidney Center,	1851	A. J. Buell,	1858	20	25	45	8	0	0	0	0	2	1	3	0	3	70
Sinclairville,	1842	Edward D. Chapman, s.s.	1858	29	62	91	8	0	2	2	2	1	0	3	0	0	85
Smithville,	1824	Alfred Ingalls, s s.	1857	16	19	35	10	0	0	0	0	1	0	1	0	0	50
Smyrna,	1824	Andrew Huntington,	1860	35	61	96	20	26	1	27	1	6	0	7	18	1	50
South Canton,	1824	C. Hudson,	1861	28	33	61	5	0	0	0	0	1	0	1	0	0	40
Speedsville,		Ezra Scovell, s s.	1857	5	12	17											20
Spencer,	1815	Corbin Kidder, p.	1858	68	95	163	9	0	5	5	2	1	1	4	0	2	135
Spencerport,	1850	S. T. Richards,	1859	46	91	137	3	0	3	3	1	5	0	6	0	0	157
Stockbridge,	1834	Vacant.		11	14	25	0	0	0	0	0	0	0	0	0	0	0
Stockholm,	1807	S. W. Pratt,	1861	39	58	97	20	9	0	9	1	2	0	3	5	5	40
" West,	1823	Moses Chase,	1859	19	15	34	5	0	0	0	0	0	0	0	0	0	25
Strykersville,	1825	J. A. Allen,	1861	23	47	70	18	0	2	2	3	0	0	3	0	1	65
Syracuse, Plym. ch.	1853	M. E. Strieby,	1853	94	193	287		38	17	55	2	17	0	19			
Tuscarora Mission,		*No report.*															
Union Center,	1841	G. N. Todd,	1860	37	48	85	5	27	4	31	1	2	0	3	12	1	70
Union Village,	1837	Vacant.		31	67	98	6	0	1	1	1	0	0	1	0	0	82
Upper Aquebogue,	1758	A. Mallory,		79	123	202	19	2	0	2	4	4	0	8	1	3	75
Waddington,	1828	A. M. Shaw,	1859	12	54	66	20						0				30
Wading River,	1788	Vacant.		33	54	87		0	0	0	3	3	0	6	0	0	58
Walton, 1st. ch.	1793	J. S. Pattengill, p.	1848	100	170	270	20	6	3	9	4	11	1	16	2	9	250
" 2d ch.	1815	C S. Marvin,	1860	37	52	89	0	0	0	0	0	0	0	0	0	0	60
Warsaw,	1840	E. E. Williams, p.	1857	78	124	202	20	1	3	4	3	10	1	14	1	2	250
West Bloomfield,	1843	P. F. Sanborne,	1857	32	80	112	9	4	3	7	5	5	0	10	1	4	200
West Brook,	1858	Vacant		13	17	30	2	0	0	0	0	2	0	2	0	0	55
West Greece,	1819	J. L. Jenkins,	1860	24	45	69	0	0	0	0	1	3	0	4	0	0	100
Westmoreland,	1792	J. Petrie,	1859			147	0	0	3	3	6	6	0	12	0	2	75
Wilmington,	1834	T. Watson,	1860	9	14	23		1		1							50
West Newark,	1823	Ezra Scovell, s.s.	1857	10	15	25	1	0	0	0	0	0	0	0	0	0	40
West Port,	1808	H. Lancashire,		2				2		2	2	3		5			40
Willsborough,	1834	Stephen A. Barnard, s.s.	1853	26	45	71	9	4	1	5	1			1	4	3	74
Winfield,	1791	—— Knox,		27	41	68	0	0	0	0	0	0	0	0	0	0	0
Woodville,	1836	—— Pierce,	1861	25	17	42	5	0	0	0	1	0	0	1	0	0	40

OTHER MINISTERS.

Sam'l Backus, City Miss, Brooklyn.
Milton Badger, D D, Sec. Am. Home Miss Soc., New York.
Lyman Beecher, D D., Brooklyn.
Henry Belden, City Miss., Brooklyn.
Wm. Bement, School Sup't. Elmira.
Shearjashub Bourne, New York.
Silas C. Brown, West Bloomfield.
Jedediah Burchard, Evang., Adams.
H. L. Calder, Bethel chaplain, Albany.
Chester Dewey, D.D., Prof., Rochester.
David Dyer, City Miss., Albany.
Henry B. Elliott, Brooklyn.
George R. Entler, River Head.
Samuel Griswold.
Luther C. Halloek, Wading River.
Joseph Harrison, Brooklyn.
Wm. D Henry, Miss'y, Jamestown
J. D. Houghton, teacher, Belleville.
John Iverson, Warren Center.
Daniel Lancaster, New York.
John Marsh, D.D., Sec. Am. Temp. Union, New York.
Benj. N. Martin, Prof., New York.
Wm. Patton, D.D., New York.
Josiah Peabody, Miss. Erzroom. Per.
S F. Pettibone, Miss. Constant'ple.
P. Montague, Pierrepont. Agt.
Nath. H Pigree, Miss'y, Buck Tooth.
Ebenezer Platt, Brooklyn.
Enos H Rice, James Port.
Leicester A. Sawyer.
Richard Tremain, Sandy Creek.
George Whipple, Sec. Am. Miss. Association, New York.
E. Willoughby, Little Valley.
TOTAL, 33.

SUMMARY.—CHURCHES: 40 with pastors; 75 with stated supplies; 59 vacant; Total 174.
MINISTERS: in pastoral service, 40; stated supplies, 75; not spec., and otherwise employed, 48; Total, 163.
CHURCH MEMBERS: Males, 5,117; Females, 8,617; not specified, 2,261; Total, 15,985. Absent, 960.
ADDITIONS: by profession, 577; by letter, 498. Total, 1,075.
REMOVALS: by death 177; by dismissal, 461; excommunicated, 24. Total, 662.
BAPTISMS: Adult, 206; Infant, 384. Number in SABBATH SCHOOLS, 14,825. BENEV. CONTRIB. $38,671 76.

[We have an unofficial communication from a pastor in New York, who gives the names of churches and their places—some Independent, some connected with Presbytery, which, with the above, make an aggregate of over 400 Congregational churches. A letter from a pastor, now in New England, informs us that he knows of some half dozen Congregational churches in his native county of N. Y., not one of which is reported. The man that will secure full reports from all the Congregational churches of this State next year will accomplish a great and good work; a work for which we will canonize him in our best method.]

NEW JERSEY.

[Reported to May 1, 1861.]

Chester,	1841	L. I. Stoutenburgh,	1841	59	113	172	20	8	3	11	2	8	0	10	0	4	125
Jersey City,	1861	John W. Holmes,	1861	18	33	51	6	0	5	5	0	2	0	2	0	1	150
Lodi,	1846	Henry T. Staats,	1860	20	28	48	0	4	7	11	0	0	0	0	1	2	185
Newark,	1851	William B. Brown,	1855	145	290	435	15	17	11	28	7	12	0	19	7	6	325
Orange,	1860	George B. Bacon,	1861	22	31	53	0	3	50	53	0	0	0	0	1	3	130
Paterson,	1857	C. H. A. Bulkley, (Chaplain Sickles Brigade,)	1859														
SUMMARY.—6 churches;		6 pastors;		264	494	759	41	32	76	108	9	22	0	31	9	16	915

BEN. CON. $1,494. OTHER MIN.—George Brown, Elliot Palmer, Newark. Almon Underwood, Irvington.—3.

PENNSYLVANIA.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860-61. Prof.	Letter.	Total.	Removals. 1860-61. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860-61. Adult.	Infant.	Sab. Schools.
Bradford,	1849	Samuel Porter,	1849	14	26	40	1	3	0	3	0	0	0	0	0	1	50
Coneaut,		J. W. Fuller, s.s.		14	27	41	0	12	0	12	2	4	0	6	7	2	60
Corydon,		*No report.*															
Farmer's Valley,	1859	Luther Newcomb,	1859	5	8	13	1	1	4	5	0	0	0	0	1	3	
Farmington,	1831	C. S. Shattuck,	1861	22	26	48	1	0	2	2	0	0	0	0	0	0	60
Lafayette,	1858	Vacant.		6	11	17		0	0	0	0	2	0	2	0	0	
Leraysville,	1803	J. G. Sabin,	1859	50	68	118		4	4	8	2	0	0	2		6	58
Pittsburg,	1859	S. K. Kane, p.	1860														
Potterville,	1851	D. Craft,	1860	12	22	34		0	0	0	1	0	0	1	0	2	50
Prentiss' Vale,	1851	L. Newcomb,	1860	10	14	24	0	10	0	10	0	0	0	0	8	2	
Riceville,		*No report.*															
Sugar Grove,	1838	Vacant.		8	29	37		0	0	0	2	2	0	4	0	0	
W. Spring Creek,		*No report.*															
Summary.—13 churches; With supplies, 8; Vacant, 5;				141	231	372	3	30	10	40	7	8	0	15	16	16	278

Contributions, $150 50.

Other Ministers.—Asber Bliss, Corydon. Thomas A. Gale, Granville. John Iverson, Warren Center.—3.

From the "Congregational Association of Western Pennsylvania," which is said to embrace 13 churches, we have in vain sought returns. It is said, also, that there are between 20 and 30 other Congregational churches in the State,—Welsh and American,—that have not been reported. Can they not be? Would it not be well for the brethren of that great State, at once to form a State body, and thus both ascertain and develope their strength?

OHIO.

[Reported to Jan. 1, 1861.]

Alexandria,	1841	H. C. Atwater, s.s.		7	18	25					2			2			25
Akron, 2d ch.		A. A. Baldwin, s.s.															
Andover, Center,	1832	L. B. Beach, s.s.		12	24	36	1	2	2	4		3		3			30
" West,	1818	L. B. Beach, s.s.		15	26	41											40
Ashtabula, Cong ch.	1860	R. H. Conklin, s.s.		28	43	71		6	59	65	1	1		2	1		
Aurora,	1809	Joseph S. Graves, s.s.		24	38	62			1	1	1	1		2			30
Austinburgh, Con. ch	1801	A. D. Barber, s.s.		48	85	133	5	8	10	18		4		4		4	100
Bellevue, 1st Con. ch.	1856	John G. W. Cowles, s.s.		46	90	136	37	1	3	4	2	7		9		3	125
Belpre,	1827	Francis Bartlett, p	1856	36	71	107	16	4	9	13	2	1		3	1	10	160
Berea,	1855	Z. P. Disbro, s.s.		8	19	27	9		2	2		2		2			38
Berlin, 1st Cong. ch.	1823	E. M. Cravath, s.s.		14	30	44	7				1			1		1	38
Bloomfield,	1821	D. S. Hicok, s.s.		22	24	46	2										100
Brecksville, (*No report*,)		S. L. Hillier, s.s.															120
Brighton,	1836	John Safford, s s.		13	19	32	2	2	5	7	2	3		5			25
Brimfield,		Vacant.															
Bristol,	1817	D. S. Hicok, s.s.		16	34	50	4	2	2	4	4	1		5			70
Bronson,	1840	Jacob R. Shipherd, s.s.		35	35	70	10	1	2	3	1			1			75
Brownhelm,	1819	Curtis C. Baldwin, s.s.		29	62	91	10		3	3		2		2		2	100
Brunswick,	1819	Vacant.		13	25	38						3		3			
Bucyrus,		"															
Center,	1846	Henry B Dye, s.s.		8	16	24	10										
Charlestown,		John L. Seymour,															
Chatham,		J. E. Vance,															
Cincinnati, 1st ch.	1847	Henry M. Storrs, p.	1855	89	151	240	28	9	13	22	2	16	1	19	2	13	338
" Vine St.		C. D Boynton, D D.,															
Claridon,	1827	E. D. Taylor, s.s.		47	67	114		15	1	16	4	3		7	2	4	150
Clarksfield,	1822	Jacob R. Shipherd, s.s.		9	24	33	5	2		2	1	5		6	2		45
Cleveland, 1st ch.	1843	James A. Thome, p.	1852	90	159	249	10	7	5	12	5	8		13	1	6	275
" Plymouth ch.	1850	Vacant.		92	160	252	10	20	10	30	3	23		26	6	6	400
" East Clev.	1843	Albert M. Richardson, s.s.		41	59	100	12	2	7	9	1	6		7	2	1	100
" Univ. Hights,	1859	Wm H. Brewster, s.s.		16	30	46	4	4	10	14		1		1	1	1	180
Collamer, Free ch.	1852	Andrew Sharpe, p.	1858	40	46	86		2	3	5	2	11		13			65
Columbia,	1852	Vacant.		9	16	25	3										30
Columbus,	1852	Edw. P. Goodwin, p.	1861	55	121	176	29	14	6	20	1	10		11	3	4	470
Coolville,	1841	Charles D. Curtis, s.s.				75	13										
Copley,		Vacant.															
Cuyahoga Falls, 1st c.	1834	T. S. Clark, D.D.,		29	51	80	20	1		1		1		1		1	90
Dayton,	1854	J. E. Twichell, s.s.	1861	13	63	76	15		5	5		3		3			77
Denmark,		J. M McClain, s.s.	1860			18		1	1	2		2		2			
Dover,	1847	Lucius Smith, s.s.		38	51	89	15		1	1	1			1		2	40
Edgerton,		J. M. McClain, s.s.				13		4	9	13					4		
Edinburgh,		Benjamin Fenn, s.s.															
Fairfield,		Vacant.															
Farmer,		J. M. McClain, s.s.				11											
Fearing,	1851	Carle Moore, s.s.		13	36	49	16	6		6					4		40
Fitchville, Evan.		Vacant.															
Four Corners,	1846	M. Henry Smith, s.s.		8	19	37	3	0	0	0	0	2	0	2	0	0	45
Franklin Mills,	1819	Prof. Hosford, s.s.		26	50	76	11	2	2	4		3		3	1		125
" Freedom,		William Potter, p.															
Garrettsville,		Robert Hovenden,															

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1861.				ADDIT'NS. 1860.			REMOVALS. 1860.				BAPTISMS 1860.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant	SAB. SCHOOL
Geneva, 1st ch.	1810	J. F. Boughton, s.s.		20	28	48			3	3	2	1		3		2	35
Geneva, Free ch.	1859	Edmund Gale, s.s.		15	30	45		1	6	7	1			1			40
Granger,		Vacant															
Gustavus, 1st ch.	1852	Johnson Wright, s.s.		42	54	96	6	4	7	11	1	7		8	2		100
Hambden, 2d Con. ch.	1809	E. C. Birge, s.s.		27	37	64		4	4	8			1	1	1		100
Harmar,	1840	William Wakefield, p.	1855	39	67	106	35	-1	4	5		3		3			100
Harrisville,	1817	L. M. Bosworth, s.s.		13	21	34			1	1	1	7		8		2	52
Hinckley,	1828	George W. Palmer, s.s.		10	16	26		4		4					1		30
Hudson,	1802	George Darling, p.	1858	68	138	206	45	14	10	24	6	8		14	4	5	135
Independence,		Vacant.															
Johnson,		Fred. Wright,		10	15	25											
Kirtland,	1818	George F. Bronson, s.s.		38	53	91	25	2		2	1	2		3	2		95
Lafayette,	1834	L. W. Brintnall, s.s.		21	39	60	3		4	4	2	3		5		2	60
Lagrange,	1834	O. H. Spoor, s.s.		12	19	31		1	3	4	2			2			30
Laporte,	1822	William N. Briggs, s.s.		7	16	23	3		1	1	1	4		5			
Lawrence,	1846	Levi L. Fay, p.	1849	35	45	80	10	1	1	2	3			3		2	65
Lebanon, 1st Cong. ch.	1857	B. F. Morris, p.	1859	19	35	54		3	2	5	1	1		2	1	1	140
Lenox,	1845	A. A. Whitmore, s.s.		40	77	117	19	4	4	8	1	5		6	2		82
Litchfield,	1833	D. Delemater, s.s.		20	36	56		1	1	2	2	1		3			41
Little Muskingum,	1842	George V. Fry, s.s.		7	7	14											
Lodi,		*No report.*															
Lowell and Rainbow,	1858	Carl Moore, s.s.		11	18	29		1	1	2		2		2	1	1	
Madison, C. Cong. ch.	1830	Charles W. Torrey, s.s.		51	77	128		2	7	9	1	8		9	2	2	100
Mansfield,	1835	Starr A. Nichols, s.s.		52	102	154	4	7	4	11	1	7	0	8	4	6	230
Marietta,	1796	Thomas Wickes, p.	1840	85	141	226	83	4	6	10	5	13		18		6	258
" 2d ch.	1859	George V. Fry, s.s.		10	15	25	2									1	40
McConnelsville,	1842	Vacant.															
Medina,		"															
Middlebury,		William Dempsey,															
Millgrove,		William C. Turner, s.s.				50											40
Monroe,	1850	Harvey Jones, s.s.		13	17	30	5		3	3	2	4		6			
Morgan,		A. S. Shafer, s.s.		20	49	69		1		1	2	2		4			80
Mount Liberty,		Vacant.															
Mount Vernon,	1834	T. E. Monroe, s.s.		70	124	194	6	11	10	21	3	4	4	11	1	3	95
Nelson,	1813	Vacant.		18	41	59					1	4		5		1	40
New Albany,	1848	Elijah Kuhns, s.s.		20	30	50	13	5	2	7	1	1	2	4	1	7	60
Newberry,	1832	Vacant.		12	20	32					1			1			90
New London,		"															
North Ridgeville,	1822	George Juchau, s.s.		8	17	25	2					3		3			30
Oberlin, 1st ch.	1834	John Morgan, D.D., s.s.				1419		60	30	90		186		186	20		550
" 2d ch.	1860	Minor W. Fairfield, s.s.				186											
Olmsted Falls,		Edward P. Clisbee, s.s.															
Orwell,	1831	A. Dresser, s.s.		13	23	36	3	3	1	4		2		2	1	1	60
Parkman,		J. M. Fraser, s.s.		6	18	24						2	1	3			30
Penfield,	1829	John H. Prentice, s.s.		20	31	51	0	0	2	2		2		2		3	50
Pierpont,		*No report.*															
Pittsfield,	1826	H. Baker, s.s.		24	43	67	0	7	1	8	1	8		9	4		60
Plymouth,	1854	John C. Thompson, s.s.		17	36	53	5	3	4	7	1	6	0	7	0	0	75
Randolph,	1812	Joseph Merriam, p.	1824	15	29	44	6	1	1	2	2	2	1	5		1	75
Ravenna,	1822	John C. Hart, p.	1855	28	78	106		2	1	3			1	1			145
Rawsonville,		Vacant.															
Richfield, 1st ch.	1818	Reuben Hatch, s.s.		19	42	61	12										84
Ripley, Free Cong. ch.	1851	Robert McCune, s.s.		15	16	31	3	0	0	0	0	0	0	0	0	0	
Rootstown,	1810	Edward E. Lamb, s.s.		24	45	69	7	2	3	5		2		2		1	80
Sandusky,	1819	James B. Walker, s.s.		44	128	172	17	2	13	15	1	8		9	1	0	100
Saybrook,	1847	L. S. Atkins, s.s.		10	25	35	4	1	8	9						1	75
Seville,	1838	William Russell, s.s.		21	24	45		1		1		2		2			42
Sharon,		Vacant.															
Southington,	1822	—— Dye,		8	14	22		2	4	6							
Springfield,	1850	E. W. Root, p.	1860	44	68	112		2	20	22	2	8		10		1	
Strongsville, 1st ch.		Charles S. Adams, s.s.		25	42	67	6		3	3	2	4		6		4	50
" Free ch.	1842	Orin W. White, s.s.		29	41	70	3	7		7		2		2	2		70
Sullivan,	1835	L. M. Bosworth, s.s.		14	26	40	6										200
Sycamore and Eden,		Vacant.															
Thompson,		P. Terry, W. F. Millikan,		31	43	74		3		3	2	1		3	2	2	70
Twinsburg,	1822	Sidney Bryant, p.		42	54	96	24	2	0	2	2	9	0	11	0	2	100
Unionville,	1834	Edmund Gale, s.s.		13	27	40		1	5	6		1		1			60
Wadsworth,	1819	Vacant.		2	7	9											
Wakeman, 2d ch.	1844	Henry E. Peck, s.s.		40	70	110	22	0	2	2	1	1	1	3	0	3	54
Wayne,		Heman Geer, s.s.		54	74	128		6	2	8	3			3	1		170
Waynesville,	1857	Simeon Brown,		3	15	18	7	3	2	5							50
Wellington,	1852	Alexander Bartlett, s.s.		29	43	72	5				3			3			70
Westfield,		William Russell, s.s.		8	13	21			1	1	1			1			50
West Farmington,	1834	Robert Page, s.s.		20	34	54	10					3		3		1	25
West Williamsfield,	1816	Amos Dresser, s.s.		32	53	85	10	2	2	4							
Weymouth,	1835	S. Cole, s.s.		18	35	53	3	7	1	8	1			1	5	1	90
Willoughby, 1st ch.	1833	—— Tinker, s.s.		9	47	56	6				1			1			
Windham,		Vacant.															
York,	1833	"		25	33	58	3				2	1		3			75

SUMMARY.—CHURCHES : 15 with pastors ; 90 with stated supplies ; 24 vacant ; Total, 129.
MINISTERS : in pastoral service, 15 ; stated supplies, 89 ;+ otherwise employed, 14.+ Total, 118 +
CHURCH MEMBERS : Males, 2,501 ; Females, 4,423 ; not specified, 1,772 ; Total, 8,699. Absent, 1,730.
ADDITIONS : by profession, 303 ; by letter, 361. Total, 664.
REMOVALS : by death, 102 ; dismissal, 462 ; excommunication, 12. Total, 596.
BAPTISMS : Adult, 88 ; Infant, 120. Number in SABBATH SCHOOLS, 8,274.

OTHER MINISTERS.—Thos. Adams, Hampden. Eben E. Andrews, Prof., Marietta. John P. Avery, Cleveland. J. P. Bardwell, Oberlin. Jas. Butler, Prof., Marietta. Chas. H. Churchill, Prof., Henry Cowles. E. H. Fairchild, teacher, James H. Fairchild, Prof., Chas G. Finney, Pres., John Keep, Theo. J. Keep, Oberlin. Carl Moore, Beverly, and D. C. Perry, Barlow, s.s. to Pres. churches.—TOTAL, 14

We have found it difficult to bring order, and impossible to attain accuracy, from the Minutes of Ohio. We were quite too fast in commending them, before a closer examination. All allowance is to be made for the "illness" of the Statistical Secretary, aud for the hurried manner in which the statistics were compiled.

INDIANA.

CHURCHES.		MINISTERS.		CHH. MEMBERS. May 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		SAB. SCHOOLS.
Place and Name.	Org	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Adams County,	1857	Joseph H. Jones, s.s.	1857	2	4	6											29
Bethlehem,		Patterson Wallace, s.s.	1859	11	9	20											
Boonville,		Vacant.				15											
Buena Vista,		Marshall W. Diggs, s.s.	1858			13											
Cicero,		*No report.*															
Elkhart,	1856	O. P. Hoyt, s.s. (*No report.*)															
Gilead,		*No report.*															
Hart Township,	1847	Lewis Wilson, s.s.		3	5	8											28
Hopewell,	1859	Levin Wilson, s.s.	1859	6	10	16											
Indianapolis, Plym. c.	1857	Nathaniel A. Hyde, p.	1858	28	41	69	10	2	8	10	1	0	0	1	2	0	120
Lafayette, (German),	1860	John U. Zuricher, p.	1860	21	20	41		19		19	0	6	0	6	0	0	6
Liber,	1854	Ebenezer Tucker, p.	1860			22											
Ligonier,		*No report.*															
Mechanicsville,		"															
Michigan City,	1841	John Sailor, p.	1855			73											
Montgomery,	1850	Lewis Wilson, p.	1857	22	28	50											
New Corydon,	1848	Joseph H. Jones, s.s.	1854	4	10	14	5	5	0	5	0	0	0	0	3	0	45
Ohio Township,		*No report.*															
Ontario,		B. Farrand,	1859	27	41	68	2	33	6	39	0	5	0	5	9	2	85
Orland,	1836	J. Patch, s s.	1846														
Pisgah,	1854	Marshall W. Diggs, s.s.	1856														
Pleasant Grove,		*No report.*															
Terre Haute,	1834	Lyman Abbott, s.s.	1860	50	120	170	19	16	4	20	6	3		9	6	14	150
Vigo, South,	1854	Dean Andrews, s.s.	1858	11	12	23	0	2	0	2		1	0	1	0	6	35
" West,	1849	Dean Andrews, s s.	1858	12	15	27	0	0	0	0		1	0	1	0	3	24
Westchester,	1854	Joseph H. Jones, s.s.	1854	5	10	15	3	1	0	1			0		0		
Westfield,	1855	Vacant.		18	10	37		0	0	0			0		0		86
SUMMARY.—Churches, 27.		Ministers, 15.		220	344	687	39	78	18	96	7	18	0	25	20	25	608

OTHER MINISTERS.—John G. Brice, Winchester. M. A. Jewett, D.D., Terre Haute. James McCoy, Indianapolis. James M. McFarland, Booneville.—TOTAL, 4.

ILLINOIS.

[Reported to April 1, 1861.]

Abingdon,	1859	Alfred Morse,	1859	17	18	35	3	6	4	10	0	1	0	1	0	0	80
Albany,	1842	Robert Stuart, s.s.	1859	16	17	33	0	2	0	2	2	2	0	4	0	0	50
Algonquin,	1850	Vacant.		8	9	17	6	0	0	0	0	2	0	2	0	0	0
Altona,	1857	H. C. Abernethy,		14	16	30	2	3	9	12	0	0	0	0	0	1	0
Amboy,	1854	Samuel Day, p.	1860	37	55	92	17	1	11	12	1	6	3	10	0	18	67
Annawan,	1853	Addison Lyman, s.s.	1858	5	8	13	0	0	0	0	0	1	0	1	0	0	0
Arispe,	1858	David Todd, s.s.	1858	9	14	23	0	1	0	1	0	7	0	7	1	0	46
Atlanta,	1854	Vacant.		11	26	37	5	2	1	3	0	1	0	1	0	0	90
Aurora, 1st ch.	1838	William L. Gray,	1861	92	166	258	10	6	5	11	3	9	1	13	3	0	472
" New England,	1858	George B. Hubbard, s.s.	1848	18	34	52	6	3	7	10	1	5	0	6	0	0	70
Avon,	1855	B. F. Worrell,	1857	9	12	21	0	1	0	1	0	2	0	2	0	0	75
Babcock's Grove,	1851	James McChesney, s.s.	1856	9	23	32	9	1	0	1	0	4	0	4	0	0	0
Barrington,	1853	George W. Perry, s.s.	1860	10	21	31	5	6	0	6	2	4	1	7	2	2	30
Barry,	1846	Vacant.		13	18	31	6	0	1	1	2	0	0	2	0	4	40
Batavia,	1835	G. C. Partridge, s s.	1860	41	63	104	8	0	5	5	3	6	0	9	0	4	156
Beardstown,	1845	William Twining,	1859	42	81	123		6	1	7	2	4	1	7	4	1	340
Beverly,	1859	G. W. Williams, s.s.	1859	14	13	27	1	4	0	4	0	0	0	0	1	5	60
Big Grove,	1834	Vacant.		4	4	8	0	0	0	0	0	0	0	0	0	0	0
Big Rock, West,	1854	"		13	17	30	5	0	0	0	0	0	0	0	0	0	30
Big Woods,	1842	W F. Day, s.s.	1861	3	5	8	0	0	0	0	0	0	0	0	0	0	59
Bloomingdale,	1840	Daniel Chapman, s s.	1860	24	46	70	13	4	2	6	0	7	3	10	0	0	103
Bloomington,	1843	Vacant.		33	56	89	7	12	5	17	0	15	1	16	3	4	90
Blue Island,	1860	"		1	4	5	0	0	0	0	0	2	0	2	0	0	0
Brimfield,	1839	Lewis Benedict,	1859	51	57	108	20	0	0	0	0	8	2	10	0	0	60
Bristol,	1836	Wilson D. Webb, s.s.	1860	34	55	89	17	2	3	5	1	0	0	1	1	6	115
Bruce, Free ch.	1855	A. D. Wycoff, s.s.	1858	28	30	58	0	0	0	0	1	1	3	5	0	3	55

CHURCHES.		MINISTERS.		CHH. MEMBERS. April 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Buda,	1836	S. H. Kellogg, s s.	1861	10	14	24	5	0	0	0	0	0	0	0	0	0	38
Bunker Hill,	1837	James Weller,	1856	38	51	89											
Burlington,	1850	Vacant.		5	5	10	0	0	0	0	0	0	0	0	0	0	40
Burritt,	1856	"		18	19	37	18	0	0	0	0	0	0	0	0	1	0
Byron,	1837	Marvin Root, s s.	1860	30	42	72	10	1	4	5	1	4	1	6	0	1	105
Cambridge,	1851	John D. Baker, p.	8 52	29	46	75	5	0	4	4	1	3	1	5	0	2	90
Canton,		Edwards Marsh,		50	75	125	11	0	0	0	0	0	0	0	0	0	100
Carthage,	1836	Vacant.		2	7	9	5	0	0	0	0	0	0	0	0	0	0
Cedron,	1856	Samuel Dilley, s.s.	1858	14	17	31	2	0	0	0	1	2	0	3	0	1	30
Chandlerville,	1847	Vacant.		23	27	50		8	2	10	0	3	0	3	1	1	60
Chesterfield,	1818	Henry D. Platt,	1858	14	31	45	5	1	0	1	0	1	0	1	0	0	60
Chicago. 1st ch.	1851	William W. Patton, p.	1857	156	254	410	60	12	35	47	3	35	1	39	7	6	1122
" Plymouth ch.	1852	Vacant.		73	108	181	10	2	15	17	1	10	0	11	0	10	150
" New England ch.	18 3	Samuel Wolcott, p.	1859	62	83	145	15	9	34	43	3	16	0	19	3	9	325
" South ch.	1853	James H. Dill, s.s.	1859	12	25	37	5	3	2	5	0	3	0	3	2	5	130
" Edwards ch.	1854	Jeremiah Porter s s.	1858	30	58	88	21	4	5	9	0	6	0	6	1	19	175
" Salem ch.	1857	William A. Nichols, p	1858	12	24	33	6	0	0	0	0	0	0	0	0	3	50
" Union Park ch.	1831	*Professors in Theol. Sem.*		17	23	40	5	2	38	40	0	0	0	0	0	5	120
Clifton,	1859	E. L. Jaggar, s.s.	1861	5	12	17	0	2	1	4	0	0	0	0	0	0	
Clyde,	1859	John W. White, s s.	1859	13	12	25	0	1	0	1	1	0	0	1	0	9	80
Collins,	1859	J. S. Davis, s.s	1860	6	6	12		4	2	6	0	0	0	0	0	0	
Como,	1851	Charles Hancock, p.	1861	11	21	32	0	4	2	6	1	1	0	2	3	1	
Concord,	1847	Rufus Patch,	1859	40	60	100	7	2	2	4	0	3	4	7	0	0	200
Cornwall,	1857	W. F. Vaill, s.s.	1858	4	10	14	0	0	0	0	0	1	0	1	0	0	0
Crete,	1853	S. F. Millikan, s.s.	1860	15	32	47	3	9	1	10	1	1	0	2	4	3	75
Crystal Lake,	1840	L. L. Fuller, s s.	1856	18	27	45	8	0	1	1	0	1	0	1	0	4	90
Dallas City,	1859	A. L. Penoyer, s s.	1859	22	30	52	4	17	2	19	0	3	1	4	4	0	75
DeKalb,	1854	Richard C. Bristol, s.s.	1856	20	30	50	5	0	1	1	3	2	0	5	0	1	65
Dement,	1856	Henry Buss, s.s.	1859	13	17	30	3	3	0	3	0	6	0	6	1	3	35
Deer Park,	1857	C. A. Harvey. p.	1861	25	45	70	10	0	0	0	0	0	0	0	0	0	53
Dover,	1838	Flavel Bascom, p.	1857	63	69	132	18	1	5	6	1	2	1	4	1	1	121
Dundee,	1841	Vacant.		19	42	61	24										
Dunleith,	1859	"		4	10	14	1										60
Durand,		James Hodges, s s.	1857	4	9	13	3	0	0	0	0	0	0	0	0	0	0
Earl,	1853	Vacant.		11	14	25	13	0	0	0	0	0	0	0	0	3	61
Elgin,	1836	N. C. Clark, s.s.	1860	90	132	222	50	2	1	3	1	10	0	11	1	0	130
Elk Grove,	1836	D. H. Kingsley, p.	1855	29	41	70	6	14	8	22	3	3	0	6	7	8	25
Elk Horn Grove,	1860	Vacant.		14	20	34	2	0	0	0	0	0	0	0	0	0	
Elmwood,	1854	William S. Peirce,	1861	45	44	89	12	28	9	37	0	5	0	5	9	3	74
El Paso,	1859	J. A. Johnson, s.s.		9	10	19	0	1	9	10	0	0	0	0	0	2	UN.
Evanston,	1859	Vacant.		3	7	10	1	0	0	0	0	0	0	0	0	0	
Fall Creek, (German,)	1860	C. E. Conrad, s.s.	1860	10	11	21	0	10	11	21	0	0	0	0	0	2	20
Farmington,	1849	J. M. Williams,	1854	69	88	148	10	2	5	7	2	6	1	9	2	3	200
Fremont,	1838	C. C. Adams, s.s.	1856	25	41	66	0	5	1	6	1	1	0	2	1	2	60
Fulton,	1839	Vacant.		17	17	34	0	0	0	0	0	0	0	0	0	0	
Galesburg. 1st ch.	1837	F. T. Perkins, p.	1860	128	160	288	35	7	9	16	8	6	0	14	0	9	201
" 1st Cong. ch.	1855	Edward Beecher, D.D.,	1855	86	140	226	20	13	15	28	5	15	1	21	0	0	224
Galva,	1855	Samuel G. Wright,	1857	52	64	116	17	5	6	11	1	4	0	5	2	7	175
Gap Grove,	1839	U. W. Small, s.s.	1860	11	13	24	6	0	0	0	0	0	0	0	0	0	0
Garden Prairie,	1858	J. B. Fairbank, s.s.	1860	12	17	29	3	2	2	4	0	0	0	0	1	0	40
Geneseo,	1847	B. C. Ward, s.s.	1860	81	138	219	0	3	4	7	4	5	0	9	0	2	140
Geneva,	1849	Elihu Barber, s.s.	1860	35	60	95	1	3	9	12	0	5	0	5	3	0	123
Granville,	1851	William Porter, s.s.	1860	55	60	115	33	23	4	27	3	1	0	4	16	1	153
Grand Detour,	1842	Vacant.		9	13	22	9	0	0	0	0	0	0	0	0	0	0
Griggsville,	1837	N. P. Coltrin,	1861	85	110	195	12	34	2	36	2	10	2	14	14	0	130
Hamilton,	1859	E. N. Bartlett, s s.	1861	3	10	13	2	1	0	1	0	2	0	2	0	0	102
Hampton,	1852	Milo N. Miles, s.s.	1860	1	5	6	0	0	0	0	0	2	0	2	0	1	50
Henry,	1850	Vacant.		10	25	35	7	0	0	0	0	2	0	2	0	0	0
Hillsboro',	1859	James G. Roberts,	1861	15	21	36		3	0	3	0	0	0	0	1	0	75
Hillsgrove,	1841	Vacant.		5	3	8	0	0	0	0	0	0	0	0	0	0	
Hoyleton,	1858	J. S. Davis, s.s.	1860	18	19	37		4	6	10	1	0	0	1	0	0	40
Homer,	1860	George Schlosser, s.s.	1860	34	46	80	0	40	40	80	0	2	0	2	30	5	81
Huntley,	1852	Lot Church, s.s.	1861	26	35	61	5										
Jacksonville,	1833	C. H. Marshall, s.s.	1860	49	80	129		2	4	6	2	9	0	11	2	0	80
Jefferson,	1861	Lemuel Jones, s.s.	1861	7	17	24	0	0	24	24	0	0	0	0	0	0	0
Jericho,	1839	Vacant.		10	13	23	0	0	0	0	0	2	0	2	0	1	30
Kankakee,	1854	G. D. Blodgett, s.s.	1861	3	8	11	0	0	0	0	1	2	0	3	0	0	
Kaneville,	1857	Vacant.		7	9	16	0	0	0	0	0	1	0	1	0	0	0
Kewanee,	1855	"		40	66	106	4	14	8	22	0	12	4	16	0	0	100
Knoxville,	1850	Vacant.		17	33	50	11	7	3	10	0	1	0	1	5	1	90
Lafayette,	1847	S. G. Wright,		9	22	31	0	2	5	7	1	1	0	2	1	0	0
LaHarpe,	1848	W. B. Atkinson, s s.	1861	13	24	37	3	0	3	3	0	3	0	3	0	0	100
Lamoille,	1840	Darius Gore, s.s.	1860	29	30	59	0	1	3	4	1	3	0	4	0	0	80
La Salle,	1852	L. Fay Waldo, s.s.	1859	24	43	67	9	1	0	1	0	3	0	3	1	5	145
Lawn Ridge,	1845	Vacant.		31	42	73	8	0	1	1	0	6	0	6	0	1	50
Lee Center,	1843	S. W. Phelps, s.s.	1852	16	29	45	6	2	4	6	0	3	0	3	0	0	90
Lincoln,	1859	H. W. Cobb, s s.		8	12	20	1	2	2	4	0	1	0	1	2	0	0
Lisbon,	1838	Larmon B. Lane, s.s.	1851	92	125	217	20	0	2	2	2	3	0	5	2	2	172
Lisle,	1860	Vacant.		6	13	19	0	0	0	0	0	0	0	0	0	0	
Lockport,	1838	"		14	49	63	18	0	2	2	2	27	0	29	0	3	86

CHURCHES.		MINISTERS.		CHH. MEMBERS. April 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Lodi,	1857	E. O. Tade, s.s.	1861	8	9	17	3	0	0	0	0	0	0	0	0	0	0
Lodi,	1854	Vacant.		6	14	20	6	0	0	0	0	2	0	2	0	0	
Lyndon,	1836	H. Judd, s.s.	1860	34	61	95	0	2	0	2	2	9	0	11	2	4	147
Lyonsville,	1844	J. S. Porter, s.s.	1857	14	60	74	1	32	1	33	0	0	0	0	16	5	0
Macomb,	1858	Z. K. Hawley, p.	1859	9	18	27	2	2	1	3	0	0	0	0	0	0	40
Malden,	1857	S. S. Morrill, p.	1859	43	49	92	9	13	5	18	0	11	1	12	0	2	68
Malta,	1858	Samuel F. Porter, s.s.	1858	6	9	15	1	0	4	4	0	0	0	0	0	2	30
Marengo,	1858	J. B. Fairbank, s.s.	1860	11	33	44	7	1	0	1	1	2	0	3	1	2	45
Marseilles,	1860	Charles C. Breed, s.s.	1860	7	12	19	1	1	18	19	0	0	0	0	0	0	40
Marshall,	1841	Job Chapman, p.	1852	18	49	67	6	2	2	4	4	6	1	11	1	6	116
Mason. (Havana,)	1858	Vacant.		6	5	11	0	0	0	0	0	0	0	0	0	0	0
McLean,	1858	S. Penfield, s.s.	1859	11	12	23	5	0	2	2	1	0	0	1	0	0	UN.
Mendon,	1833	A. B. Campbell, s s.	1855	58	67	125	10	0	6	6	1	0	0	1	0	1	114
Mendota,	1855	W. S. Blanchard, s.s.	1860	24	30	54	12	6	6	12	0	0	0	0	0	2	61
Metamora,	1844	J. J. A. T. Dixon, s.s.	1856	24	26	50	2	0	0	0	1	1	0	2	0	0	56
Middlesex,		Vacant.		2	2	4	0	0	0	0	0	0	0	0	0	0	
Millburn,	1841	William B. Dodge, p.	1847	26	48	74		2	0	2	2	0	0	2	0	13	210
Milo,	1860	Henry H. Allen, s.s.	1859	8	13	21	0	2	0	2	1	3	0	4	2	0	34
Mineral,	1858	Addison Lyman, s.s.	1860	5	5	10	0	0	0	0	0	0	0	0	0	0	35
Moline,	1844	Frederic Oxnard, p.	1861	37	61	98	0	0	2	2	0	3	0	3	0	2	100
Montebello,	1849	E. N. Bartlett, s s.	1861	12	30	42	3	1	0	1	1	1	0	2	0	0	84
Morris,	1848	E. B. Turner, p.	1854	40	62	102	15	9	5	14	0	8	0	8	4	3	112
Morrison,	1858	J. W. White, p.	1858	9	25	34	0	5	11	16	0	0	0	0	1	5	40
Morton,	1851	E G. Smith, s.s.	1857	14	27	41	2	0	1	1	0	0	0	0	0	0	0
Munro,	1843	Vacant.		10	19	29	8										
Naperville,	1833	Charles P. Felch, s.s.	1860	20	43	63	3	3	3	6	0	6	0	6	2	3	87
Nebraska,	1858	J. A. Johnson, s.s.		11	10	21	0	2	0	2	0	1	0	1	1	0	UN.
Neponset,	1855	Charles M. Barnes, s.s.	1861	8	8	16	0	0	2	2	0	4	0	4	0	2	33
Nettle Creek,	1850	Vacant.		4	8	12	2	0	1	1	0	2	0	2	0	0	45
Newark.	1843	R. F. Markham, s.s.	1860	28	46	74	7	5	2	7	0	6	0	6	2	1	93
New Berlin,	1859	Vacant.		5	5	10											60
New Rutland,	1858	"		12	12	24	0	0	0	0	0	0	0	0	0	0	0
Newtown,	1852	G. W. Williams, s.s.	1860	14	14	28	5	0	0	0	0	0	0	0	0	0	
Nora,	1853	O. W. Cooley, s.s.	1859	21	33	54	0	9	2	11	0	0	0	0	8	1	91
Onarga,	1858	Lemuel Foster, s.s.	1859	23	27	50	2	4	10	14	0	0	0	0	0	3	45
Oneida,	1855	H. C. Abernethy,	1857	34	51	85	7	4	8	12	0	3	1	4	2	6	60
Ontario,	1848	H. C. Abernethy.		23	28	51	3	3	0	3	3	1	0	4	3	2	50
Osceola,	1860	Charles M. Barnes,		9	13	22	0	0	0	0	0	2	0	2	0	0	0
Oswego,	1846	Robert Rudd, s.s.	1859	26	50	76	6	0	1	1	0	4	0	4	0	0	0
Ottawa, 1st ch.	1839	M. K. Whittlesey, p.	1849	52	100	152	17	3	5	8	2	16	2	20	0	4	236
" Plymouth ch.	1858	William C. Schofield, s.s.	1859	34	62	96	1	24	9	33	2	5	0	7	12	0	225
Owen,	1857	John Wilcox. s.s.	1860	10	11	21	5	0	0	0	1	0	0	1	0	0	206
Payson,	1836	Cephas A. Leach, s.s.	1856	32	49	81	13	0	1	1	1	1	0	2	0	2	83
Paxton,	1860	W. W. Blanchard, s.s.	1861	5	7	12	0	4	8	12	0	0	0	0	0	0	
Pecatonica,	1854	E. D Willis, s.s.	1856	28	42	70	12	0	0	0	0	4	0	4	0	0	71
Peoria, Main street,	1847	A. A. Stevens,	1856	31	54	85	6	3	4	7	2	6	0	8	1	2	100
Peru,	1837	Charles F. Martin, s.s.	1859	16	30	46	4	4	3	7	0	2	0	2	0	6	140
Pittsfield,	1837	William Carter, p.	1838	97	118	215	16	1	1	2	0	12	1	13	0	0	152
Plainfield,	1834	T. Lyman, s.s.	1859	30	70	100	13	3	0	3	3	21	0	24	1	6	68
Plano,	1858	Vacant.		19	21	40	14	0	0	0	0	0	0	0	0	0	31
Plymouth,		Wm A. Chamberlain, p.	1861														
Port Byron,	1849	Milo N. Miles, s.s.	1860	21	33	54	0	2	3	5	0	2	0	2	0	0	50
Prairie City,	1842	B. F. Worrell,	1857	13	23	36	0	1	3	4	1	0	0	1	0	0	55
Princeton,	1831	Vacant.		40	110	150	30	5	1	6	3	7	0	10	5	1	87
Providence,	1841	David Todd, s.s.	1849	9	16	25	0	1	0	1	0	3	0	3	0	0	50
Quincy, 1st ch.	1830	S. H. Emery, p.	1855	82	116	198	40	14	4	18	2	3	0	5	8	1	200
" Center ch.	1847	Vacant.		50	94	144	26	2	2	4	3	8	0	11	1	0	165
" German Cong.	1858	C. E. Conrad, s s.	1858	22	27	49	1	19	0	19	1	3	0	4	0	3	120
Richmond,	1843	Chris. C. Cadwell, s s.	1854	10	18	28	0	2	0	2	0	0	2	2	2	0	60
Riley,	1860	Lot Church. s s.	1860	18	18	36	6	5	14	19	0	1	0	1	4	2	60
Ringwood & McHenry,	'48	Francis Lawson, s.s.	1860	9	26	35	3	1	2	3	0	1	0	1	0	1	60
Rockford, 1st ch.	1837	H. M. Goodwin, p.	1851	67	139	206	34	12	4	16	3	5	0	8	4	0	217
" 2d ch.	1849	J. E. Walton, s.s.	1860	71	129	200	28	13	14	27	2	6	0	8			276
Rockport & Sum. Hill,	1834	Samuel R. Thrall, s.s.	1859	17	52	69	25	1	0	1	2	0	0	2	0	2	65
Rockton,	1838	L. H. Johnson, s.s.	1860	72	80	152		15	1	16	2	4	3	9	5	4	77
Roscoe,	1843	John Perham, s.s.	1859	28	36	64		1	1	2	1	0	0	1	1	1	47
Rosefield,	1859	J. D. Wyckoff,	1859	24	29	53	3	9	2	11	0	0	0	0	2	0	80
Rosemond,	1856	Timothy Hill, s.s.	1861	29	28	57											
Roseville,	1851	L. S. Morgan,		21	29	50	3	1	2	3	0	7	3	10	0	0	75
Round Prairie, Plym'th	'36	W. A Chamberlin, s.s.	1861	37	40	77	5	0	1	1	0	3	0	3	0	2	140
Salem,	1860	F. A. Armstrong, s.s.	1860	9	17	26		1	2	3	0	2	0	2	0	0	50
Sandoval,	1859	F. A. Armstrong, s.s.	1860	4	6	10		0	0	0	1	0	0	1	0	0	45
Sandwich,	1853	James Kilbourn, s.s.	1857	28	38	66	1	3	2	5	4	2	0	6	1	0	70
Sheffield,	1854	Addison Lyman, s s.	1854	10	15	25	3	0	0	0	0	0	0	0	0	1	110
Shirland,	1847	James Hodges, s.s.	1856	14	24	38	6	1	0	1	0	0	0	0	1	0	100
Sparta,	1860	Vacant		7	4	11		0	0	0	0	0	0	0	0	0	
Spoon River,	1847	"		7	18	25	0	6	0	6	1	0	0	1	2	1	25
St Charles,	1837	T. S. La Due, s.s.	1860	106	154	260		18	2	20	1	6	0	7	13	2	165
Sterling,	1857	U. W. Small, p.	1859	27	44	71	0	10	9	19	0	2	0	2	1	0	75
Stockton,	1860	Lemuel Foster, s.s.	1859	18	14	32	0	20	0	20	0	0	0	0	9	0	60

CHURCHES.		MINISTERS.		CHR. MEMBERS. April 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Sunbury,	1858	Vacant.		13	11	24	1	0	0	0	0	0	0	0	0	0	0
Sycamore,	1840	"		42	93	135	20										
Tonica,	1857	Wm. McCann, s.s.	1858	25	34	59	0	0	1	1	1	0	0	1	0	0	0
Toulon,	1846	Richard C. Dunn,	1855	46	47	93	2	3	0	3	0	0	2	2	0	2	100
Tremont,	1843	E. G. Smith, s.s.	1857	20	30	50	5	0	6	6	0	0	0	0	0	0	UN.
Turner,	1856	Vacant.		4	6	10	0	0	0	0	1	0	1	2	0	0	
Twelve Mile Grove,	1841	P. B. Parry,	1857	31	39	70	8	7	1	8	0	2	0	2	5	0	116
Twin Grove,	1859	James Brewer, s.s.	1859	8	8	16	0	2	3	5	0	0	0	0	0	1	89
Udina,	1848	Josiah A. Mack, s.s.	1859	21	26	47	4	0	8	8	1	0	2	3	0	3	91
Vermillion,	1834	James Tisdale, s.s.	1859	4	7	11	2	0	0	0	0	0	0	0	0	0	50
Vermont,	1861	Vacant.		8	10	18	0	6	12	18	0	0	0	0	0	0	25
Vienna,	1858	"		4	7	11	2	0	0	0	0	0	0	0	0	1	24
Wataga,	1855	Robert Samuel,	1860	23	49	72	0	20	5	25	0	5	0	5	6	0	75
Waukegan,	1844	L. E. Barnard, s.s.	1860	13	24	37	4	0	9	9	2	2	0	4	0	3	30
Waverly,	1836	Henry M. Tupper,	1859	60	68	128	16	5	5	10	0	8	0	8	2	8	154
Wayne,	1844	E. W. Kellogg, s.s.	1858	13	26	39	7	1	2	3	1	4	0	5	0	4	100
West Urbana,	1854	S. A. Vandyke, s.s.	1857	39	63	102	8	23	13	36	2	5	0	7	6	11	130
Wethersfield,	1839	Lem'l Pomeroy, s.s.	1861	43	55	98	4	2	6	8	0	4	0	4	0	3	90
Wheaton,	1860	J. Blanchard, s.s.	1860	77	90	167	16	19	29	48	2	10	0	12	7	3	145
Winnebago,	1846	H. M. Daniels,		46	67	113		5	1	6	2	3	0	5	0	0	100
Woodburn,	1838	Charles B. Barton,	1853	25	46	71											
Wythe,	1851	Samuel Dilley, s.s.	1858	22	25	47	5	0	0	0	0	0	0	0	0	1	70

SUMMARY.—CHURCHES: 117 supplied in full; 47 supplied in part; 44 vacant; Total, 208.
MINISTERS: pastors, 24; stated supplies, 93; occasional supplies and otherwise employed, 69; Total, 186.
CHURCH MEMBERS: Males, 5,406; Females, 8,210; Total, 13,616. Absent, 1,282.
ADDITIONS: by profession, 796; by letter, 733. Total, 1,529.
REMOVALS: by death, 146; by dismissal, 611; excommunicated, 51. Total, 808. Gain, 721.
BAPTISMS: Adult, 286; Infant, 343. Number in SABBATH SCHOOLS, 16,066.

There are some fifteen to twenty Congregational churches in this State unassociated, and hence unreported. May not both these difficulties be obviated before another year?

OTHER MINISTERS.

Wm. Barnes, Chandlerville.
Geo. J. Barrett, Summer Hill.
Sam'l C. Bartlett, Prof., Chicago.
William Beardsley, Wheaton.
Joseph A. Bent, Academy, Hoyleton.
Hope Brown, Agent Female Semin'y, Rockford.
Stephen W. Champlin, Turner.
A. W. Chapman, Winooka.
Sullivan S. Cone, Newark.
E. F. Dickinson, City Missionary, [Chicago.
Albert Ethridge, Dover.
Lucien Farnham, Newark.
F. W. Fisk, Prof., Chicago.
Horatio Foote, Quincy.
Epaphras Goodman, Chicago.
James Granger, Paxton.
Henry L. Hammond, Chicago.
Joseph Haven, Prof., Chicago.
William Holmes, Missionary, Sparta.
Elbridge G. Howe, Waukegan.
G. S. Johnson, Rockford.
John Jones, Agent Bible Society, Sandwich.
Lyman Leffingwell, Ontario.
James Loughead, Morris.
Israel Mattison, Sandwich.
William C. Merritt, Rosemond.
Daniel R. Miller, Evangelist, Lisbon.
Obid Miner, Hoyleton. [Chicago.
Danforth B. Nichols, Reform School,
Sam'l Ordway, Lawn Ridge.
Alva C. Page, Elgin.
Lucius Parker, Buda.
Lucius H. Parker, Galesburg.
Benjamin B. Parsons, Lacon.
Reuel M. Pierson, Polo.
S. W. Phelps, Lee Center.
A. L. Rankin, Missonary, Salem.
Loren Robbins, Kewanee.
Joseph E. Roy, Chicago.
Charles C. Salter, Waverly.
George S. F. Savage, Chicago.
Julian M. Sturtevant, D.D., Pres. Illinois College, Jacksonville.
TOTAL, 42.

MICHIGAN.

[Reported to April 1, 1861.]

Ada,	1849	James Ballard,	1859	6	20	26	2	4	2	6	0	0	0	0	0	1	70
Adams,	1847	E. M. Lewis,	1860	38	49	87	5	0	3	3	0	0	0	0	0	2	
Adrian,	1854	Asa Mahan,	1858	53	111	164	6	2	3	5	3	7	1	11	1	2	115
Algonac,	1841	Vacant.		13	12	25	6	0	0	0	0	1	0	1	0	0	0
Allegan,	1858	Lucian H. Jones,	1860	12	17	29	0	4	4	8	1	3	0	4	1	2	32
Almont,	1838	E. W. Borden,	1861	41	75	116	9	0	3	3	1	6	0	7	0	0	75
Ann Arbor,	1847	Vacant.		76	93	169	39	3	3	6	3	9	0	12	1	1	175
Armada,	1853	"		18	32	50	13	2	0	2	0	0	0	0	1	1	70
Atherton,		"															
Augusta, 1st ch.	1849	Thomas W. Jones,	1859	38	46	84	7	11	4	15	0	4	0	4	6	3	80
" 2d ch.	1854	William Hall,	1860	16	14	30	5	1	1	2	0	1	0	1	0	1	35
Barry,	1834	L. Chandler,	1860	5	8	13	1	1	0	1	0	0	0	0	1	1	40
Battle Creek,	1836	E. L. Davies,	1859	77	154	231	0	35	7	42	4	9	0	13	0	0	0
Bedford,	1848	L. H. Jones,	1860	22	35	57	8	1	0	1	0	2	0	2	1	0	50
Benton,	1844	J. W. Smith,	1859	6	11	17	6	0	0	0	0	0	0	0	0	0	25
Boston,	1848	G. C. Strong,	1860	11	24	35	3	0	3	3	1	2	0	3	0	0	15
Bowne,	1844	N. K. Evarts,	1860	5	12	17	0	3	0	3	0	0	0	0	1	0	30
Brady,	1856	P. C. Myers,	1860	11	12	23	3	4	1	5	1	7	0	8	0	3	40
Bruce,	1833	S. M. Judson,	1858	9	14	23	4										
Canandaigua,	1859	S. S. Hyde,	1859	16	35	51	0	0	0	0	0	0	0	0	0	0	50
Cannon,	1846	James Ballard,	1859	38	27	65	1	5	2	7	0	0	0	0	2	0	30
Casco,	1854	Vacant.		6	6	12	0		0	1	0	1	0	1	1	0	20
Charlotte,	1851	W. B. Williams,	1854	14	29	43	7	2	2	4	0	0	0	0	1	0	35
Chelsea,	1849	James F. Taylor,	1860	37	47	84	12	5	6	11	0	5	0	5	5	2	70
Chesterfield,	1847	Vacant.		13	26	39	7	0	1	1	0	0	0	0	0	0	40
Climax,		J. Scotford,															
Clinton,	1833	H. Elmer,	1860	118	162	280	35	12	7	19	2	3	0	5	2	3	150

CHURCHES.		MINISTERS.		CHR. MEMBERS. April 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Columbus,	1851	W. P. Russell,	1849	11	19	30	1	3	0	3	0	0	0	0	0	0	25
Commerce,	1843	Vacant.		8	19	27	12	0	0	0	0	0	0	0	0	0	0
Cooper,	1843	T. C. Hill,	1860	36	59	95	8	0	0	0	2	3	0	5	0	0	62
Dearborn,	1847	Vacant.		1	3	4	0	0	0	0	0	0	0	0	0	0	40
Detroit,	1844	H. D. Kitchel,	1848	125	223	348	38	3	12	15	2	15	0	17	0	15	200
DeWitt,	1851	O. M. Goodale,	1858	6	15	21	5	0	0	0	1	5	0	6	0	0	0
Dexter,	1839	J. B. Fiske,	1855	25	37	62	11	0	5	5	0	4	0	4	0	0	40
Dorr,	1857	J. A. McKay,	1858	15	22	37	0	2	2	4	0	2	0	2	1	1	47
Dowagiac,	1850	Charles Jones,	1861	28	47	75	7	2	1	3	0	20	0	20	0	5	86
Dundee,	1837	Vacant.		8	18	26	8	0	0	0	0	0	0	0	0	0	30
Eagle and Delta,	1852	"															
Eastmanville,	1859	"		4	11	15	3	0	0	0	0	0	0	0	0	0	20
East Saginaw,	1857	W. C. Smith,	1857	22	34	56	4	4	14	18	0	4	0	4	1	2	100
Easton,	1851	L. Wheelock,	1860	33	32	65	0	6	3	9	1	3	0	4	0	0	60
Eaton Rapids,	1843	J. R. Stevenson,	1859	27	30	57	5	7	5	12	0	0	0	0	2	0	30
Farmer's Creek,	1848	Vacant.		12	8	20	3	0	0	0	0	0	0	0	0	0	50
Flat Rock,	1858	James Nall,	1858	10	26	36	1	1	4	5	0	2	0	2	0	8	100
Franklin,	1848	G. W Hood,	1860	11	19	30	0	0	0	0	0	3	0	3	0	0	25
Galesburg,	1852	Thomas Jones,	1852	98	105	203	10	7	7	14	0	31	2	33	3	7	130
Genesee,	1849	Vacant.		28	52	80	6	4	0	4	0	1	1	2	0	1	50
Goodrich,	1855	A. Sanderson,	1859	12	23	35	4	1	0	1	1	6	0	7	0	1	40
Grand Blanc,	1853	Vacant.															
Grand Haven,	1858	J. Anderson,	1858	9	24	33	5	3	1	4	0	4	0	4	2	3	90
Grand Rapids,	1836	S. S. N. Greeley,	1857	112	194	306	26	6	16	22	3	12	0	15	6	8	273
Grandville,	1839	J. A. McKay,		16	22	38	3	1	1	2	1	1	0	2	0	0	40
Grass Lake,	1835	Vacant.		41	70	111	13	3	8	11	7	2	0	9	1	2	90
Greenville,	1852	C. Spooner,	1854	30	47	77	0	15	6	21	1	3	2	6	6	3	75
Hartland,	1844	M. C. Stanley,	1860	5	10	15	0	2	4	6	0	1	0	1	2	0	25
Hopkins,	1857	D. W. Comstock,	1861	4	7	11		0	0	0	0	0	0	0	0	0	0
Howell,	1849	Jirah S. Burt,															
Hubbardton,	1855	G. Hitchen,	1860	13	13	26	0	0	2	2	0	0	0	0	0	0	50
Hudson,	1836	L. S Hobart,	1856	41	100	141	13	0	7	7	1	5	0	6	0	1	90
Jackson,	1841	J. Monteith, Jr.,	1860	75	143	218	23	4	0	4	3	10	0	13	0	5	215
Kalamazoo,	1836	E. Taylor,	1855	139	236	375	40	49	17	66	2	15	0	17	28	14	180
Keeler,	1850	W. M Campbell,	1861	7	7	14											
Lamont,	1849	D. Wert,	1860	31	42	73	14	2	3	5	0	0	0	0	0	3	65
Lapeer,		Vacant.															
Laphamville,	1847	Isaac Barker,	1861	13	12	25	2	7	2	9	2	7	0	9	3	0	40
Lawrence,	1852	Walton Pattinson,	1860	22	35	57	13	6	1	7	0	1	0	1	2	1	50
Leonidas,	1860	N. D. Gliddon,	1859	5	10	15	0	13	2	15	0	0	0	0	2	0	60
Leroy,	1837	J. Scotford,	1861	24	28	52	17	1	0	1	0	1	0	1	0	0	40
Lima,	1830	Vacant.		22	36	58	7	0	0	0	0	0	0	0	0	0	45
Litchfield,	1839	G. W. Newcomb,	1859	25	35	60	2	1	2	3	1	2	0	3	0	0	30
Lodi,	1854	John Patchin,	1855	28	49	77	10	16	1	17	1	1	0	2	4	1	50
London,	1838	Wm. Hall,	1860	9	20	29	3	3	2	5	0	1	0	1	0	0	50
Lowell,	1856	D. L Eaton,	1860	4	16	20	0	3	2	5	0	1	0	1	1	0	50
Memphis,	1840	W. P. Russell,	1848	25	48	73	1	1	1	2	1	4	2	7	0	2	75
Mendon,	1858	N. D. Gliddon,															
Middleville,	1846	J. W. Kidder,	1857	10	24	34	7	1	1	2	0	7	0	7	0	0	80
Morenci,	1859	S. S. Hyde,	1859	7	14	21	3	0	0	0	0	0	0	0	0	0	0
Muskegon,	1859	A. St. Clair,	1859	1	13	14	1	0	1	1	0	0	0	0	0	0	75
Napoleon,	1855	Vacant.		9	12	21	2	0	0	0	0	5	1	6	0	0	0
Nankin and Livonia,	1843	"		4	14	18	2	0	0	0	0	0	0	0	0	0	0
Newaygo,	1855	L. E. Sykes,	1859	3	4	7	1	0	0	0	0	0	0	0	0	2	45
New Baltimore,	1856	Vacant.		1	8	9	0	0	0	0	0	0	0	0	0	0	35
New Buffalo,		"															
New Haven,		"															
New Hudson,	1859	R. G. McCarthy,	1861	3	12	15	0	0	1	1	0	0	0	0	0	0	40
Newton,		Vacant.															
Niles,	1845	E. Andrus,	1858	38	68	106	10	5	4	9	1	4	0	5	4	0	70
Oakwood,	1848	E. T Brauch,	1855	21	33	54	0	6	0	6	3	0	0	3	4	0	80
Oceola,	1843	M. C Stanley,	1860	6	11	17	3	1	0	1	0	0	0	0	1	0	30
Olivet,	1845	N. J. Morrison,	1860	41	75	116	19	4	9	13	2	5	0	7	3	3	130
Orion,	1853	E. T Branch,	1855	9	18	27	6	0	1	1	0	1	0	1	0	0	70
Otsego,	1837	D. S. Morse,															
Otisco,	1845	L. Wheelock,	1861	8	10	18	0	0	0	0	0	0	0	0	0	0	50
Owosso,	1853	A. Sanderson,	1861	21	43	64	6	1	6	7	3	1	0	4	1	0	85
Paris,	1860	N. K. Evarts,	1860	5	12	17	2	0	0	0	0	0	0	0	0	0	40
Parma,	1830	Vacant.		21	30	51	8	0	1	1	1	4	2	7	0	0	40
Pinckney,	1859	"		9	21	30	0	0	0	0	0	1	0	1	0	0	53
Pontiac,	1831	George M. Tuthill,	1858	68	126	194	12	0	1	1	1	1	0	2	0	5	120
Port Huron,	1840	James S. Hoyt,	1858	24	48	72	11	7	9	16	2	1	0	3	0	10	250
Portland,	1845	Samuel Sessions,	1859	17	41	58	2	3	4	7	0	2	0	2	3	0	50
Port Sanilac,	1854	Vacant.		7	20	27	2	3	0	3	0	2	0	2	0	0	60
Raisinville,	1849	—— Beitler,	1861	13	20	33	5	1	2	3	0	0	0	0	0	0	30
Raisinville, East,	1853	Vacant.		1	5	6	0	0	0	0	0	0	0	0	0	0	0
Ransom,	1848	George Barnum,	1861	11	19	30	5	0	0	0	0	3	0	3	0	3	60
Ray and Lenox,	1838	Vacant.		12	22	34	0	0	2	2	0	0	0	0	0	0	50
Rochester,	1827	Levi P. Spelman,	1860	18	51	69	1	0	2	2	0	0	0	0	0	2	75
Romeo,	1829	Philo R. Hurd,	1849	39	78	117	21	4	1	5	1	3	0	4	1	4	118

CHURCHES.		MINISTERS.		CHH. MEMBERS. April 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Royal Oak,	1842	O. C. Thompson,	1860	17	25	42	3	0	1	1	0	0	1	1	0	0	65
Salem,	1844	Vacant.		25	58	83	6	0	1	1	1	1	0	2	0	0	45
Saugatuck,	1860	C. H. Eaton,	1859	13	13	26	1	6	1	7	1	0	0	1	4	5	50
Sharon,	1850	Benj. Russell,	1858	12	19	31	4	4	0	4	1	0	0	1	0	0	30
Somerset,	1858	E. W. Shaw,	1860	11	15	26	1	0	0	0	0	0	0	0	0	0	40
South Haven,	1856	N. Grover,	1856	9	18	27	6	0	5	5	1	2	0	3	0	1	25
St. Clair,	1841	James Vincent,	1859	27	64	91	6	2	1	3	1	1	0	2	1	5	100
St. John,	1860	Wm. P. Esler,	1860	19	19	38	0	11	28	39	1	0	0	1	3	1	
St. Joseph,	1854	Henry Cherry,	1861	21	26	47	2	3	16	19	0	2	0	2	0	1	70
Summit,	1851	Samuel Phillips,	1860	30	33	63	0	0	2	2	0	1	0	1	0	0	75
Sylvania,	1834	R. C Knell,	1861	30	42	72	13	0	2	2	2	2	0	4	0	0	40
Thorn Apple,		Vacant.															
Three Oaks,		W. Warren,															
Union City,		S. W. Streeter,	1860	66	113	179		0	5	5	2	5	0	7	0	3	120
Utica,	1855	Wm. Platt,	1854	8	39	47	2	0	0	0	1	2	0	3	0	0	60
Vermontville,	1838	Charles Temple,	1854	41	45	86	6	11	1	12	1	3	0	4	5	1	60
Vernon,	1851	Vacant.		4	9	13	3	0	0	0	2	1	0	3	0	0	25
Victor,	1845	O. M. Goodale,	1858	12	24	36	8	0	2	2	0	0	1	1	0	2	30
Vienna,	1844	D. B. Campbell,	1858	27	33	60	11	5	4	9	1	1	0	2	1	2	65
Watervliet, 1st,	1853	W. M. Campbell,	1861	16	17	33	0	9	3	12	1	4	0	5	4	0	
" 2d,	1858	Vacant.															
Wayland,	1860	Jas. A McKay,	1860	7	9	16	0	0	4	4	1	1	0	2	0	0	30
Wayne,	1848	Vacant.															
Wayne,	1859	O. C. Thompson,	1859	11	17	28	2	0	1	1	0	0	0	0	0	0	70
Webster,	1860	J. B. Fiske,	1859	20	22	42	9	0	1	1	1	4	0	5	0	0	36
Wheatland,	1843	E. M. Lewis,	1860	14	24	38	9	0	1	1	0	5	0	5	0	0	50
Windsor,	1846	J. S. Kidder,	1859	10	15	25	5	3	2	5	0	2	0	2	0	0	55
Worth,	1859	Wm. W. Robson,	1859	8	5	13	0	0	0		1	0	0	1	0	7	60

SUMMARY.—CHURCHES: 101 with ministers wholly or in part; 34 vacant. Total, 135.
MINISTERS: in pastoral service, and stated supplies, not specified, ; without charge, 27. Total, 97.
CHURCH MEMBERS: Males, 2 804; Females, 4 633; Total, 7.437. Absent, 733.
ADDITIONS: by profession, 362; by letter, 309. Total, 671.
REMOVALS: by death, 79; by dismissal, 307; excommunicated, 13. Total, 399. Net gain, 272.
BAPTISMS: Adult, 123; Infant, 161. Number in SABBATH SCHOOLS, 6,947.

OTHER MINISTERS.

Charles E. Bailey, Benzonia.
N. H. Barnes, Dowagiac.
Bethuel C. Church, Lamont.
Isaac C Crane, Bronson.
Danforth L. Eaton, Brighton.
Joseph Estabrook, Ypsilanti.
Harvey Gratton, Greenland.
J. H. Hard, Talmadge.
Riley J. Hess, Grandville.
Oramel Hosford, Olivet.
Stephen Mason, Marshall.
George H. Miles, Cassopolis.
Henry C. Morse, Union City.
N. J. Morrison, Olivet
Rufus Nutting, Lodi.
Wm. H. Osborne, Parkville.
Roswell Parker, North Adams.
John D. Pierce, Ypsilanti.
Almon B. Pratt, Genesee.
Luther Shaw, Romeo.
Aaron Rowe, Colona.
George N. Smith, Northport.
George Thompson. Benzonia.
Talmadge Waterbury. Port Sanilac.
Rich'd J. Williams, Saut Ste Marie.
William Wolcott, Kalamazoo.
TOTAL, 26.

WISCONSIN.

[Reported to Aug. 1, 1861.]

Albany,	1853	Vacant.		10	18	28	5	0	0	0	0	2	0	2	0	2	80
Allen's Grove,	1845	Ebenezer P. Salmon, s.s.	1860														
Alto,	1849	Edward N Lewis, s.s.	1861	16	13	29	0	1	1	2	0	2	0	2	7	0	70
Appleton,	1850	Franklin B. Doe, p.	1858	41	75	116	9	3	3	6	2	6	0	8	2	10	254
Auroraville,	1857	Robert Everdell, s.s.	1856	6	8	14	0	0	0	0	0	0	0	0	0	0	65
Avoca,		A. A Overton, s.s.	1858	4	8	12	0	1	1	2	0	2	0	2	0	0	50
Bangor, Welsh,	1855	John Davis, s.s.	1860	19	19	38	0	0	3	3	0	1	6	7	0	2	28
Baraboo,	1857	Vacant.		14	22	36	34	0	0	0	0	0	0	0	0	0	0
Barre,	1858	"		5	7	12	0	0	0	0	0	0	0	0	0	2	40
Beetown,	1847	N. Mayne, s.s.	1860	4	7	11	0	1	3	4	0	0	0	0	1	0	110
Beloit, 1st ch.	1838	Simon J. Humphrey, p.	1861	109	173	282	30	4	7	11	4	12	1	17	3	6	250
" 2d ch.	1859	Nath'l D. Graves, s.s.	1860	24	37	61	4	2	14	16	0	0	0	0	0	1	120
Black Earth,	1856	A S. Allen, s.s.	1855	5	8	13	1	0	1	1	0	1	0	1	0	2	45
Black River Falls,	1858	Warren Bigelow, s.s.	1854			13	0	3	0	3	0	0	0	0	3	5	80
Blake's Prairie,	1847	A. M. Dixon,	1856	29	42	71	5	0	1	1	1	6	0	7	0	0	50
Blue Mound, Welsh,		Vacant.															
Boner Branch,	1849	"		8	9	17	1										
Boscobel,	1860	A. A. Overton, s.s.	1857	3	7	10	0	0	0	0	0	2	0	2	0	1	50
Bristol, Par. & vic.	1851	John Keep, s.s.	1861	15	30	45	5	0	2	2	0	1	0	1	0	0	88
Brodhead,	1857	Warren Cochrane, s.s.	1859	21	39	60	9	6	1	7	1	10	0	11	2	0	100
Brookfield,	1848	James Hall, s.s.	1860	8	14	22	1	0	0	0	0	0	0	0	0	4	100
Burns,	1858	Benj S Baxter, s.s.	1859	16	24	40	0	0	5	5	0	0	0	0	0	0	24
Caldwell's Prairie,	1840	Jed'iah D. Stevens, s.s.	1859	8	15	23	1	10	3	13	0	0	0	0	4	0	
Caledonia,	1844	J. P. Richards, s.s.	1861	3	5	8	0	0	0	0	0	0	0	0	0	0	45
Center,	1847	Jacob K. Warner, s.s.	1859	29	52	81	1	30	0	30	0	2	0	2	17	5	60
Chester,	1858	James W. Perkins, s.s.	1857	7	11	18	4	0	1	1	0	0	0	0	0	3	27
Clinton,	1858	Wm. H. Burnard, s.s.	1858	25	37	62	2	0	2	2	1	0	0	1	0	0	80
Darlington,	1856	M. Doolittle. s.s.	1860	42	44	86	24	1	5	6	0	1	0	1	0	4	60
Dartford,		Sherlock Bristol, s.s.	1863	23	30	53	10	0	0	0	0	0	0	0	0	0	50
Delafield, Welsh,	1844	G. Samuel, s.s.	1861	14	32	46	0	1	1	2	1	1	0	2	0	7	35

CHURCHES.		MINISTERS.		CHH. MEMBERS. Aug. 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Delevan,	1841	Joseph Collie, p.	1857	53	100	153	12	6	3	9	0	13	0	13	1	4	200
De Soto,	1856	L. L. Radcliff, s.s.	1861	4	5	9	0	0	3	3	1	0	0	1	0	0	50
Dodgeville,	1847	Vacant.		2	26	28	0	0	0	0	0	0	0	0	0	0	80
Dodgeville, Welsh	1845	Evan Owen, s.s.	1852	21	30	51	0	3	2	5	0	7	0	7	0	2	45
Dover,	1854	Vacant.		10	14	24	3										
East Ithica,	1859	J. D. Todd, s.s.	1861	5	11	16	1	0	0	0	1			1			18
East Troy,	1837	Charles Morgan, s.s.	1860	34	43	77	0	1	5	6	0	0	0	0	0	1	100
Eau Claire,	1856	Alberoni Kidder, s.s.	1856	17	31	48	2	27	0	27	3	3	0	6	10	1	75
Elk Grove,	1846	Calvin Warner, p.	1846	29	41	70	3	1	0	1	0	2	0	2	0	3	50
Elkhorn,	1843	John B. L. Soule, s.s.	1860	10	34	44	10	0	3	3	0	1	0	1	0	1	55
Emerald Grove,	1846	Otis F. Curtis, p.	1851	44	67	111	15	0	6	6	2	9	0	11	0	2	60
Emmett,		*No report.*															
Evansville,	1851	Benj. Durham, Jr., s.s.	1861	15	37	52	4	1	1	2	0	1	0	1	0	1	45
Fish Creek, Welsh,	1829	John Davis, s.s.	1860	12	14	26	1	2	0	2	0	0	0	0	0	5	25
Fond du Lac,	1860	R. H. Williamson, s.s.	1860	50	105	155	15	8	6	14	2	16	1	19	2	4	264
Fort Atkinson,	1841	D. C. Curtis, s.s.	1855	19	48	67	14	0	2	2	0	2	0	2	0	1	100
Fort Howard,	1855	Vacant.		6	6	12	4	0	0	0	0	0	0	0	0	0	0
Fox Lake,	1853	S. D. Peet, s s.	1860	23	43	66	13	0	6	6	0	4	0	4	0	1	130
Fulton,	1851	Vacant.		26	34	60	8	0	0	0	0	1	0	1	0	0	40
Genesee,	1842	W. J. Monteith, s.s.	1858	13	29	42	0	4	1	5	0	0	0	0	2	3	55
Genoa,	1846	Chris. C. Cadwell, s s.	1854	22	29	51	10	5	0	5	0	0	0	0	2	1	70
Grand Rapids,	1860	Vacant.		0	0	6	0	0	0	0	0	0	0	0	0	0	0
Green Lake,	1848	Sherlock Bristol, s s.	1850	6	10	16	1	0	0	0	0	0	0	0	0	0	50
Hammond,	1858	T. B. Hurlbutt,	1860														
Hartford,	1847	Anson Clark, s.s.	1856	24	42	66	7	3	0	3	0	5	0	5	2	0	100
Hartland,	1842	J. T. Marsh, s.s.	1860	23	49	72	6	0	3	3	1	14	1	16	0	0	50
Hortonville,	1852	Orson P. Clinton, s.s.	1861			17	0	0	0	0	0	0	0	0	0	0	50
Hudson,	1857	L. N. Woodruff,	1860	20	34	54	12		11	11			1	1			60
Hustisford,	1857	Vacant.		4	4	8	0	0	0	0	0	0	0	0	0	0	0
Ironton,	1860	S. A. Dwinnell, s.s.	1858	3	6	9	0	0	0	0	0	0	0	0	0	1	40
Ixonia, Welsh,	1852	R. Williams, s.s.	1857	7	11	18	0	0	0	0	0	1	0	1	0	0	25
Jacksonville,	1860	F. M. Iams, s s.	1859	5	10	15	0	3	1	4	0	1	0	1	0	0	50
Janesville,	1845	Martin P. Kinney, p.	1859	71	182	253	9	5	11	16	2	15	5	22	2	1	260
Johnstown,	1845	James Watts, s.s.	1860	21	45	66	4	10	5	15	0	1	0	1	4	0	75
Kenosha,	1838	James T. Matthews, p.	1859			191	36	5	1	6	1	5	0	6	0	0	110
Kilbourn City,	1858	Vacant.				5	1	0	0	0	0	0	0	0	0	0	0
Koshkonong,	1846	S. S. Bicknell, s.s.	1858	20	22	42	4	3	2	5	1	0	0	1	2	0	80
La Crosse,	1852	Nathan C. Chapin, s.s.	1857	19	62	81	15	2	4	6	1	7	0	8	1	5	200
Lafayette,	1855	Avelyn Sedgwick, s.s.	1860	17	23	40	4	0	0	0	1	3	0	4	0	1	50
Lake Mills,	1847	E. D. Seward, s.s.	1846	25	52	77	2	3	2	5	2	4	2	8	1	1	120
Lancaster,	1843	S. W. Eaton, s.s.	1847	12	34	46	9	0	1	1	0	2	0	2	0	2	75
Leon,	1860	B. S. Baxter, s.s.	(*No rep.*)														
Liberty,	1840	J. H. Payne, s.s.	1858	16	32	48	6	16	3	19	0	0	0	0	12	1	50
Lowell,	1855	H. M. Parmelee, s s.	1860	10	12	22	6	0	0	0	0	0	0	0	0	0	75
Madison,	1841	Lathrop Taylor, p.	1861	25	45	70	8	1	9	10	0	1	0	1	0	4	80
Magnolia,	1851	James Jameson, s.s.	1860	9	9	18	0	1	0	1	0	2	0	2	1	3	35
Malone,	1860	W R. Stevens,	1859	3	7	10	1										25
Mauston,	1858	Milton Wells, s.s.	1857	3	5	8	0	1	0	1	0	0	0	0	1	1	0
Mazomanie,		*No report.*															
Menasha,	1851	Henry A. Miner, p.	1857	35	41	76	6	1	5	6	0	4	0	4	0	2	120
Merrimack,	1858	James S. Jenkins, s.s.	1860	4	8	12	5	2	1	3							40
Middleton,	1854	A. S. Allen, s.s.	1856	8	18	26	2										50
Milton,	1838	Beriah King, s.s.	1860	29	37	66	0	30	3	33	2	2	0	4	6	2	60
Milwaukee, Plym. ch.	1841	C. D. Helmer, p.	1859	113	210	323		9	26	35		21		21	3	8	350
" Spring st. ch.	1847	Wm. DeLoss Love, p.	1858	86	136	222	35	21	12	33	0	15	3	18	5	7	260
" Hanover st. ch.	1860	Fred. W. Beecher, s.s.	1860	15	37	52	5	1	7	8	0	4	0	4	0	3	100
" Tab. ch., Welsh,	1857	G. Griffiths, p.	1860	12	25	37	2	7	7	14	0	2	1	3	0	5	30
Monroe,	1854	Edward Morris, s.s.	1859	15	23	38	5	0	4	4	1	4	21	26	0	2	60
Mukwonago,	1857	J. D. Stevens, s.s.	1861	6	7	13	0	0	0	0	0	0	0	0	0	0	0
Necedah,	1858	Milton Wells, s s.	1857	7	9	16	0	4	2	6	0	2	0	2	0	0	30
New Lisbon,	1857	Vacant.		10	18	28	6	0	2	2	0	0	0	0	0	0	50
New Loudon,	1857	"		10	22	32	4	0	0	0	0	0	0	0	0	0	50
Newport,		"				22	7	0	0	0	0	4	0	4	0	0	
North La Crosse,	1859	Edward Brown, s.s.	1858	5	10	15	0	3	0	3	0	0	0	0	3	3	
Oakfield,	1848	Samuel D. Darling, s s.	1850	7	13	20	2	2	2	4	1	0	0	1	1	1	35
Oak Grove,	1849	H. M. Parmelee, s s.	1850	24	31	55	7	0	3	3	0	2	0	2	0	1	85
Oconomowoc,	1845	E. J. Montague, s.s.	1860	27	55	82	5	12	9	21	0	2	0	2	8	1	125
Onalaska,	1859	Edward Brown, s.s.	1859	6	4	10	1	0	0	0	0	0	0	0	0	0	50
Oshkosh,	1849	William H Marble, p.	1856	83	182	265	35	2	13	15	3	7	6	16	0	1	250
" Welch,	1850	Humphrey Parry, s s.	1861	12	12	24	0	0	2	2	0	0	0	0	0	1	24
Oxford,	1861	A. C. Lathrop, s.s.	1861	8	6	14	0	10	4	14	0	0	0	0	0	2	40
Paris,	1844	D. S. Dickinson, s.s.	1861	14	18	32	0	1	1	2	0	1	0	1	0	1	100
Pewaukee,	1840	J. H. Waterman, s.s.	1860	12	20	32	2	1	1	2	0	0	0	0	0	0	70
Pike Grove, Welsh,	1848	William J. Hopkins, p.	1861	15	13	28	0	1	4	5	1	1	4	6	0	5	30
Platteville,	1839	Vacant.		43	70	113	11	0	0	0	2	8	0	10	0	1	90
Pleasant Prairie,	1844	Sam'l H. Thompson, s.s.	1861	5	18	23	0	0	1	1	0	0	0	0	0	0	40
Plover,	1859	Vacant.		8	12	20	2	0	0	0	0	0	0	0	0	0	70
Plymouth,	1848	Thos. A. Wadsworth, s.s.	1860	19	23	42	4	1	5	6	1	0	0	1	1	0	73
Prairie du Chien,		Henry W. Cobb, s.s.															
Prairie du Sac,		J. Silsby, s.s.	1860	7	20	27	4	1	0	1	0	17	0	17	1	1	43

CHURCHES.		MINISTERS.		CHH. MEMBERS. Aug. 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Prescott,	1852	Vacant.		28	31	59	23	1		1	1	2	2	5			50
Princeton,	1852	Norman Miller, s s.	1856	8	14	22	10	1	1	2	0	0	0	0	0	0	35
Quincy,	1858	Vacant.		6	5	11	1	1	3	4	0	2	0	2	1	0	30
Racine, Con.	1851	Lewis E. Matson, s.s.	1861	22	60	82	10	1	0	1	0	5	0	5	1	0	107
" Welsh,	1848	Wm. J. Hopkins. p.	1861	33	48	81	0	3	8	11	1	10	0	11	0	0	90
Raymond,	1840	N. A. Millerd, s.s.	1860	19	33	52	1	4	2	6	0	1	0	1	1	1	35
Reedsburg,	1851	S. A. Dwinnell, p.	1859	15	31	46	6	1	2	3	0	0	0	0	0	0	56
Richford,	1858	D. A. Campbell, s.s.	1857	14	12	26	0	0	0	0	1	2	0	3	0	0	40
Ridgeway, Welsh,	1853	D. Lewis, s.s.	1857	25	39	64	0	12	1	13	0	2	1	3	0	5	84
Ripon,	1850	James A. Hawley, s.s.	1861	63	97	160	20	3	9	12	1	4	0	5	1	0	200
River Falls,	1855	W. R. Stevens,		23	55	78	1		3	3			1	1			65
Roche a Cree,	1858	Vacant.				5	0	0	0	0	0	0	0	0	0	0	0
Rochester,	1840	J. M. Woodman, s.s.	1861	10	20	30	4	0	2	2	2	5	0	7	0	0	80
Rockville,	1853	Vacant.		3	6	9	1	0	0	0	0	0	0	0	0	1	
Rosendale,	1848	Isaac N. Cundall, p.	1854	46	51	97	2	4	7	11	2	5	0	7	0	12	165
Saxville,	1857	Robert Everdell, s.s.	1857	7	10	17	3	0	0	0	2	0	0	2	0	0	50
Sheboygan,	1852	Charles W. Camp, p.	1853	17	45	62	22	2	2	4	1	1	0	2	2	1	180
" Fall,	1847	T. A. Wadsworth, s.s.	1860	18	40	58	4	0	2	2	0	0	0	0	0	0	100
Shopiere,	1844	Wm. H. Burnard, s.s.	1857	46	65	111	13	0	0	0	2	2	8	12	0	0	110
Shullsburg,	1848	J. Reynerd, s.s.	1850	12	26	38	2	0	1	1	1	0	0	1	0	10	60
South Bristol,	1854	S. H. Thompson, s.s.		5	7	12			2	2							35
Sparta,	1855	Daniel Philips, s s.	1860	26	42	68	2	6	6	12	1	4	0	5	0	2	140
Spring Green,	1857	J. P. Jones, p.	1860	29	38	67	10	2	1	3	2	0	0	2	0	3	80
" Village,	1859	D. T. Noyes, s.s.	1858	4	9	13	3	1	0	1	1	0	0	1	1	0	25
Spring Prairie,	1852	Avelyn Sedgwick, s.s.		7	9	16	1	0	2	2	0	0	0	0	0		75
Springvale,	1853	Dana Lamb, p.	1855	23	24	47	0	0	2	2	0	0	0	0	0	0	50
Stockbridge,	1860	Henry Avery, s.s.	1860	9	13	22	0	5	2	7	0	0	0	0	3	3	80
Sun Prairie,	1846	C. W. Mathews, s.s.	1850	12	17	29	4	0	1	1	0	0	0	0	0	2	25
Tomah,	1859	F. M. Iams, s.s.	1859	9	13	22	1	2	1	3	0	2	0	2	0	1	30
Trempeleau,	1857	George L. Tucker, s s.	1860	3	21	24	1	5	4	9	0	1	0	1	3	4	60
Troy,		Vacant.															
Two Rivers,	1851	"		16	19	35	7	0	0	0	0	0	0	0	0	0	35
Vinland,	1860	Orson P. Clinton, s.s.	1857	5	10	15	0	0	1	1	0	0	0	0	0	1	40
Viroqua,	1855	G. C. Judson, s.s.	1859	10	6	16	2	1	0	1	0	0	0	0	0	3	60
Waterford,	1840	J. M. Woodman, s.s.	1861	14	18	32	0	0	1	1	0	0	0	0	0	0	90
Waterloo,		Vacant.															
Watertown,	1845	Charles Boynton, p.	1860	42	98	140	27	9	11	20		7		7	4	7	300
Waukau,	1858	Thos. A. Amerman, s.s.	1858	2	5	7	1	0	0	0	1	8	0	9	0	0	30
Waupun,	1845	D. H. Blake, s.s.	1860	28	54	82	14	2	0	2	1	10	0	11	0	3	65
Wautoma,	1853	D. A. Campbell, s.s.	1860	8	14	22	3	0	0	0	0	5	0	5	0	0	0
Wauwatosa,	1842	Luther Clapp, p.	1845	38	64	102	3	15	2	17	1	0	0	1	4	4	150
Westfield,	1854	A. C. Lathrop, s.s.	1859	11	14	25	3	3	7	10	1	1	0	2	0	6	45
West Salem,	1860	Edward Brown, s.s.	1858	4	6	10	0	0	0	0	0	0	0	0	0	0	50
Whitewater,	1840	Edward G. Miner, s.s.	1858	50	110	160	25	2	2	4	2	6	0	8	0	9	187
Wilmot,	1851	J. H. Payne, s.s.	1858	4	12	16	3	0	1	1	0	0	0	0	0	0	80
Wyafusing,	1854	Vacant.		4	9	13	0	0	0	0	0	0	0	0	0	0	
Wyocena; Wyoming Valley; *No reports.*																	

SUMMARY.—CHURCHES: 23 with pastors; 105 with stated supplies; 30 vacant. Total, 158.
MINISTERS: in pastoral service, 21; stated supplies, 75; otherwise employed, not reported.
CHURCH MEMBERS: Males, 2,699; Females, 4,647; not specified, 259; Total, 7,605. Absent, 782.
ADDITIONS: by profession, 372; by letter, 345. Total, 717.
REMOVALS: by death, 63; by dismissal, 359; excommunicated, 64. Total, 477.
BAPTISMS: Adult, 130; Infant, 222. Number in SABBATH SCHOOLS, 11,067.

PRESBYTERIAN CHURCHES.																		
Alto, Holland ch.	1858	Frank Schroeck, s.s.	1858	31	21	52	0	6	0	6	2	9	1	12	0	14	45
Ashippun,	1857	James Conly, s.s.	1858	2	12	14	2	0	0	0	0	3	0	3	0	1	30
Beaver Dam,	1843	J. J. Miter, s.s.	1856			162	0	0	9	9	0	5	0	5	0	4	250
Buena Vista,	1850	J. D. Todd, s.s.	1859	13	18	31	3	0	2	2	1	0	0	1	0	1	
Dayton,	1858	Vacant.		7	7	14	2	0	0	0	0	0	0	0	0	0	18
Fairplay,	1842	Wm. Stoddart, s.s.	1857	12	24	36	2	7	0	7	0	2	1	3	2	1	120
Geneva,	1839	Vacant.		63	114	177	31	12	6	18	3	8	0	11	9	1	100
Green Bay,	1836	Wm. E. Merriman, s.s.	1861	36	58	94	9	1	3	4	0	6	0	6	0	7	100
Greenwood, Ill.	1842	John V. Downs, s.s.	1859	14	30	44	1	1	0	1	0	3	0	3	0	0	50
Hazel Green,	1845	Vacant		4	11	15	0	0	2	2	0	2	0	2	0	0	155
Markesan,	1847	Edward N. Goddard, s.s.	1861	9	16	25	6	1	2	3	2	0	0	2	0	2	60
Menekaune,	1857	Vacant.		4	5	9	3	0	0	0	0	0	0	0	0	0	0
Mineral Point,	1839	H. H. Benson, p.	1860	29	51	80	18	13	3	16	1	3	0	4	2	2	100
Monticello,	1851	J. Reynard s.s.	1851	6	18	24	0	0	0	0	1	6	0	7	0	1	
Neenah,	1847	Jeremiah E. Pond, p.	1858	39	57	96	11	4	9	13	0	6	0	6	1	2	100
Oconto,	1858	John W. Donaldson, s s.	1858	6	9	15	1	0	5	5	0	0	0	0	0	0	30
Orion,	1857	A. D. Laughlin, p.	1857	5	9	14	0	0	0	0	0	0	0	0	0	1	40
Palmyra,	1847	H. T. Lathrop, s.s.	1850	11	28	39	10	1	2	3	2	4	0	6	0	5	100
Pleasant Hill,	1853	A. D. Laughlin, p.	1857	20	25	45	0	0	0	0	0	0	0	0	0	1	40
Potosi,	1840	Vacant.		4	12	16	7	0	0	0	0	0	0	0	0	0	
Racine, Pres.	1839	C. J. Hutchins, p.	1860	66	155	221	27	5	10	15	3	10	1	14	3	5	241
Somers,	1839	John Gridley, s.s.	1855	32	19	51	0	0	0	0	3	0	0	3	4	0	70
Stone Bank,	1852	James Conly, s.s.	1858	7	20	27	1	0	0	0	0	0	0	0	0	2	30
Stoughton,	1851	Robert Sewell, s.s	1855	12	22	34	3	4	0	4	0	0	0	0	0	9	40
Summit,	1841	E. J. Montague, p.	1846	23	35	58	10	0	1	1	2	2	1	5	0	5	90
SUMMARY:—25 churches; 6 pastors; 12 s.s.; 4 vacant.				455	776	1393	147	55	54	109	20	65	4	93	21	64	1805

IOWA.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. July 1, 1861. Male.	Female.	Total.	Absent.	Addit'ns. 1860-61. Prof.	Letter.	Total.	Removals. 1860-61. Deaths.	Dism.	Excom.	Total.	Baptisms. 1860-61. Adult.	Infant.	Sab. Schools.
Adams,	1856	Vacant.		6	5	11											30
Albion and Marietta,	1859	"		6	7	13	1				1			1			100
Algona,	1858	Chauncey Taylor, p.	1856	2	1	3											25
Almoral,	1857	Vacant.		5	6	11											20
Anamosa,	1846	S. Austin Benton,	1840	34	56	90	20	15	12	27	1	3		4	4	4	50
Bellevue,		E. Clark,		7	18	25	6					3	1	4			50
Bentonsport,		H. H. Hays,		39	64	103	10										50
Bethel,	1859	Elijah P. Smith,		4	6	10											
Big Rock,	1856	Samuel N. Grout,		4	7	11	0						1	1			35
Bowen's Prairie,	1853	Vacant.		15	19	34	2	8		8	1	4		5	3	2	15
Bradford,	1855	J. K. Nutting,		17	30	47	2		3	3		2		2	4	5	80
Brighton,	1842	Gordon Hays,		25	47	72	14		4	4	1			1	0	1	
Brookfield,	1858	William A. Keith,		12	18	30	7					2	1	3		1	60
Buffalo Grove,	1857	Vacant.		8	15	23	4	2		2	2	1		3	1		50
Burlington,	1838	William Salter, p.	1846	50	101	151	10	1	10	11	3	15		18		6	170
Burr Oak,	1859	George Bent,		12	20	32	6	1	4	5			1	1			35
Cass,	1856	Cornelius S. Cady,		15	17	32		4	1	5					3		40
Cedar Falls,	1860	Lebbeus B. Fifield,		11	23	34	2	6	11	17						2	30
Cedar Rapids,	1855	J. H. Windsor,				18		4	14	18							45
Center Grove, German,		*No report.*															
Central City,	1858	Albert Manson,		6	10	16					1	2		3		2	30
Chapin,	1858	William T. Avery,		6	12	18	3		4	4		1		1		2	30
Civil Bend,	1861	Vacant.		6	10	16		2	14	16				1	1		45
Clay,	1842	Joseph R. Kennedy,		30	34	64	1		1	1		4					25
Colesburg,	1846	Vacant.		14	21	35											
Columbus City,	1846	Robert Hunter,		22	33	55		1	2	3		9		9			60
Concord,	1856	Vacant.		6	13	19											35
Copper Creek,	1854	Ozias Littlefield,		8	17	25											
Cottonville,		E. Clark,		4	4	8	4										
Council Bluffs,	1851	H. Adams,		4	7	11		7	1	8	0	0	0	0	0	0	0
Crawfordsville,	1842	David Knowles,		36	42	78	3		3	3		3		3		1	75
Danville,	1839	Aaron L. Leonard,		42	38	80	7				1	2		3			40
Davenport,	1839	Vacant.															
" German,	1857	H. Langpaap,															
Decorah,	1854	Ephraim Adams,		16	40	56	7	3	6	9		3		3			60
Denmark,	1838	Asa Turner, p.	1840	83	128	211	42	1		1	5	13	1	19	1	2	145
Desmoines,	1857	J. M. Chamberlain, p.	1860	13	18	31	7	1	9	10		4		4	1	2	50
Dewitt,	1842	John Van Antwerp,		12	28	40		5	4	9	1	3	0	4	4	1	50
Dubuque,	1839	John C. Holbrook, p.	1843	107	126	233	60	4	2	6	1	16		17		3	150
Durango,	1848	Vacant.		11	15	26											45
Durant,	1856	Henry L. Bullen, p.	1860	19	22	41	9	4	3	7	1	2		3	3	3	50
Dyersville,		W. H. Heu de Bourck,															
Eddyville,	1845	A. Duncan French, p.	1858	19	34	53	5	1	3	4		1		1	1	1	80
Elkader,	1855	Vacant.		2	5	7						1		1			30
Elk Creek,		"															
Elk River,	1854	Ozias Littlefield,		13	17	30	1	3	1	4						1	
Exira,	1858	O. Cummings,		7	5	12		1	0	1					1	1	40
Fairfield,	1839	Reed Wilkinson,		13	31	44		2		2		2		2		4	65
Farmersburg,	1853	J. R. Upton,		8	10	18	1										50
Farmington,	1840	Ammi R. Mitchel,		10	25	35	11	1	1	2	2	1	5	8			50
Fayette,	1855	Vacant.		8	10	18		6		6					2	3	
Flint, Welch,	1847	Thomas W. Evans,		7	11	18		1	1	2		2		2	3	3	45
Floyd,	1859	Vacant.		5	8	13	1										40
Fontenelle,	1859	Joseph Mather,		6	8	14		1	0	1		5		5	0	2	35
Forestville,	1857	Thomas N. Skinner,		5	6	11	6	3		3	1			1	1	5	20
Fort Atkinson,	1857	Joseph Hurlburt,		5	7	12	5				1			1		1	50
Fort Dodge,	1856	Vacant.		5	4	9			2	2							25
Franklin,	1858	Joseph C. Cooper,		15	9	24	3	3		3		2		2		2	30
Garnavillo,	1844	Luther P. Mathews,		12	30	43	6					1		1			30
Genoa Bluffs,	1856	Vacant.															
Glasgow,	1853	"		19	19	38	2	1		1						1	20
Glenwood,	1856	M. Tingley,		5	8	13		1	1	2							45
Grandview, German,	1857	Frederick Judisch,		18	20	38	0	9		9	1	3		4		2	28
Green Mountain,	1857	Robert Stuart,		11	10	21	1	1		1	1	3		4	1	2	60
Grinnell,	1855	G. W. Hathaway,		100	108	208	15	4	17	21	1	8		9	2	3	126
Hampton,	1857	William T. Avery,		1	5	6	2									1	
Harrison,	1859	Vacant.		3	3	6											
Hawleyville,	1860	A. V. House,		6	7	13		5	0	5					1		
Hillsboro',	1853	Samuel Hemenway,		11	16	27	3					3	2	5			64
Indiantown,	1855	Robert Stuart,		15	20	35	4	12	2	14		5		5	8		55
Inland,	1855	Vacant.		7	5	12											
Iowa City,	1856	W. W. Allen,		32	21	53	12		5	5		2		2			90
Iowa Falls,	1856	William Kent,		20	24	44	1	12	7	19		1		1	5	2	50
Irving,	1859	James W. Woodward,		6	7	13			1	1							70
Jefferson,	1851	Vacant.		3	7	10											
Keokuk,	1854	George Thacher, p.	1860	42	68	110	26	1	9	10		6	1	7		2	160
Keosauqua,	1844	J. Drozier Sands,	1856	27	61	88	4	2		2	1	15		16		11	100
Knoxville,	1852	Ozro French,		13	18	31	6	6	4	10		1		1	1		60

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com.	CHH. MEMBERS. July 1, 1861. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1860-61. Prof.	Letter	TOTAL.	REMOVALS. 1860-61. Deaths.	Dism.	Excom.	TOTAL.	BAPTISMS. 1860-61. Adult.	Infant.	SAB. SCHOOLS.
La Fayette,	1859	Joseph C. Cooper,		4	8	12											
Lakin's Grove,	1858	Vacant.		1	2	3											15
Lansing,	1853	D. N. Bardwell,															
Le Claire,		A. Harper,				12	0	1		1		3		3	1		50
Lewis,	1855	George B. Hitchcock,		22	36	58		2	0	2	0	2	1	3	2		50
Lima,	1857	Stephen D. Helms,		5	10	15		1		1						1	25
Long Creek, Welsh,	1846	Thomas W. Evans,		20	22	42	1	1	1	2		2		2	1	1	120
Lucas Grove,	1858	J. B. Gilbert,		12	13	25			1	1							50
Lyons,	1854	George F. Magoun,	1860	50	73	123	38	14	8	22		9		9	6	8	204
Magnolia,	1855	Henry D. King,	1859	17	31	48		3	2	5	0	1	2	3	0	2	55
Manchester,	1856	A. T. Loring,		7	18	25	5		4	4		6		6			80
Maquoketa,	1843	Phinehas Blakeman,		13	23	36	1	6	2	8		2		2		4	50
Marion,	1848	John H. Windsor,		19	34	53	8	2	10	12	2		2	4	2		80
Martinsburg,	1860	William A. Westervelt,		6	11	17											
Mason City,	1858	Thomas Tenney,		7	12	19	1										70
McGregor,	1847	S. P. Sloan,		23	38	61	6	4	19	23		1		1		3	135
Mitchell,	1857	William Windsor,		10	20	30	5	3		3		2		2	2		55
Monona,	1815	J. R. Upton,		10	13	23	1	1		1							80
Monticello,	1860	E. P. Kimball,		3	6	9			9	9							50
Mount Pleasant,	1841	Andrew J. Drake,		22	36	58	15		5	5		2		2		1	120
Muscatine,	1843	Alden B. Robbins, p.	1853	65	100	165	19	7	8	15	1	2		3	1	5	190
" German,	1854	Vacant.		13	12	25						10		10		3	9
Nevin,	1858	J. S. Davis,		7	14	21		1	2	3	1	4	0	5			35
New Hampton,		Vacant.				21										0	
New Liberty,	1858	Samuel N. Grout,		14	19	33	0	8	8	16		1		1	1	6	35
Newton,	1856	D. E. Jones, p.	1861	19	33	52	1	1	6	7		2		2		2	80
Nottingham,		H. N. Gates,		4	3	7		1		1		1		1			100
Old Man's Creek, Welsh,		M. M. Jones,															
Onawa,	1858	Vacant.		4	7	11											
Oregon Grove,	1856	John W. Windsor,		11	18	29	5	1	1	2		6		6			30
Osage,	1858	William J. Smith,		7	18	25		1	3	4					1	4	40
Oskaloosa,	1844	Thomas E. Roberts,		16	27	43	3	2		2						1	45
Otho,	1855	Vacant.		9	6	15	3		3	3		2		2			
Ottumwa,	1846	Benj. A. Spaulding, p.	1851	10	29	39	8	1		1		1		1		5	50
Pine Creek, German,	1858	Frederick Judisch,		14	12	26	0	1		1	1	1		2		3	18
Polk City,	1858	Edward Cleveland,		6	8	14	2	1	3	4						3	30
Postville,		Charles French, Presb.		4	4	8	1	1		1					1	1	25
Quasqueton,	1855	H. N. Gates,		14	29	43	8	3	2	5	1	2		3	3	4	230
Rock Creek,	1855	Ozias Littlefield,		3	8	11											50
Rockford,	1858	Samuel P. La Dow,		13	18	31	1	1	1	2	1	2		3			25
Rock Grove,	1857	Samuel P. La Dow,		5	4	9											20
Rockville,	1860	Daniel Lane,		6	8	14			4	4						2	20
Sabula,	1855	O. Emerson,		16	24	50	9										50
Salem,	1853	Samuel Hemenway,		11	16	27	3					3	2	5			64
Salina,	1860	Vacant.		8	10	18									1		50
Saratoga,	1858	W. L. Coleman, J. W. Windsor, } Alternate.		6	8	14			2	2		1		1		1	
Shell Rock,	1856	Thomas Tenney,		10	8	18	1	1		1		2		2		1	30
Sherrod's Mound, Ger.	1849	Siegmund Uhfeilder,		34	43	77		8		8		1	6	7		6	30
Sioux City,	1857	Vacant.		5	6	11											
Sloperville,	1857	"		3	8	11											
Stacyville,	1857	William L. Coleman,		20	20	40	4	2	1	3		3	1	4	1	3	45
St. Charles City,	1858	Vacant.															
Sterling,	1854	"		7	15	22											
Summit,	1851	Abram V. Baldwin,		7	9	16		2	3	5							
Tabor,	1852	John Todd,		61	71	132		6	9	15	2	9	1	12	4		80
Tipton,	1844	Moses K. Cross,		25	40	65	3				1	5	3	9		2	75
Toledo,	1854	George H. Woodward,		16	18	34	2	1	3	4					1		50
Twelve Mile Creek,	1856	Vacant.		10	17	27	6	2	6	8							
Ulster,	1861	Samuel P. La Dow,		6	8	14		3	11	14							
Upton,	1860	J. Drozier Sands,		2	3	5										2	15
Valley Farms,		Vacant.				13											
Wapello,	1853	*No report.*															
Warren,		"															
Washington,	1855	Charles H. Gates,		24	42	66		10		10	1	2		3	1	1	50
Waterford,	1859	Vacant.		5	5	10											
Waterloo,	1856	O. W. Merrill,		24	41	65	8	4	9	13		1		1	4	1	75
Wayne,	1854	Elijah P. Smith, p.	1857	21	22	43	1	3	2	5			1	1	1	1	30
Webster City,	1855	Vacant.		4	4	8	2										
West Union,	1854	"		6	13	19						2		2	1		
Williamsburg,	1858	"															
Wilton,	1856	"		11	16	27	2	3		3	1	1		2	2		50
Yankee Settlement and York,	1848	Alpheus Graves,		20	31	51			5	5		2		2		1	70

SUMMARY.—CHURCHES: 12 with pastors; 106 with stated supplies; 32 vacant. Total, 150.
MINISTERS: in pastoral service, 12; and 101 stated supplies, or otherwise. Total, 113.
CHURCH MEMBERS: Males, 2,047; Females, 3,031; not specified, 34; Total, 5,112. Absent, 520.
ADDITIONS: by profession, 261; by letter, 317. Total, 578.
REMOVALS: by death, 39; by dismissal, 252; excommunicated, 30. Total, 321.
BAPTISMS: Adult, 81; Infant, 245. Number in SABBATH SCHOOLS, 6,284. BENEV. CONTRIB., $2,836 90.

MISSOURI.

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com.	CHH. MEMBERS. April 1, 1861. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1860-61. Prof.	Letter.	TOTAL.	REMOVALS. 1860-61. Deaths.	Dism.	Excom.	TOTAL.	BAPTISMS. 1860-61. Adult.	Infant.	SAB. SCHOOLS
Canton, (German,)	1860	A. Trowein, s.s.	1861	16	14	30	2	5	0	5	0	4	0	4	0	3	31
Hannibal,	1859	Julian M. Sturtevant, jr. p	'60			20											
St. Louis,	1852	Truman M. Post, D.D., p.	1852	112	142	254		9	27	36	4	5	0	9	0	0	190
Kidder,	1861	Vacant.				8											
SUMMARY:—4 churches;		2 pastors; 1 s.s.;															
OTHER MIN.—Edwin D. Sanborn, Prof., St. Louis.				128	156	322	2	14	27	41	4	9	0	13	0	3	221

MINNESOTA.

[Reported to Sept. 1, 1861.]

Afton.	1858	S. Putnam,	1855	11	14	25	3	1	3	4			1	1			30
Albert Lea,	1859	Vacant.															
Anoka,	1855	A. K. Packard,	1860	18	25	43	13	1	3	4						1	40
Austin,	1857	C. C. Humphrey,		19	12	31	2	1	4	5		1		1		5	40
Belle Prairie,	1861	W. B. Dada,	1861	4	4	8										2	20
Butternut Val., Welsh.	'55	J. Jenkins,	1856														
Cannon Falls,	1856	Vacant.		6	9	15	1										
Carimona,	1858	J. E. Burbank,	1857	7	4	11	4										30
Claremont,	1860	C. Shedd,		3	5	8											
Clearwater,	1859	W. Crawford,	1860	8	10	18	1	8	2	10					6		68
Cottane Grove,	1858	Vacant.															
Cotton Wood,	1860	D. Davies, (Presb.)	1856														
Elgin,	1858	J. Cochran,	1858	11	17	28			6	6			1	1		1	20
Excelsior & Chanhs'n.	1853	C. B. Sheldon,	1857	37	55	92	3	11	6	17	1	12	2	15	1	10	65
Faribault,	1856	Lauren Armsby,	1856	23	38	61	11	3	4	7		2		2		3	50
Gilford,	1860	C. C. Humphrey,		9	9	18						2		2			25
Glencoe,	1857	M. N. Adams, (Presb.)	1860	10	18	28		15		15		2		2	4	14	23
Hamilton,	1860	S. M. Elliott,	1861	6	6	12											30
High Forest,	1860	Vacant.		6	8	14		2		2					2		60
Lake City,	1856	De Witt C. Sterry,	1856	24	36	60	3	4	16	20		1		1			60
Lakeland,	1858	S. Putnam,	1860	7	15	22	3	8	1	9					7	1	
Lenora,	1857	G. Bent,	1861	5	8	13											
Lewiston,	1859	J. S. Rounce,	1860	7	5	12											
Little Falls,	1857	W. B. Dada,	1861	1	2	3			1	1		4		4			20
Mantorville,	1858	C. Shedd,	1858	7	8	15			1	1		3		3			30
Mapleton,	1857	J. E. Conrad, (Presb.)	1858														
Marine,	1858	Vacant.															
Mazeppa,	1860	Henry Willard.	1859	3	8	11	1		1	1							
Medford,	1856	O. A Thomas,	1855	17	21	38	3				1	2		3		1	25
Minneapolis,	1857	D. Eastman,	1861	29	49	78	8	2	4	6		2		2		1	75
Monticello,	1856	A. K. Fox,	1860	19	32	51	4	1		1		14	1	15			75
Nininger,	1859	Vacant				17							1	1			
Northfield,	1856	J. S. Rounce.	1857	17	19	36	3	2	9	11	1	2		3		2	
Owatonna,	1857	O A Thomas.	1858														
East Prairieville,	1860	B F. Haviland,	1860	19	20	39		4	3	7					1		45
Preston,	1858	J. E. Burbank,	1857	4	4	8	2										50
Princeton,	1856	L C. Gilbert,	1859	8	9	17	2	1	1	2		3		3		1	21
Rochester,	1858	J S. Whitman,	1861	10	27	37	4		10	10			1	1		2	60
Rushford,	1860	W. W. Snell,	1855	4	6	10										1	35
Saratoga,	1856	G. K. Clark, (Presb.)	1855	13	16	29	1	2	1	3	1	3		4		3	60
Sauk Rapids,	1855	S. Hall,	1855	7	9	16	1										20
Shakopee. (Ger.)	1860	A. Blumer,	1860	5	8	13	2						2	2		1	35
Sherburne Co.,	1861	A. K. Fox,	1860	4	3	7		3	4	7							25
South Bend. (Welsh)	1859	J. Jenkins,	1859														
Spring Valley,	1856	S. M. Elliott,	1861	16	16	32	6	2		2	1	5		6			40
Saint Anthony,	1851	C. Seccombe,	1850	32	50	82	20	4	5	9	1	4		5	2	5	70
Saint Charles,	1859	J. C. Strong,	1860	10	15	25	2	1		1	1		1	2		1	60
Saint Paul,	1858	A. S. Fiske,	1859	20	23	43	8		11	11	1	13		14		5	90
Tivoli,	1860	Vacant,		10	6	16	2										24
Union,	1859	J. E. Burbank,	1859														
Wabashaw,	1857	Vacant.															
Wasioja,	1858	C. Shedd,	1858	5	10	15	2	4		4						1	
Waterford,	1860	J S. Rounce,	1857	8	12	20		1		1							30
Wayland,	1859	W. Portend,															
Whitewater Falls,	1858	J. Cochran,															
Wilton,	1859	Vacant.															
Winnebago City,	1859	J E Conrad, (Presb.)	1857	6	11	17	2										25
Winona.	1854	D. Burt,	1858	31	60	91	8	5	9	14		9	7	16	3	5	100
Zumbrota,	1857	H. Willard,	1859	27	26	53	7	3	3	6	3	3		6			

SUMMARY.—CHURCHES: 5 with pastors; 45 with stated supplies; 9 vacant. Total, 59.
MINISTERS: in pastoral service, 5; stated supplies, 28; without charge, 10. Total, 43.
CHURCH MEMBERS: Males, 553; Females, 768; not specified, 17; Total, 1,338. Absent, 129.
ADDITIONS: by profession, 89; by letter, 108. Total, 197.
REMOVALS: by death, 11; by dismissal, 87; excommunicated, 17. Total, 115.
BAPTISMS: Adult, 26; Infant, 66. Number in SABBATH SCHOOLS, 1,576. CONTRIBUTIONS, $1,571.

OTHER MINISTERS.—David Andrews, Winona. J. R. Barnes, Cannon Falls. W. T. Boutwell, Stillwater. Stephen Cook, Austin. Charles Galpin, Excelsior. Richard Hall, Agt. A. H. S., Point Douglas. C. S. Harrison, miss., Sauk Center. Ezra Newton, High Forest. Austin Willey, Northfield.—TOTAL, 9.

KANSAS.

CHURCHES.		MINISTERS.		CHR. MEMBERS. May 1, 1861.				ADDIT'NS. 1860-61.			REMOVALS. 1860-61.				BAPTISMS. 1860-61.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Albany,	1858	Joseph Peart,	1861	8	7	15		0	0	0	0	4	0	4	0	0	60
Atchison,	1858	Vacant.		11	10	21		0	0	0	0	4	0	4	0	0	35
Centralia,	1859	"		4	6	10		0	0	0	0	0	0	0	0	0	0
Clinton,	1856	J. Copeland,	1857	11	14	25		7	0	7	0	0	0	0	3	2	35
Elwood,	1859	E. Whitney,	1859	2	4	6		2	0	2	0	2	0	2	2	0	40
Emporia,	1858	G. C. Morse,	1857	5	17	22		1	19	20	0	6	0	6	1	0	30
Eureka,	1860	J. G. Fuller,	1860														
Geneva,	1857	A. C. Andrus,	1861	19	14	33		0	7	7	0	3	0	3	0	0	38
Grasshopper Falls,	1858	H. P. Robinson,	1860	11	9	20		8	4	12	0	3	0	3	2	0	45
Hampden,	1859	Rodney Payne,	1858	11	13	24		6	0	6	0	1	0	1	0	0	50
Hiawatha,	1858	George G. Rice,	1859	9	7	16		3	2	5	0	2	0	2	1	0	0
Kanwaca,	1856	J. Copeland,	1857	4	4	8		0	1	1	0	0	0	0	0	2	30
Lawrence, Plym'th ch.	1854	Richard Cordley,	1857	24	42	66		4	4	8	0	2	0	2	0	0	120
Leavenworth,	1858	J. D. Liggett,	1859	18	28	46		0	0	0	0	0	0	0	0	0	60
Mairstown,	1859	Vacant.		3	1	4		0	0	0	1	0	0	1	0	0	20
Manhattan,	1856	C. E. Blood,	1854	22	24	46		10	5	15	0	2	0	2	3	3	20
Mapleton,	1859	G. S. Northrup,	1861	10	11	21		0	3	3	0	2	0	2	0	0	30
Minneola,	1858	Vacant.		4	5	9		0	0	0	0	0	0	0	0	0	30
Mount Gilead,	1859	S. L. Adair,	1855	3	8	11		1	1	2	0	0	0	0	0	0	30
Neosho Falls,	1860	G. S. Northrup,	1860	4	7	11		1	2	3	1	2	0	3	0	0	65
Osowatomie,	1856	S. L. Adair,	1855	7	12	19		1	1	2	1	2	1	4	0	2	35
Ogden.	1860	C. E. Blood,	1860	2	3	5		0	0	0	0	0	0	0	0	0	40
Oskaloosa,	1860	H. P. Robinson,	1861														
Palermo,	1859	E. Whitney,	1859	3	2	5		0	0	0	0	0	0	0	0	0	0
Quindaro,	1858	S. D. Sterrs,	1857	3	14	17		5	0	5	0	2	0	2	0	0	70
Rochester,	1860	Peter McVicar,	1860	3	3	6		0	0	0	0	0	0	0	0	0	0
Seneca,	1859	Vacant.															
Sumner,	1858	"															
Superior and Burlingame,	1861	J. W. Fox,	1861	15	12	27		0	0	0	0	0	0	0	0	0	30
Topeka,	1856	Peter McVicar,	1860	24	32	56		4	7	11	2	4	0	6	2	0	100
Troy,	1860	E. Whitney,	1860	1	5	6		0	0	0	0	0	0	0	2	3	20
Wabaunsee,	1857	W. A. McCollom,	1860	32	35	67		10	0	10	0	5	0	5	2	0	35
Wakarusa,	1860	Richard Cordley,	1858	3	4	7		0	0	0	1	0	0	1	0	0	25
White Cloud,	1860	E. Whitney,	1860	4	5	9		0	0	0	0	0	0	0	0	1	30
Wyandot.	1858	R. D. Parker,	1859	14	21	35		0	3	3	0	0	0	0	0	2	75
Zeandale,	1856	Vacant.		5	8	13		0	0	0	0	0	0	0	0	0	0

SUMMARY.—CHURCHES: 29 supplied wholly or in part; 7 vacant; Total, 36.
MINISTERS: pastors or stated supplies, 20; otherwise employed, 3; Total, 23.
CHURCH MEMBERS: Males, 299; Females, 387; Total, 686.
ADDITIONS: by profession, 63; by letter, 59. Total, 122.
REMOVALS: by death, 6; by dismissal, 46; excommunicated, 1. Total, 53.
BAPTISMS: Adult, 18; Infant, 15. Number in SABBATH SCHOOLS, 1,218.

OTHER MINISTERS.—Lewis Bodwell, Agt. A. H. M. Society, Topeka; G. L. Becker, preaching at Powhattan; C. F. Veitz, Missionary to the Germans at Leavenworth.—3.

CALIFORNIA.

[Reported to Oct. 1, 1861.]

Diamond Springs,	1860	Vacant.															
Downieville,	1855	Wm C. Pond, p.	1858	27	14	41	12	1	5	6	0	0	0	0	0	0	130
Folsom,	1859	Joseph E. Benton, s.s.		11	11	22		3	1	4	1	0	0	1	1	9	75
Grass Valley,	1853	Joseph Kimball, s.s.	1860			30	8	1	3	4	0	0	0	0			90
Mokelumne Hill,	1854	P. G. Buchanan, s.s.	1860	4	8	12		0	5	5	0	0	0	0	0	2	82
Nevada,	1851	Vacant.				42	22	0	0	0	0	0	0	0			65
N. San Juan, Welsh,	1859	"															
Oakland,	1860	George Mooar, p.	1861	15	21	36		6	30	36	0	0	0	0	0	9	119
Oregon City, Welsh,	1860	Vacant.															
Oroville,	1856	H. Cummings, s.s.	1859	8	8	16	6	3	2	5	0	2	0	2			56
Petaluma,	1854	J. H. Brodt, s.s.	1858	22	23	45		2	9	11	0	2	0	2	1	5	160
Sacramento,	1849	J. A. Benton, p.				109		7	14	21	2	5	0	7	3	9	335
San Francisco,		E. S. Lacy, p.		159	199	358		17	41	58	7	11	0	18	7	14	551
Santa Cruz,		W. C. Bartlett, s s.	1860	9	17	26		2	3	5	1	2	0	3	0	2	60
PREACHING STATIONS,—																	
Eureka, Humboldt Co.		Wm. L. Jones,	1859			*75											50
Redwood City,		J. S. Zelle,	1860														

Five other preaching stations are supplied occasionally. * Congregation.

SUMMARY.—CHURCHES: 4 with pastors; 6 with stated supplies; 4 vacant. Total, 14.
MINISTERS: in pastoral service, 4; stated supplies, 8. Total, 12.
CHURCH MEMBERS: Males, 255; Females, 301; not specified, 181; Total, 737. Absent, 48.
ADDITIONS: by profession, 42; by letter, 113. Total, 155.
REMOVALS: by death, 11; by dismissal, 22; excommunicated, 0. Total, 33.
BAPTISMS: Adult, 12; Infant, 51. Number in SABBATH SCHOOLS, 1,773.
BENEVOLENT CONTRIBUTIONS, $7,358. CURRENT EXPENSES, $29,779.

NEBRASKA.

[Date of report unknown.]

CHURCHES.		MINISTERS.	Total mem.	Absent.	
Brownsville,		T. W. Tipton,* s.s.	13		
Devolin,		Vacant.	10	6	SUMMARY.
Elkhorn City,		E. B. Hurlbut, s.s.	7		9 churches.
Fontenelle,		" "	35	15	Total member-
Fort Calhoun,		Vacant.	7	2	ship, 132; of
Tremont,		I. E. Heaton, s s.	8		whom 34 are
Omaha City,		R. Gaylord, p.	37	10	absent.
Plattford,		Vacant.	5	1	
Weeping Water,	1860	Wm. Catlin,	10		

* Now Chaplain of Nebraska Reg't Volunteers.

NEW BRUNSWICK.

CHURCHES AND MINISTERS.

Cardigan,		George Stirling.
Florenceville,		Supplied by students of B. N. A. Col.
Grand Lake,		Vacant.
Keswick Ridge,		George Stirling.
Sheffield,		Robert Wilson.
St. John, 1st ch.		T. B. Smith.
" 2d ch.		W. H. Daniel.
St. Stephen's,	1846	J. McCulley.
Total, 8 chhs., (1 vacant.)		5 ministers.

NOVA SCOTIA.

CHURCHES AND MINISTERS.

Caledonia & Pleasant Riv.	Vacant.
Cape Canso,	"
Cheboque,	Students B. N. A. Col.
Cornwallis,	Enoch Barker.
Halifax,	Vacant.
Liverpool & Brooklyn,	James Howell.
Manchester,	G. Dearing.
Margerie,	J. Hart.
Milnan,	George A. Rawson.
Yarmouth,	George Ritchie.
Total, 10 chhs., (3 vacant.)	6 ministers.

Eight of the above churches reported, last year, a membership of 780. It is perhaps quite fair to estimate the 18 churches at 1,200.

REMARKS.

The returns from State Minutes are *generally* more full and accurate than ever before. There is, however, room for improvement in some particulars, and in some instances, which may be properly suggested Be sure that every existing Congregational Church is NAMED in its alphabetical place, if not *reported.* This is very important for many reasons. We struck off the names of over twenty churches on our list of last year, from Iowa, not one of which appeared in this year's Minutes. Can it be that so many churches have become extinct in that State this year ? In Ohio, the Welsh churches, and many that are not Welsh, are not named at all. And many others are not inserted this year, whose names were on our list last year. And so of a number of other States.

Why will not all State Scribes, in arranging their statistical blanks, follow the order which the most adopt, and which they find herein ? It would save us much work, and secure more accuracy in transcribing. Prefix or suffix whatever more may be desired, but let the items, wanted for this only and laborious gathering up of all, begin, continue and end as these do. There can be no possible good in having a column for the "Total" of Baptisms, as some do. Let all put plainly and prominently, somewhere in their Minutes, the TIME, DAY of the month, and HOUR of the DAY, and PLACE of their Annual Meeting. It does not follow that every one knows these two, easy facts to them, because they know them so well. We could wish such no severer punishment than to be obliged to take the twenty-three "Minutes" before us, more or less, and go through them and glean or guess at these two facts. If any one can do it successfully, he will be safe in the labyrinths of any catacomb ever threaded by mortal man. We suggest that these items be always put upon the reverse of the title page.

It is a *small* thing to every local and State Scribe to put churches in their Associations, and the ministers in their Catalogues, in a STRICT ALPHABETICAL order ; but it is a great help to us to find them so, and greatly endangers our equable temper to find them otherwise.

The increase in the number of *ministers* is to be attributed, in a great measure, to the more careful and complete enrolling of names. Between one and two hundred others are probably omitted, because not reported to, or by, any Association. It would be a great comfort, statistically, if the directions of one of the Western Associations were general,—"admit no names from this State not recognized by the Association."

For the encouragement of brethren seeking to gather full and accurate returns from ALL Congregational churches within their geographical lines, we will say that theirs is a good, and though a slow, is nevertheless a surely rewarding work. As accuracy is gained, appreciation rises, and a grateful public will bless the memory of those who secure such invaluable results.

SUMMARIES.

I. THE CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1861.

	Churches.					Ministers.					Contrib.
	With Ministers.					In pastoral service.					
	With pas.	With s.s.	Not spec.	Vacant Chs.	Total Chs.	Pastors.	St. sup.	Not spec.	Not in service.	Total Min.	
Maine,	86	118	0	40	244	86	92	0	39	217	$36,445 00
New Hampshire,	97	55	0	33	185	96	55	0	41	192	
Vermont,	68	84	0	43	195	68	84	0	48	200	28,350 97
Massachusetts,	332	103	0	59	494	339	100	0	169	608	
Rhode Island,	14	7	0	1	22	14	7	0	5	26	
Connecticut,	183	81	0	19	283	187	81	0	101	369	138,960 03
New York,	40	75	0	59	174	40	75	15	33	163	38,671 76
New Jersey,	6	0	0	0	6	6	0	0	3	9	1,494 00
Pennsylvania,	2	6	0	5	13	2	6	0	0	8	150 50
Ohio,	15	90	0	24	129	15	89+	0	14+	118+	
Indiana,	5	14	0	8	27	5	10	0	4	19	
Illinois,	24	140	0	44	208	24	93	0	69	186	
Michigan,			101	34	135			70	26	96	
Wisconsin,	23	105	0	30	158	21	75	*Not reported.*		96	
Iowa,	12	106	0	32	150	12		101		113	2,336 90
Missouri,	2	1	0	1	4	2	1	0	1	4	
Minnesota,	5	45	0	9	59	5	28	0	10	43	1,571 00
Kansas,			29	7	36			20	3	23	
California,	4	6	0	4	14	4	8	0		12	7,358 00
Oregon, *No report.*			(*last year,*)		10					11	
Nebraska,	1	4	5	4	9	1	4	0	0	5	
Canada, *No report.*			(*last year,*		78					58	
Nova Scotia, } New Brunswick, }					18					11	
Jamaica, *No report.*			(*last year,*)		6					5	
Total,	919	1,040	130	456	2,657	927	808	171	566	2,592	$255,588 16
Known to exist, but not named,					199						
					2,856						

II. MEMBERSHIP IN 1861, WITH THE CHANGES THE YEAR PRECEDING:

	Church Members.				Additions.			Removals.				Baptisms.		Sab. School.
	Males.	Fem.	Total.	Absent.	Prof.	Let.	Total.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	
Maine,	6,075	13,005	19,080	3,201	252	234	486	315	271	35	621	114	221	19,758
New Hampshire,	6,167	13,331	19,498	3,380	226	280	506	345	308	41	694	107	274	23,035
Vermont,[1]	6,043	11,305	18,450	2,937	387	364	751	294	383	13	690	194	310	15,348
Massachusetts,	24,124	51,551	75,675	11,022	982	1,678	2,660	1,230	1,590	131	2,951	465	1,188	82,299
Rhode Island,	1,012	2,422	3,434	576	79	64	143	70	85	8	163	35	60	3,730
Connecticut,	15,328	30,380	46,270	4,761	577	1,035	1,612	793	988	111	1,892	221	794	26,748
New York,	5,117	8,617	15,985	960	577	498	1,075	177	461	24	662	206	384	14,825
New Jersey,	264	495	759	41	32	76	108	9	22	0	31	9	16	915
Pennsylvania,	141	231	372	3	30	10	40	7	8	0	15	16	16	278
Ohio,	2,504	4,423	8,699	1,730	303	361	664	102	462	12	576	88	120	8,274
Indiana,	230	344	687	39	78	18	96	7	18	0	25	20	25	608
Illinois,	5,406	8,210	13,616	1,282	796	733	1,529	146	611	51	808	286	343	16,066
Michigan,	2,804	4,633	7,437	733	362	309	671	79	307	13	399	123	161	6,947
Wisconsin,	2,699	4,647	7,605	782	372	345	717	63	350	64	477	130	222	11,067
Iowa,	2,047	3,031	5,112	520	261	317	578	39	252	30	321	81	245	6,284
Missouri,	128	156	322	2	14	27	41	4	9	0	13	0	3	221
Minnesota,	553	768	1,338	129	89	108	197	11	87	17	115	26	66	1,576
Kansas,	299	387	695	0	63	59	122	6	46	1	53	18	15	1,218
California,	255	301	737	48	42	113	155	11	22	0	33	12	81	1,773
Oregon, *No rep.*	(*last*	*year,*)	230											258
Nebraska,			132	34										
Canada, *No rep.*	(*last*	*year,*)	3,376											4,105
N. Brunswick, } Nova Scotia, }	*No*	*reports.*	1,200											700
Jamaica, *No rep.*	(*last*	*year,*)	410											514
Total,	81,196	158,237	251,119	32,180	5,522	6,629	12,151	3,708	6,280	551	10,539	2,151	4,544	246,547
101 chs. named, but no report,			3,030*											
199 + known to exist, not named,			4,970*											
			259,119											

[1] The "totals," in some instances, do not agree with the sum of "Males" and "Females," as some returns do not specify the sex.

* We put these figures here because they are based upon well known facts, and are much below what full returns would give. We are not ambitious of large numerals merely; but we are willing, in sending out the numbers of the Congregational churches, to give an approximation, at least, to what is known to be true. We are cheered by new assurances that reliable statistics will soon be obtained in every State and Territory; thus precluding the disagreeable necessity of either greatly under-estimating our numbers, or drawing upon unofficial returns.

LIST OF CONGREGATIONAL MINISTERS:

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

If we have failed of reasonable accuracy in this List, it is not because great labor and much time have not been consumed upon it. We may have struck off many who ought to be retained, and *vice versa*, but the lack both of omniscience and full returns, leaves us liable to errors which we hope more and more to avoid. The lists of ministers from Wisconsin, Canada and Oregon have not reached us, and we have therefore inserted these as they were reported last year. We have continued corrections in this List up to the last hour, as we have learned of changes from various sources.

Abbe Frederick R., Abington, Ms.
Abbott C. F., Bristol, N. H.
Abbott Edward F., Deering, N. H.
Abbott Jacob J., Uxbridge, Ms.
Abbott Joseph, D.D., Beverly, Ms.
Abbott John S. C., New Haven, Ct.
Abbott Lyman, Terre Haute, Ind.
Abernethy Henry C., Oneida, Ill.
Adair S. L., Osowatomie, Kan.
Adams Aaron C., Andover, Me.
Adams Calvin C., Fremont, Ill.
Adams Charles S., Strongsville, O.
Adams Daniel E., Wilton, N. H.
Adams Darwin, Paper Mill Village, [N.H.
Adams Eph., Decorah, Io.
Adams Ezra, Gilsum, N. H.
Adams Geo. E., D.D., Brunswick, Me.
Adams George M., Conway, Ms
Adams George W., Riverpoint, R. I.
Adams Harvey, Council Bluffs, Io.
Adams Jona. E., New Sharon, Me.
Adams John, Hanover Center, N. H.
Adams John C., Falmouth, Me.
Adams John R., Gorham, Me.
Adams L. P., Fitch Bay, C. E.
Adams Nehemiah, D.D., Boston, Ms.
Adams Thomas, Hampden, O.
Adams William W., Como, Ill.
Aiken Charles A., Hanover, N. H.
Aiken James, Hanover, Ms.
Aiken Silas, D.D., Rutland, Vt.
Aiken William P., Newington, Ct.
Albro John A., D.D., Cambridge, Ms.
Alden Ebenezer, Jr., Marshfield, Ms.
Alden E. Judson, Boston, Ms.
Alden Edmund K., So Boston, Ms.
Alden Lucius, New Castle, N. H.
Alexander Walter, Pomfret, Ct.
Allen A. S., Black Earth, Wis.
Allen Benjamin R., Marblehead, Ms.
Allen Cyrus W., Hubbardston, Ms.
Allen Ephraim W., So. Berwick, Me.
Allen E. W., Pitcher, N. Y.
Allen George, Worcester, Ms.
Allen Geo. E., Cambridgeport, Ms.
Allen Henry H., Milo, Ill.
Allen John A., Strykersville, N. Y.
Allen John W., Chesterfield, Ms.
Allen John W., Franklin, Mich.
Allen Sam'l H., Windsor Locks, Ct.
Allen William, Dracut, Ms.
Allen Wm., D.D., Northampton, Ms.
Allen W. W., Iowa City, Io.
Allis O. D., Randolph, Vt.
Allworth Wm. H., Ryckman's Cor., [C. W.
Alvord Alanson, Yorke, O.
Alvord Frederick, Monson, Ms.
Alvord John W., Boston, Ms.
Ambrose Thomas L., PERSIA.
Amerman Thos. A., Waukau, Wis.
Ames Marcus, North Chelsea, Ms.
Anderson James, Manchester, Vt.
Anderson Jos., Grand Haven, Mich.
Anderson Joseph, Norwalk, Ct.
Anderson Rufus, D.D., Boston, Ms.
Andrews David, Winona, Min.
Andrews Dean, Marshall, Ill.
Andrews E. B., Marietta, O.
Andrews Samuel J., Hartford, Ct.
Andrus A. C., Geneva, Kan.
Andrus Elizur, Niles, Mich.
Angier Luther H., So. Malden, Ms.
Augier Marshall B., Neponset, Ms.
Anthony Geo. N., Marlboro', Ms.
Apthorp William P.
Armour John, Kelvin, C. W.
Arms Hiram P., Norwich Town, Ct.
Arms Josiah L., Wilmot, N. H.
Armsby Lauren, Faribault, Min.
Armstrong F. A., Sandoval, Ill.
Armstrong Robert S., Colton, N. Y.
Arnold Franklin L., Johnsonville, O.
Arnold Joel R., Lawrence, Ms.
Arnold Seth S., W. Townshend, Vt.
Ashley Samuel S., Northboro', Ms.
Atkins Laurence S., Saybrook, O.
Atkinson Geo. H., Oregon City, Or.
Atkinson Timothy, Westport, Ct.
Atkinson William B., La Harpe, Ill.
Atwater Edward E., New Haven, Ct
Atwater Horace C., Alexandria, O.
Atwater William W., Prospect, Ct.
Atwood Anson S., Mansfield Center, [Ct.
Atwood Edw. S., Grantville, Ms.
Atwood Lewis P., Reed's Cor., N. Y.
Austin David R., So. Norwalk, Ct.
Austin Franklin D., E. Jaffrey, N. H.
Austin Samuel J., Gardner, Ms.
Averill Jas., Plymouth Hollow, Ct.
Avery Frederick D., Columbia, Ct.
Avery Henry, Stockbridge, Wis.
Avery Jared R., Franklin, Ct.
Avery John, Lebanon, Ct.
Avery John T., Cleveland, O.
Avery William F., Sparta, Wis.
Avery William P., Chapin, Io.
Ayer Charles L., Collamer, Ct.
Ayer F. D., Milford, N. H.
Ayer Joseph, East Lyme, Ct.
Ayres Frederick H., Long Ridge, Ct.
Ayres Rowland, Hadley, Ms.
Babcock Daniel H., Shirley, Ms.
Bachelder John S., Jaffrey, N. H.
Bacheler Frances E. M., Dayville, Ct.
Bacheller Gilman, Machias Port, Me.
Backus Joseph W., Leominster, Ms.
Backus Samuel, Brooklyn, N. Y.
Bacon Elisha, Centerville, Ms.
Bacou George B., Orange, N. J.
Bacon James M., Essex, Ms.
Bacon Leonard, D.D., New Haven, Ct.
Bacon Leonard W., New Haven, Ct.
Bacou William H., Pomfret, Vt.
Bacon William T., Woodbury, Ct.
Badger Milton, D.D., New York.
Bailey Charles E., Benzonia, Mich.
Bailey Luther, East Medway, Ms.
Bailey Nathaniel P., Painesville, O.
Bailey Phineas, West Albany, Vt.
Bailey Stephen, Dorchester, Ms.
Baird John G., Centerbrook, Ct.
Baird Robert G., Port Sarnia, C. W.
Baker A. A., Cornwall, Vt.
Baker Abijah R., West Needham, Ms.
Baker Alvin, Lanebrook, Me.
Baker E. H., Pittsfield, O.
Baker John D., Cambridge, Ill.
Baker Silas, Standish, Me.
Baker Smith, Upper Stillwater, Me.
Baker Thomas, Newmarket, C. W.
Baldwin A. A., Akron, O.
Baldwin Abraham C., Guilford, Ct.
Baldwin Abraham V., Summit, Io.
Baldwin C. C., Brownhelm, O.
Baldwin E. C., Bethel, Ct.
Baldwin Joseph B., W. Hawley, Ms.
Baldwin William O., Enfield, N. H.
Balkam Uriah, Lewiston, Me.
Ballard Addison, Williamstown, Ms.
Ballard James, Grand Rapids, Mich.
Ballard Josiah, Carlyle, Ms.
Bancroft David, Prescott, Ms.
Barber A. G., East Cleveland, O.
Barber Alanson D., Williston, Vt.
Barber Amzi D., Anstinburg, O.
Barber Elihu, Geneva, Ill.
Barber Luther H., Hitchcockville, Ct.
Barber Wm. M., So. Danvers, Ms.
Barbour Henry, Ameniaville, N. Y.
Barbour Nelson, Sullivan, N. H.
Bardwell D. Magee, Lansing, Io.
Bardwell Horatio, D.D., Oxford, Ms.
Bardwell J. P., Oberlin, O.
Barker Enoch, Cornwallis, N. S.
Barker Isaac, Laphamville, Mich.
Barker Nathaniel, Wakefield, N. H.
Barnard Lucius E., Waukegan, Ill.
Barnard Pliny F., Williamstown, Vt.
Barnard Steph. A., Wellsboro', N.Y.
Barnard Chas. M., Neponset, Ill.
Barnes E. S., Munnsville, N. Y.
Barnes Jer. R., Cannon Falls, Min.
Barnes Jona. E., Darien Depot, Ct.
Barnes William, Chandlerville, Ill.
Barney James O., Seekonk, Ms.
Barnum George, Medina, Mich.
Barnum Sam'l W., Phillipston, Ms.
Barrett Geo. J., Summer Hill, Ill.
Barris Joseph S., North Evans, N.Y.
Barrows Elijah P., D.D., Andover, Ms.
Barrows George W., Salisbury, Vt.
Barrows Homer, Plaistow, N. H.
Barrows William, Reading, Ms.
Barstow Ezekiel H., Newton Center, Ms.
Barstow R., Lebanon, N. H.
Barstow Zedekiah S., D.D., Keene, [N.H.
Bartlett A. G., Post Mills, Vt.
Bartlett Alexander, Conneaut, O.
Bartlett Enoch N., Hamilton, Ill.
Bartlett Francis, Belpre, O.
Bartlett Joseph, Buxton, Me.
Bartlett Samuel C., Chicago, Ill.
Bartlett William C., Brooklyn, N.Y.
Bartlett W. C., Santa Cruz, Cal.
Barton Charles B., Woodburn, Ill.
Barton Fred. A., Indian Orchard, Ms.
Bascom E., Ceuter, Wis.
Bascom Flavel. Dover, Ill.
Bascom John, North Pownal, Vt.
Bassett Isaac S.
Bassett William E., Manchester Station, Ct.
Batchelder John S., Jaffrey, N. H.
Bates Alvan J., Lincoln, Me.

Bates Henry, Stony Creek, Mich.
Bates James, Granby, Ms.
Bates Philander, Moravia, N. Y.
Batt William J., Stoneham, Ms.
Bayliss Samuel, Brooklyn, N. Y.
Bayne Thomas, Irasburgh, Vt.
Baxter Benjamin S., Burns, Wis.
Beach Aaron C., Millington, Ct.
Beach L. B., Andover, O.
Beach Nath'l, Little Compton, R. I.
Beadle Elias R., Hartford, Ct.
Beals David, Jr., Hartland, Ct.
Beaman Charles C., Salem, Ms.
Beaman Warren H., No. Hadley, Ms.
Bean Samuel, Little Compton, R. I.
Bean Phineas A., Hudson, O.
Beard Augustus F., Portland, Me.
Beard Spencer F., Andover, Ms.
Beardsley Bronson B., Hartford, Ct.
Beardsley Nehemiah H., Somers, Ct.
Beardsley William, Wheaton, Ill.
Beaubien John B. C., Chicago, Ill.
Bebee Hubbard, New Haven, Ct.
Becker George L., Powhattan, Kan.
Beckwith Geo. C., D.D., Boston, Ms.
Beckwith G. A., South Troy, Me.
Beckwith John H., Bristol, Vt.
Beecher Charles, Georgetown, Ms.
Beecher Edw'd, D.D., Galesburg, Ill.
Beecher Fred. W., Milwaukee, Wis.
Beecher Hen. Ward, Brooklyn, N.Y.
Beecher Lyman, D.D., Brooklyn, N.Y.
Beecher Thomas K., Elmira, N. Y.
Beecher Wm. H., No. Brookfield, Ms.
Belden Henry, Brooklyn, N. Y.
Belden Wm. W., Attleboro', Ms.
Bell Hiram, Killingworth, Ct.
Bell James M., Ashby, Ms.
Beman Amos G., New Haven, Ct.
Bement William, Elmira, N. Y.
Benedict Lewis, Brimfield, Ill.
Benedict Thos. N., Brookfield, Ct.
Benedict Wm. A., Plainfield, Ct.
Bennett Joseph L., Lockport, N. Y.
Benson Almon, Center Harbor, N.H.
Benson Homer H., Mineral Point, Wis.
Bent Geo., Burr Oak, Io.
Bent Joseph A., Hoyleton, Ill.
Bentley Chas., West Willington, Ct.
Benton Jos. A., Sacramento, Cal.
Benton Joseph E., Folsom, Cal.
Benton Samuel A., Anamosa, Io.
Benton William A., Aleppo, SYRIA.
Bernard W. H., Shopiere, Wis.
Bessom Wm. H., Centerville, Ms.
Bicknell Sime'n S., Koshkonong, Wis.
Bigelow Asahel, Hancock, N. H.
Bigelow Andrew, Medfield, Ms.
Bigelow Warren, Black River Falls, Wis.
Billings Richard S., Shelburn, Ms.
Bingham Hiram, New Haven, Ct.
Bingham Joel F., Chicago, Ill
Bingham Joel S., Westfield, Ms.
Birchard Wm. M., Feeding Hills, Ms.
Bird Isaac, Hartford, Ct.
Birge Eben'r C., Hambden, O.
Bisbee John H., Worthington, Ms.
Biscoe Thomas C., Grafton, Ms.
Bishop Nelson, Windsor, Vt.
Bissell Edwin C., Westhampton, Ms.
Bissell Oscar, Dublin, N. H.
Bissell Samuel B. S., Norwalk, Ct.
Bittinger John Q., Yarmouth, Me.
Bixby Solomon, Fayetteville, Vt.
Black Robert K., Lanark, C. W.
Blagden Geo. W., D.D., Boston, Ms.
Blake D. H., Fon du Lac, Wis.
Blake Henry B., Belchertown, Ms.
Blake Jeremiah, Pittsfield, N. H.
Blake Joseph, Gilmantown, N. H.
Blake Mortimer, Taunton, Ms.
Blakely Quincy, Rodman, N. Y.
Blakeman Phinehas, Maquoketa, Io.
Blanchard Amos, D.D., Lowell, Ms.
Blanchard Amos, Meriden, N. H.
Blanchard Edm'd H., Warwick, Ms.
Blanchard Jona., Wheaton, Ill.
Blanchard Nath'l B., North Bridgewater, Ms.
Blanchard Silas M., Wentworth, N. H.
Blanchard Wm. S., Mendota, Ill.
Blanchard Wm. W., Paxton, Ill.
Bliss Asher, Croydon, Pa.
Bliss Thomas E., Huntley, L. I.
Bliss Zenas, Amherst, Ms.
Blodgett Constantine, D.D., Pawtucket, R. I.
Blodgett Edw'd P., Greenwich, Ms.
Blodgett Geo. D., Kankakee, Ill.
Blood Chas. E., Manhattan, Kan.
Blood John, Huntington, Ct.
Bloodgood Abraham L., Enfield, Ct.
Blumer A., Shakopee, Min.
Boardman Joseph, Pownal, Me.
Boardman Sam'l W., Middlebury, Vt.
Bodwell Abra'm, Sanbornton, N.H.
Bodwell Jos. C., Framingham, Ms.
Bodwell Lewis, Topeka, Kan.
Bogardus N., D.D., Woodville, N. Y.
Boies Harper, Harperstield, N. Y.
Bond Alvan, D.D., Norwich, Ct.
Borden Edm'd W., Almont, Mich.
Bosworth L. M., Lodi, O.
Boughton J. F., Geneva, O.
Bourne Shearjashub, New York.
Boutelle Asaph, Peacham, Vt.
Boutelle Thos., Ashburnham, Ms.
Bouton Nath'l, D.D., Concord, N.H.
Boutwell James, Sanbornton, N. H.
Boutwell Wm. T., Stillwater, Min.
Bowers John, St Johnsbury, E., Vt.
Bowker Samuel, Bluehill, Me.
Bowker Samuel D., Winthrop, Me.
Bowler Stephen L., Orono, Me.
Boynton Charles, Watertown, Wis.
Boynton Charles F., Oldtown, Me.
Boynton John, Wiscasset, Me.
Brace Jonathan, D.D., Milford, Ct.
Brace Seth C., Bethany, Ct.
Bradford Dana B., Salmon Falls, N.H.
Bradford Moses D., McIndoe's Falls, Vt.
Bradford Sam'l, Montague, Ms.
Bradley Thomas S., Lee, Ms.
Bradshaw John, Crown Point, N. Y.
Bragg Jesse K., Sandwich, Ms.
Brainard David S., Lyme, Ct
Brainard Timothy G., Halifax, Ms.
Braman Milton P., D.D., Brookline, Ms.
Branch Edwin T., Oakwood, Mich.
Brastow Lewis O., St Johnsbury, Vt.
Bray John E., Woodbridge, N. Y.
Breed Charles C., Marseilles, Ill.
Breed David, Jewett City, Ct.
Breed Wm. J., Southboro', Me.
Bremner David, Rockport, Ms.
Brewer James, Ogle Station, Ill.
Brewer Josiah, Stockbridge, Ms.
Brewster Cyrus, Haydenville, Ms.
Brewster Wm. H., Cleveland, O.
Brice John G., Winchester, Ind.
Brickett Harry, Hillsboro' Bridge, N. H.
Bridge Henry M., Colebrook, N. H.
Bridgeman Lewis, Middlefield, Ms.
Briggs William N., Laporte, O.
Briggs Wm. T., Princeton, Ms.
Brigham Chas. A. G., Enfield, Ct.
Brigham David, Bridgewater, Ms.
Brigham John C., D.D., New York.
Brigham Levi, Saugus, Ms.
Brigham Willard, Ashfield, Ms.
Brinsmade Horatio N., D.D., Beloit, Wis.
Brintnall Loren W., Lafayette, O.
Bristol Rich. C., De Kalb Center, Ill.
Bristol Sherlock, Dartford, Wis.
Brodt J. H., Petaluma, Cal.
Bronson George F., Kirtland, O.
Brooks Charles, Newburyport, Ms
Brooks Edward F., Mansfield, Ct.
Brown Charles M., Tremont, Me.
Brown Edward, No. La Crosse, Wis.
Brown George, Newark, N. J.
Brown Hope, Rockford, Ill.
Brown James F., Portland, Me.
Brown J. W., Manchester, Vt.
Brown Oliver, Quincy, Ms.
Brown Silas C., W. Bloomfield, N.Y.
Brown Sam. G., D.D., Hanover, N.H.
Brown Simeon, Waynesville, O.
Brown William B., Newark, N. J.
Bryan George A., West Haven, Ct.
Bryant Sidney, Twinsburg, O.
Buchanan P. G., Mokelumne Hill, Cal.
Bucher G. B., Granby, C. E.
Buck Edward, Orland, Me.
Buck Edwin A., Slatersville, R. I.
Buckham James, Fairfield, Vt.
Buckingham Samuel G., Springfield, Ms.
Budge Henry, Lyon's Falls, N. Y.
Budington William I., D.D., Brooklyn, N. Y.
Buell Allen J., Sidney Center, N. Y.
Bulfinch John J., Boothbay Harbor, Me.
Bulkley Edwin A., Groton, Ms.
Bulkley Chas. H. A., Patterson, N.J.
Bull Richard B., Stillwater, Min.
Bullard Asa, Boston, Ms.
Bullard Charles H., Hartford, Ct.
Bullard Ebenezer W., Royalston, Ms.
Bullen Henry L., Durant, Io.
Burbank Justin E., Carimona, Min.
Burgess Chalon, Little Valley, N. Y.
Burgess Ebenezer, D.D., Dedham, Ms.
Burgess Ebenezer, Lanesville, Ms.
Burgess Oliver, Fitchville, O.
Burgess William, Talbotville, C. W.
Burnap Bliss, Massena, N. Y.
Burnell Thomas S., Madura, INDIA.
Burnham Abraham, Haverhill, Ms.
Burnham Amos W., D.D., Rindge, N. H.
Burnham Charles, Meredith, N. H.
Burnham Jonas, Farmington, Me.
Burpee Archibald, Coburg, C. W.
Burr Enoch F., Hamburg, Ct.
Burr Willard.
Burr Zalmon B., Westport, Ct.
Burt Daniel C., Berkeley, Ms.
Burt David, Winona, Min.
Burt Edmund, Gilead, Me
Burton Horatio N., Newbury, Vt.
Burton Nathaniel J., Hartford, Ct.
Bushnell George, Waterbury, Ct.
Bushnell Horace, Cincinnati, O.
Bushnell Horace, D.D., Hartford, Ct.
Bushnell William, M.D., Boston, Ms.
Buss Henry, Dement, Ill.
Butler Daniel, Groton, Ms.
Butler Franklin, Windsor, Vt.
Butler Jeremiah, Bergen, N. Y.
Butler James D., Marietta, O.
Butterfield Horatio Q., Great Falls, N.H.
Buxton Edward, Webster, N. H.
Byington Ezra H., Windsor, Vt.
Byington Swift, North Woburn, Ms.
Byrd John H., Atchison, Kan.
Byrne James T., Whitby, C. W.
Cadwell C. C., Genoa, Wis.
Cady Calvin B., Alburgh, Vt.
Cady Cornelius S., Cass, Io.
Cady Dan'l R., West Cambridge, Ms.
Calahan Henry, Oxford, N. Y.
Calder H. L., Albany, N. Y.
Calhoun Geo. A., D.D., Coventry, Ct.
Camp Albert B., Bristol, Ct.
Camp Amzi, New York.
Camp Charles W., Sheboygan, Wis.
Campbell Alexander B., Mendon, Ill.
Campbell D. A., Richford, Wis.
Campbell Donald B., Goodrich, Mich.
Campbell John, Athol, C. W.
Campbell Randolph, Newburyport, Ms.
Campbell William H., Coloma, Mich.
Canfield Philo, North Pepin, Wis.
Canfield Thomas H., Bellevue, Io.
Capron Wm. B., Madura, INDIA.
Carr W. O., Barnstead, N. H.

Carlton Hiram, W. Barnstable, Ms.
Carpenter C C., Derby, Ct.
Carpenter Eber, Southbridge, Ms.
Carpenter E. Ervin, Barre, Vt.
Carpenter Elbridge G., Houlton, Me.
Carruthers John J., D.D., Portland, Me.
Carruthers Wm., No. Cambridge, Ms.
Carter James E., Hampton, N. Y.
Carter William, Pittsfield, Ill.
Carver Robert, South Franklin, Ms.
Carver S., Linklaen, N. Y.
Case Rufus, West Lebanon, N. H.
Caswell Enoch H., Bristol, N. H.
Catto W. T., New Haven, Ct.
Chamberlain Charles, Eastford, Ct.
Chamberlain Ed. B., Shoreham, Vt.
Chamberlain J. L., Brunswick, Me
Chamberlain J. M, Des Moines, Io.
Chamberlain J. P., Dixfield, Me.
Chamberlain P. B., Portland, Or.
Chamberlain U. T., Riceville, Pa.
Chamberlain Wm H., Plymouth, Ill.
Champlin S. W., Turner, Ill. [Ms.
Chandler Azariah, D.D., Greenfield,
Chandler A., Lempster, N. H.
Chandler Jos., West Brattleboro', Vt.
Chaney Lucian W, Pulaski, N. Y.
Chapin A. L., D.D., Beloit, Wis.
Chapin O. N., West Spring Creek, Pa.
Chapin Franklin P., Camden, Me.
Chapin Henry M., Green Lake, Wis.
Chapin Nathan C., LaCrosse, Wis.
Chapman Andrew W., Minoka, Ill.
Chapman Calvin, Foxcraft, Me.
Chapman Daniel, Bloomingdale, Ill.
Chapman Elias, Great Falls, N H.
Chapman Edward D., Sinclearville, N. Y.
Chapman Fred. W, Ellington, Ct.
Chapman Jacob, Marshall, Ill.
Charpiot Lewis E., So. Coventry, Ct.
Chase Benjamin, Attleboro', Ms.
Chase Ebenezer, Tisbury, Ms.
Cheever Geo. B, D.D., New York.
Cheever Henry T., Jewett City, Ct.
Cherry Henry, St Joseph, Mich.
Cheseborough Amos S., Glastenbury, Ct. [Me.
Chickering John W., D.D., Portland,
Chickering J. W., jr., Springfield, Vt
Child Willard, D.D., Castleton, Vt.
Childs Alexander C., Rehoboth, Ms.
Childs Rufus, Berlin, Vt. [Ct.
Chipman R. Manning, Wolcottville,
Church Bethuel C., Grand Rapids, Mich.
Church Lot, Huntley Grove, Ill.
Churchill Charles H., Oberlin, O.
Churchill John, Woodbury, Ct.
Chute Ariel P., Chelsea, Ms.
Claflin George B., MENDI Mission.
Claggett Erastus B., Lyndeboro, N.H.
Claggett William, New Alstead, N.H.
Clapp Erastus, Easthampton, Ms.
Clapp Luther, Wauwatosa, Wis.
Clapp Alex'r H., Providence, R. I.
Clapp Charles W., Rockville, Ct.
Clapp, Sumner G., Sturbridge, Ms.
Clark Anson, Hartford, Wis.
Clark Asa F., Ludlow, Vt.
Clark Benj F., No Chelmsford, Ms.
Clark Clinton, Ridgefield, Ct.
Clark Lorus, Waltham, Ms.
Clark Edson L, Dalton, Ms.
Clark Edward, Chesterfield, Ms.
Clark Edw'd L., Chaplain, 12th M.V.
Clark Edward W., Auburndale, Ms.
Clark Elias, Bellevue, Io.
Clark Eli B., Chicopee, Ms.
Clark Henry, Avon, Ct.
Clark Jacob S., Morgan, Vt.
Clark James A., Cromwell, Ct.
Clark John, Plymouth, N. H.
Clark Jonas B., Swampscott, Ms.
Clark Josiah B., Rupert, Vt.
Clark Joseph B., Yarmouth, Ms.
Clark Lewis F., Whitinsville, Ms.
Clark Nathaniel G., Burlington, Vt.
Clark Nelson, Tiverton, R. I.
Clark N. Catlin, Elgin, Ill.
Clark Philetus, Sharon, Vt.
Clark Perkins K., So. Deerfield, Ms.
Clark Rufus W., Brooklyn, N. Y.
Clark Sereno D., Sunderland, Ms.
Clark Solomon, Plainfield, Ms.
Clark Sumner.
Clark Theodore J., Ashfield, Ms.
Clark William, Amherst, N. H.
Clark William B, New Haven, Ct.
Clark William F., Guelph, C. W.
Clark W. Simpson, New Fairfield, Ct.
Clarke Benj. F., Winchendon, Ms.
Clarke Edward, Huntington, Ms.
Clarke Tertius S., D.D., Cuyahoga Falls, O.
Clarke William, Dresden, C. W.
Clary Dexter, Beloit, Wis.
Clary Timothy F., Wareham, Ms.
Cleaveland Edward, Polk City, Io.
Cleaveland Elisha L., D.D., New Haven, Ct. [Ms.
Cleaveland James B., So. Egremont,
Cleaveland John P., D.D., Lowell, Ms.
Clement Jona., D.D., Woodstock, Vt.
Clift William, Stonington, Ct.
Climie John, Belleville, C. W.
Clinton C. F., Menasha, Wis.
Clisbee Edward P., Olmstead, O.
Cloyes Dana, South Reading, Ms.
Cobb Asahel, New Bedford, Ms.
Cobb Henry W., Prairie du Chien, Wis.
Cobb Leander, Marion, Ms.
Cobb L. Henry, No. Andover, Ms.
Cobb Nathaniel, Kingston, Ms.
Coburn D N., Monson, Ms.
Coburn L. S., Weston, Vt.
Cochran Jonathan, Elgin, Min.
Cochran Sam'l D., Ann Arbor, Mich.
Cochran Warren, Brodhead, Wis.
Coe Noah, New Haven, Ct.
Coe Samuel G., Danbury, Ct.
Coe Wales, Crawfordsville, Io.
Coggin William S., Boxford, Ms.
Cogswell Nath'l, Yarmouth, Ms.
Colburn Moses M., So. Dedham, Ms.
Coit Joshua, Brookfield, Ms.
Colby John, Hampton, N. H.
Cole Albert, Cornish, Me.
Cole E., Litchfield, O.
Cole Samuel, Weymouth, O. [Ct
Coleman Lyman, D.D., Middletown,
Coleman William L., Stacyville, Io.
Collie Joseph, Delavan, Wis.
Collins Augustus B., S. Norwalk, Ct.
Collins Joshua, Sunderland, Vt.
Colton Aaron M., E. Hampton, Ms.
Colton Erastus, Belleville, N. J.
Colton Henry M., Middletown, Ct.
Colton Theron G., Monson, Ms.
Colton Willis S., Wethersfield, Ct.
Coltrine Nath'l P., Griggsville, Ill.
Comings Elam J., E. Berkshire, Vt.
Comstock David C., Stamford, Ct.
Comstock D. W., Hopkins, Mich.
Conant Joseph H., Richmond, Me.
Conant Liba, Hebron, N. H.
Condit Uzal W., Deerfield, N. H.
Condon Thos., Grand Prairie, Or.
Cone Luther H., Chicopee, Ms.
Cone Sullivan S., Plato, Ill.
Conklin Rob't H., Ashtabula, O.
Connell David, Schroon Lake, N. Y.
Conrad Charles E., Quincy, Ill.
Converse John K., Burlington, Vt.
Cook Elisha W., Hopkinton, N. H.
Cook Joseph T., Elgin, Ill.
Cook Jonathan B., Wells, Me.
Cook Nehemiah B, Ledyard, Ct.
Cook Russell S., New York.
Cook Stephen, Austin, Min.
Cooke Parsons, D.D., Lynn, Ms.
Cooke Theodore, Woonsocket, R. I.
Cooley Henry, West Suffield, Ct.
Cooley Oramel W., Nora, Ill.
Coolidge Amos H., Leicester, Ms.
Cooper Joseph C., Franklin, Io.
Copeland Jona., Clinton, Kan.
Copp Joseph A., D.D., Chelsea, Ms.
Cordell James G., Albany, N. Y.
Cordley Christopher M., West Brookfield, Ms.
Cordley Richard, Lawrence, Kan.
Cornish George, Montreal, C. W.
Corser Enoch, Boscawen, N. H.
Corey John E., No. Wrentham, Ms.
Cottrell George W., Morton, Wis.
Couch Paul, Cambridgeport, Ms.
Cowles Chauncey D., Farmington, [Ct.
Cowles Henry, Oberlin, O.
Cowles John G. W., Bellevue, O.
Cowles John P., Ipswich, Ms.
Cowley James, A Wis.
Cozzens Samuel W., Weybridge, Vt.
Craig Wheelock, New Bedford, Ms.
Craig Henry K., Bucksport, Me.
Crane Ethan B., Hunter's Pt., N.Y.
Crane Isaac C., Bronson, Mich.
Crane Jonathan, Middletown, N. Y.
Cravath E. M., Berlin Hights, O.
Crawford Rob't, D.D., Deerfield, Ms.
Crawford William, Clearwater, Min.
Cressey Geo. W., Buxton Center, Me.
Cressey Noah, Sanford, Me.
Crittenden Richard, No. Guilford, Ct.
Crosby Josiah D., Ashburnham, Ms.
Cross Gorham, Richville, N. Y.
Cross Joseph W., Sterling, Ms.
Cross Moses K., Tipton, Io.
Cryer George, Yantic, Ct.
Cummings Ephraim C., St. Johnsbury, Vt.
Cummings Jacob, Exeter, N. H.
Cummings Henry, Newport, N. H.
Cummings Hiram, Groville, Cal.
Cummings O., Exira, Io.
Cummings Preston, Leicester, Ms.
Cundall Isaac N., Rosendale, Wis.
Cunningham Jno., Gainesville, N.Y.
Curtice Corban, Sanbornton Bridge, N. H.
Curtis Lucius, Colchester, Ct.
Curtis Otis F., Emerald Grove, Wis.
Curtiss Charles D., Coolville, O.
Curtiss Dan'l C., Fort Atkinson, Wis.
Curtiss Sam'l I., Union, Ct.
Curtis W. B, No. Bradford, Ct.
Cushing Christopher, North Brook- [field, Ms.
Cushing James R.
Cushman C. L., Townshend, Vt.
Cushman David, Warren, Me.
Cushman Job, Marlboro', Vt.
Cushman Rufus S., Orwell, Vt.
Cutler Brainerd B., Lawrenceville, N. Y.
Cutler Charles, Francestown, N. H.
Cutler Ebenezer, Worcester, Ms.
Cutler Temple, Skowhegan, Me.
Cutter Edward F., Belfast, Me.
Dada Wm. B., Little Falls, Min.
Daggett Oliver E., D.D., Canandaigua, N. Y.
Dame Charles, Exeter, N. H.
Dana Gideon, Bucyrus, O.
Dana J. Jay, Cummington Vill., Ms.
Daniels H. M., Winnebago, Ill.
Daniels W. H., St. John, N. B.
Darling George, Hudson, O.
Darling Samuel D., Oakfield, Wis.
Darling Timothy, Warsaw, N. Y.
Dashiell Alf. H., jr., Stockbridge, Ms.
Davenport William, Otisfield, Me.
Davenport Wm. W., Danielsonville, Ct.
Davidson David B., Monona, Iowa.
Davies David, Parisville, O.
Davies E., Tyn Rhos, O.
Davies James, Sugar Creek, O.
Davies John, Bangor, Wis.
Davies John A., Siloam, O.

Davies Thomas F., Westport, Ct.
Davies T. W., Ironton, O.
Davis Emerson, D.D., Westfield, Ms.
Davis Franklin, Berkley, Ms.
Davis Increase S., Nevin, Iowa.
Davis John, Bangor, Wis.
Davis Josiah G., Amherst, N. H.
Davis E. S., Hoyleton, Ill.
Davis Timothy, Kingston, Ms.
Dawes Ebenezer, Taunton, Ms.
Day Guy B., Bridgeport, Ct.
Day Hiram, Northbridge, Ms.
Day Jeremiah, D.D., New Haven, Ct.
Day Pliny B., Hollis, N. H.
Day Samuel, Amboy, Ill.
Day Warren, Wauwatosa, Wis.
Day W. F., Wheaton, Ill.
Dean Artemas, Greenfield, Ms.
Dean James, East Canaan, Ct.
Dearing G., Margarie, N. Sco.
Delamater T. H., Litchfield, O.
Delano Samuel, Strafford, Vt.
Demond Elijah, East Falmouth, Ms.
Dempsey Wm., Middlebury, O.
Denham George, Chelsea, Ms.
Dennison Andrew C., Portland, Ct.
Dennen Stephen R., Watertown, Ms.
Dennis Rodney G., Grafton, Ms.
Denney Hiram, Sheridan, C. W.
Dewey Chester, D.D., Rochester, N.Y.
Dewey Wm., Le Ray, N. Y.
Dexter Henry M., Boston, Ms.
Dickerman G. A., Canaan, Ct.
Dickerman Lysander, Weymouth, Ms
Dickinson E. F., Chicago, Ill.
Dickinson Erastus, Sudbury, Ms.
Dickinson James T., Durham, Ct.
Dickinson Joel L., Plainville, Ct.
Dickinson Noadiah S., Foxboro', Ms.
Dickinson Obed, Salem, Or.
Dickinson Wm. E., E. Orleans, Ms
Diggs Marshall W., Ft Recovery, O.
Dill James H., Chicago, Ill.
Dilley Alexander B., Bangor, N. Y.
Dilley Samuel, Warsaw, Ill.
Diman J. Lewis, Brookline, Ms.
Dimock Samuel R., Pittsfield, Ms.
Dinsmore John, Northampton, N.H.
Dixon Alvan M., Wyalusing, Wis.
Dixon Jas. J. A. T., Metamora, Ill.
Dixon Wm. E., Enfield, Ct.
Dodd Stephen O., E. Randolph, Ms.
Dodge Benjamin, Brookville, Me.
Dodge John, Harvard, Ms.
Dodge John H., Wendell, Ms.
Dodge John W. Gardiner, Me.
Dodge William B., Melburn, Ill.
Doe Franklin B., Appleton, Wis.
Doe Walter P., Providence, R. I.
Doggett Thomas, Groveland, Ms
Doldt James, Milton, N. H.
Dole George T., Lanesboro', Ms
Donaldson John W., Oconto, Wis.
Doolittle Edgar J., Chester, Ct.
Doolittle Miles, Darlington, Wis.
Dorman Ebenezer H., Swanton, Vt.
Dorman Lester M., Manchester, Ct.
Dougherty James, Johnson, Vt.
Douglas James, Rutland, N. Y.
Douglass Ebenezer, Bridgewater, Ms.
Douglass John A., Waterford, Me.
Douglass Nathan, Bangor, Me.
Dow Ezekiel, Linebrook, Ms.
Downs Azel, New Village, N. Y.
Downs Charles A., Lebanon, N. H.
Downs John V., Greenwood, Ill.
Dowse Edmund, Sherburne, Ms.
Drake Andrew J., Mt. Pleasant, Io.
Drake Cyrus B., Royalton, Vt.
Drake Samuel S., Bath, Me.
Dresser Amos W., Williamsfield, O.
Drew S. F., Cabot, Vt.
Drummond W., Waterloo, Wis.
Dudley John, New Haven, Ct.
Dudley John L., Middletown, Ct.
Dudley Martin, Easton, Ct.
Duff Archibald, Cowansville, C. E.
Duncan Abel G., Freetown, Ms.
Duncan Thomas W., Roxbury, N. H.
Dunham Isaac, Westport, Ms.
Dunkerley David, Durham, C. E.
Dunn Richard C., Toulon, Ill.
Dunning Andrew, Thompson, Ct.
Dunning Homer N., Gloversville, N. Y.
Duren Chas., West Charlestown, Vt.
Durfee Calvin, Williamstown, Ms.
Durrant John, Stratford, C. W.
Dustan George, Peterboro', N. H.
Dutton Samuel W. S., D.D., New Haven, Ct.
Dutton Thomas, Ashford, Ct.
Dwight Edward S., New Haven, Ct.
Dwight Henry E., Randolph, Ms.
Dwight John, No. Wrentham, Ms.
Dwight Theodore M., Putney, Me.
Dwight Wm. T., D.D., Portland, Me.
Dwinell Israel E., Salem, Ms.
Dwinnell Solo. A., Reedsburg, Wis.
Dye Charles B., New Haven, Ct.
Dye Henry B., Southington, O.
Dyer David, Albany, N. Y.
Dyer E. Porter, Hingham, Ms.
Dyer Spencer O., Becket, Ms.
Eastman David, Minneapolis, Min.
Eastman John, Danville, Vt.
Eastman Lucius R., Needham, Ms.
Eastman Morgan L., Ogdensburg, N. Y.
Eaton Cyrus H., Saugatuck, Mich.
Eaton Danforth L., Lowell, Mich.
Eaton Jacob, West Meriden, Ct.
Eaton John, Jr., Chaplain, 27th Reg. Ohio V.
Eaton Jos. M. R., Henniker, N. H.
Eaton Joshua, Isle au Haut, Me.
Eaton S. W., Lancaster, Wis.
Ebbs Edward, Paris, C. W.
Eddy Hiram, West Winsted, Ct.
Eddy Zachary, D.D., Northampton, Ms
Edgar John, Falls Village, Ct
Edgell John Q. A., Andover, Ms.
Edson S. W., Granville, Ms.
Edwards Henry L., S. Abington, Ms.
Edwards Jonathan, Rochester, N. Y.
Edwards John E., Lancaster, Ms.
Edwards Thomas, Cincinnati, O.
Edwards Tryon, D.D., N. London, Ct.
Edwards Wm. Syracuse, O.
Eells Cushing, Forest Grove, Or.
Eells Daniel B., Woodville, O.
Eggleston Nath. H., Stockbridge, Ms.
Eldridge Eras. D., Alton, N. H.
Eldridge Joseph, D.D., Norfolk, Ct.
Elliot Henry B., Brooklyn, N. Y.
Elliot John, Rumford Point, Me.
Elliot John E., Barkhampsted, Ct.
Elliot Joseph, Ottawa City, C. W.
Elliott Samuel H., New Haven, Ct.
Ellis Thomas L., Harrison, Me.
Ellsworth Alfred A., Lubec, Me.
Elmer Hiram, Clinton, Mich.
Elwood David M., Woodbridge, Ct.
Ely Alfred, D.D., Monson, Ms.
Emerson Alfred, Fitchburg, Ms.
Emerson Brown, D.D., Salem, Ms.
Emerson Brown, Westminster, Ms.
Emerson Charles H., Lee, Ms.
Emerson C. W., Halifax W., Me.
Emerson Edward B., Munroe, Ct.
Emerson John D., Haverhill, N. H.
Emerson Joseph, Boston, Ms.
Emerson Joseph, Beloit, Wis.
Emerson Oliver, Sabula, Io.
Emerson Ralph, D.D., Beloit, Wis.
Emerson Rufus W., Monson, Me.
Emery Joshua, No. Weymouth, Ms.
Emery Samuel H., Quincy, Ill.
Emmons Henry V., Pembroke, Me.
Entler George R., Riverhead, N. Y.
Esler William P., St. John, Mich.
Estabrook Joseph, Ypsilanti, Mich.
Esty Isaac, Heath, Ms.
Eustis Wm. T., Jr., New Haven, Ct.
Ethridge Albert, Dover, Ill.
Evans Thomas, Youngtown, O.
Evans Thomas W., Flint, Io.
Evarts Josiah G., Presque Isle, Me.
Evarts N. K., Grand Rapids, Mich.
Everdell Robert, Saxville, Wis.
Everest A. E., Masonville, N. Y.
Everest G. T., Harpersfield, N. Y.
Fairbanks Henry, Hanover, N. H.
Fairchild Edwin H., Oberlin, O.
Fairchild James H., Oberlin, O.
Fairfield Minot W., Oberlin, O.
Fargo George W., South Solon, Me.
Farnham Lucien, Newark, Ill.
Farwell Asa, Haverhill, Ms.
Fay Levi L., Lower Lawrence, O.
Fay Prescott, Lancaster, N. H.
Fay Solomon P., Fall River, Ms.
Felch Charles P., Naperville, Ill.
Fellows Franklin E., Kennebunk, Me.
Fellows S. H., Central Village, Ct.
Felt Joseph B., LL.D., Salem, Ms.
Fenn Stephen Cornwall, Ct.
Fenn William H., Manchester, N.H.
Fenwick Kenneth M., Kingston, C.W.
Ferguson George R., North East Center, N. Y.
Ferrin Clark E., Hinesburg, Vt.
Fessenden Thos. K., Ellington, Ct.
Field David, D.D., Stockbridge, Ms.
Field George W., Boston, Ms.
Field Pindar, Hamilton, N. Y.
Field Thos P., D.D., New London, Ct.
Fifield Lebbeus B., Cedar Falls, Io.
Fifield Winthrop, So. Newmarket, N. H.
Finney Charles G., Oberlin, O.
Finney G. W., Oakland, Cal.
Fisher Caleb E., Lawrence, Ms.
Fisher Geo. E., Mason Village, N. H.
Fisher George P., New Haven, Ct.
Fisk Eli C., Havana, Ill.
Fisk Franklin W., Chicago, Ill.
Fisk Frederick A., Newton, Ms.
Fiske Albert W., Fisherville, N. H.
Fiske A. S., St. Paul, Min.
Fiske Daniel T., Newburyport, Ms.
Fiske John B., Dexter, Mich.
Fiske John O., Bath, Me.
Fiske Jonas, West Newfield, Me.
Fiske Samuel, Madison, Ct.
Fiske Warren C., Canton Center, Ct.
Fitch Albert, Orient, N. Y.
Fitch Eleazer T., D.D., New Haven, Ct.
Fitts James H., Boxboro', Ms.
Fitz Daniel, Ipswich, Ms.
Fleming Archibald, Burlington, Vt.
Fletcher Adin H., Wayland, Ms.
Fletcher James, North Danvers, Ms.
Fobes Ephraim, Patten, Me.
Fobes William A., Kittery, Me.
Follett Walter, Temple, N. H.
Folsom Geo. D. F., Fairhaven, Ct.
Foote Calvin, Poughkeepsie, N. Y.
Foote Hiram, Waukesha, Union Grove, Wis.
Foote Horatio, Quincy, Ill.
Foote Lucius, Paris, Wis.
Forbes Samuel B., Bloomfield, Ct.
Forbush John, Mercer, Me.
Ford George, East Falmouth, Ms.
Ford James T., Stowe, Vt.
Fosdick Andrew J., Searboro', Me.
Foster Aaron, East Charlemont, Ms.
Foster Amos, Acworth, N. H.
Foster Andrew B., Westminster, Vt.
Foster Benj. F., Dummerston, Vt.
Foster Davis, West Newbury, Ms.
Foster Eden B., D.D., W. Springfield, Ms.
Foster Lemuel, Onarga, Ill.
Foster Roswell, Chicopee, Ms.
Foster Wm. C., North Becket, Ms.
Fowler Stacy, No. Yarmouth, Me.
Fowler Wm. C., Durham Center, Ct.
Fox Almond K., Monticello, Min.
Fox Anson K., Sugar Grove, Pa.
Fox J. W., Ridgeway, Kan.
Francis D. D., Berlin, Ct.

Francis Jas. H., Wading River, N.Y.
Francis L., Colchester, Vt.
Francison C., De Peyster, N. Y.
Fraser John, Derby, Vt.
Frazer James M., Parkman, O.
Freeland S. F., Peacedale, R. I.
Freeman A. N., Hartford, Ct.
Freeman Geo. E., Manchester, Ms.
Freeman Hiram, Grand Rapids, Wis.
Freeman John R., Andover, Ct.
Freeman Joseph, Hanover, Ms.
French Alvan D., Eddyville, Io.
French Edward B., Chatham, Ms.
French J. Clement, Brooklyn, N.Y.
French Lyndon S., Franklin, Vt
French Ozro, Knoxville, Io.
Frisbie A. L., Ansonia, Ct.
Frost Daniel D., W. Stockbridge, Ms.
Frowein Abraham.
Fry George V., Marietta, O.
Fuller Francis L., Crystal Lake, Ill.
Fuller Joseph, Vershire, Vt.
Fuller J. S., Eureka, Kan.
Fuller J. W., Conneaut, Pa.
Fuller Robert W., Stowe, Ms.
Furber Dan'l L., Newton Center, Ms.
Gage Wm. L., Portsmouth, N. H.
Gale Edmund, Unionville, O.
Gale Nahum, D.D., Lee, Ms.
Gale Thomas A., Riceville, Pa.
Gale Wakefield, Rockport, Ms.
Gallup James A., Essex, Ms.
Galpin Charles, Excelsior, Min.
Gannett Allen, Lynnfield, Ms.
Gannett George, Boston, Ms.
Gardner Austin W. Granville, Ms.
Gardner Robert D., Ellsworth, Ct.
Garland David, Bethel, Me.
Garman J. H., Lebanon Center, Me.
Garrette Edmund Y., Millbury, Ms.
Gates Charles H., Washington, Io.
Gates Hiram N., Nottingham, Io.
Gates M. A., Tinmouth, Vt.
Gay Ebenezer, Bridgewater, Ms.
Gay Joshua S., Chichester, N. H.
Gaylord Reuben, Omaha, Neb. T.
Gaylord Wm. L., Fitzwilliam, N. H.
Geer Heman, Lyndenville, O.
Geikie Archibald, Colebrook Center, Ct.
Gerould Moses, Canaan, N. H.
Gerould Samuel L., Stoddard, N. H.
Gibbs John, Bell Port, N. Y.
Gibbs Samuel T., James Port, N. Y.
Giddings Edward J., Eaton, N. Y.
Giddings Solomon P., Rutland, Vt.
Gilbert Edwin R., Wallingford, Ct.
Gilbert J. B., Lucas Grove, Io.
Gilbert L. C., Princeton, Min.
Gilbert William H., Granby, Ct.
Gillett Timothy P., Branford, Ct.
Gilman Edward W., Bangor, Me.
Gilson Hugh, Peru, Ms.
Gleed John, Waterville, Vt.
Gliddon K. B., Westmoreland, N. H.
Gliddon N. D., Mendon, Mich.
Glines Jeremiah, Granby, Vt.
Goddard Chas. G., W. Hartland, Ct.
Goddard Edwd. N., Markesan, Wis
Goldsmith Alfred, Groton, Ms.
Goodale Osee M., Dewitt, Mich.
Goodenow Smith B., Brown's Cor., [Me.
Goodell C. L., New Britain, Ct.
Goodhue Daniel, Greenfield, N. H.
Goodman Epaphras, Chicago, Ill.
Goodrich Charles A., Hartford, Ct.
Goodrich Chauncey, New Haven, Ct.
Goodrich Lewis, Pembroke, N. H.
Goodsell Dana, East Haven, Ct.
Goodwin Daniel, Mason, N. H.
Goodwin E. P., Columbus, O.
Goodwin Henry M., Rockford, Ill.
Goodwin Thos. S., Skowhegan, Me.
Goodyear George, Temple, N. H.
Gore Darius, Lamoille, Ill.
Gould David, Ripley, O.
Gould David H., Moriah, N. Y.
Gould Mark, Standish, Me.
Gould Samuel L., Albany, Me.
Gould William, Pawtucket, R. I.
Granger Calvin, Middletown, Vt.
Granger James, Paxton, Ill.
Grant Joel, Lockport, Ill.
Grant Lewis, SOUTH AFRICA.
Grattan Harvey, Greenland, Mich.
Graves Alphens, York, Io.
Graves John L., Boston, Ms.
Graves Joseph S., Aurora, O.
Graves Nathaniel D., Beloit, Wis.
Gray Asahel R., Albany, Vt
Gray G. S., Westbrook, Me.
Gray Joshua S., Chichester, N. H.
Gray William L., Aurora, Ill.
Greaves William, Norfolk, N. Y.
Greeley Edward H., Methuen, Ms.
Greeley Stephen S. N., Grand Rapids, Mich.
Greene David, Westboro', Ms.
Greene Henry S., Ballard Vale, Ms.
Greene John M., Hatfield, Ms.
Greene Joseph K., (Missionary.)
Greene William B., Needham, Ms.
Greene Richard G., Brighton, Ms.
Greenwood Alfred, Natick, Ms.
Greenwood John, Bethel, Ct.
Gridley Frederick, Newington, Ct.
Gridley John, Somers, Wis.
Griffin John S., Tualatin Plains, Or.
Griffin Nath'l H., Williamstown, Ms.
Griffiths Griffith, Delafield, Wis.
Griggs Levercett, Bristol, Ct
Grinnell Josiah B., Grinnell, Io.
Griswold John F., Washington, N.H.
Griswold Samuel
Grosvenor Chas. P., Canterbury, Ct.
Grosvenor Lemuel, Pomfret, Ct.
Grosvenor Mason, Hudson, O.
Grosvenor Moses G., Clarendon, Vt.
Grout Alden, SOUTH AFRICA.
Grout Samuel N., Big Rock, Io.
Grover Nath'l, South Haven, Mich.
Guchau George, Ridgeville, O.
Guernsey Jesse, Dubuque, Io.
Gulliver John P., Norwich, Ct.
Gurney John H., New Braintree, Ms.
Hackett Simeon, Temple, Me.
Hadley James B., Campton, N. H.
Haight Sylvanus, So. Norwalk, Ct.
Hale Benjamin E., Beloit, Wis.
Hale Eusebius, Wellsville, N. Y.
Hale John G., Poultney, Vt.
Hall Edwin, Jr., New Hartford, Ct.
Hall E. Edwin, Guilford, Ct.
Hall George, Central Village, Ct.
Hall Gordon, Northampton, Ms.
Hall Heman B., Jefferson, O.
Hall James, Brookfield, Wis.
Hall Jeffries, Chesterfield, N. H.
Hall Job, Orwell, Vt.
Hall Ogden, Monson, Ms.
Hall Richard, Point Douglass, Min.
Hall Robert V., Newport, Vt.
Hall Samuel R., Brownington, Vt.
Hall Sherman, Sauk Rapids, Min.
Hall Thomas A., Otis, Ms.
Hallock E. J., Castleton, Vt.
Hallock Luther C., Wading River, [N. Y.
Hallock Wm. A., Gilead, Ct.
Hamilton D. D., Lockport, N. Y.
Hamilton Hiram, Winona, Min.
Hamilton J. A., Keene, N. H.
Hamlin Homer, Grinnell, Io.
Hammond Charles, Groton, Ms.
Hammond Henry L., Chicago, Ill.
Hammond Wm. B., Morrisville, N.Y.
Hancock Charles, Como, Ill.
Hancock Clark, Como, Ill.
Hanks Stedman W., Lowell, Ms.
Hard J. H., Grand Rapids, Mich.
Harding Henry F., Machias, Me.
Harding John W., Longmeadow, Ms.
Harding Sewall, Boston, Ms.
Harding Willard M., Chelsea, Ms.
Harlow William, Wrentham, Ms.
Harper Almer, Le Clair, Io.
Harries Thomas, Success, N. Y.
Harrington Eli W., No. Beverly, Ms.
Harrington Moody, W. Springfield, [Me.
Ms.
Harris Leonard W., No. Brighton,
Harris Samuel, D.D., Bangor, Me.
Harris Samuel, Simcoe, C. W.
Harrison C. S., Sauk Center, Min.
Harrison George I., Milton, Ct.
Harrison Joseph, Brooklyn, N. Y.
Harrison Samuel, Pittsfield, Ms.
Hart Burdett, Philadelphia, Pa.
Hart Edwin J., Reed's Ferry, Merri-
Hart J. A., Genoa, Wis. [mac, N. H.
Hart John C., Ravenna, O.
Hartwell John, Leverett, Ms.
Harvey Chas A., Vermilionville, Ill.
Harvey Wheelock N., Milford, Ct.
Haskell Ezra, Canton, Ms.
Haskell John, Raynham, Ms.
Haskell Thomas N., East Boston, Ms.
Hassel Rich'd, Wyoming Valley, Wis.
Hatch Reuben, Richfield, O.
Hatch Roger C., Warwick, Ms.
Hathaway G. W., Grinnell, Io.
Haven John, Charlton, Ms.
Haven Joseph, D.D., Chicago, Ill.
Havens D. William, East Haven, Ct.
Haviland B. F., Cannon City, Min.
Hawes Edward, Waterville, Me.
Hawes Joel, D.D., Hartford, Ct.
Hawes Josiah T., Bridgton, Me.
Hawks Roswell, South Hadley, Ms.
Hawley James A., Ripon, Wis.
Hawley Zerah K., Macomb, Ill.
Hay Robert, Woodbridge, C. W.
Hay William, Scotland, C. W.
Hayden Wm., Cold Springs, C. W.
Hays Gordon, Brighton, Io.
Hays H. H., Bentonsport, Io.
Hayes Jos. M., Trempeleau, Wis
Hayes Stephen H., Weymouth, Ms.
Hayward Sylvanus, Dunbarton, N.H.
Hayward Wm. H., Candor, N. Y.
Hazeltine Henry M., Sherman, N. Y.
Hazen Austin, Norwich, Ct.
Hazen Henry A., W. Randolph, Vt.
Hazen James A., Lord's Bridge, Ct.
Hazen Reuben S., Westminster, Ct.
Hazen Timo. A., Broad Brook, Ct.
Headley Phineas C., Plymouth, Ms.
Healey Joseph W., Walpole, Ms.
Hebard Frederick, Harwichport, Ms.
Helmer C. D., Milwaukie, Wis.
Helms Stephen D., Lima, Io
Hemenway Daniel, Suffield, Ct.
Hemenway Samuel, Salem, Io.
Henry William D., Jamestown, N Y.
Herbert Chas. D., Newburyport, Ms.
Herrick George F., (Missionary.)
Herrick Horace, Wolcott, Vt.
Herrick James, Madura, INDIA.
Herrick Stephen L., Grionell, Io.
Herrick William D., Redding, Ct.
Hess Riley J., Grand Rapids, Mich.
Heu de Bourck Wm., Dyersville, Io.
Hickock Henry P., Burlington, Vt.
Hicox Dormer L., No. Bloomfield, O.
Hidden Ephraim N., Candia, N. H.
Higgins Simeon C., Turner, Me.
Higley Hervey O., Castleton, Vt.
Hill Charles J., Nashua, N. H.
Hill Ellsworth J., Freedom, Me.
Hill George E., Sheffield, Ms.
Hill Jos. B. W., Stewartstown, N.H.
Hill J. J., Grinnell, Io.
Hill Timothy, Rosemund, Ill.
Hill Truman C., Kalamazoo, Mich.
Hillard Elias B., Kensington, Ct.
Hills James, Hollis, N. H.
Hine Orio D., Lebanon, Ct.
Hine Sylvester, Seymour, Ct.
Hinman H. H., Mendi, AFRICA.
Hinsdale Charles J., Blandford, Ms.
Hitchcock Allen B., Moline, Ill.
Hitchcock Calvin, D.D., Wrentham, Ms.

Hitchcock Edwd., D.D., Amherst, Ms.
Hitchcock George B., Lewis, Io.
Hitchcock Henry C., N Amherst, O.
Hitchcock Milan H., Jaffna, CEYLON.
Hitchen Geo., Hubbardton, Mich.
Hixon Asa, West Medway, Ms.
Hoadley L. Ives, N. Craftsbury, Vt.
Hobart James, Perlin, Vt.
Hobart L. Smith, Hudson, Mich.
Hodges James, Durand, Ill.
Hodgman Edward R., Westford, Ms.
Holbrook John C., Dubuque, Io.
Holman David, Douglas, Ms.
Holman Morris, Kennebunkp't, Me
Holmes Francis, Marblehead, Ms.
Holmes Franklin, New York city.
Holmes Israel, Maple Grove, Wis.
Holmes James, Auburn, N. H.
Holmes John M., Jersey City, N. J.
Holmes Otis, Elliot, Me.
Holmes Sylvester, New Bedford, Ms.
Holmes Theodore J., Richmond, Vt.
Holmes Thomas W., New Hope, Ill.
Holmes William, Du Quoin, Ill.
Hood Jacob, Nottingham, N. H.
Hood J. Augustine, Pittsfield, N. H.
Holycke William E., Polo, Ill.
Hooker E. Cornelius, Newburyport, Ms. [Vt.
Hooker Edward W., D.D., Fairhaven.
Hooker Henry B., D.D., Boston, Ms.
Hooker Horace, Hartford, Ct.
Hooper Joseph, Owen Sound, C. W.
Hoover Charles, Patchogue, N. Y.
Hopewood J. D., Coventry, N. Y.
Hopkins Mark, D.D., Williamstown, Ms [Ct.
Hopkinson B. B., Middle Haddam,
Hopley Samuel, Wellfleet, Ms.
Hoppin James M., New Haven, Ct.
Horton Francis, Barrington, R. I.
Hosford Benjamin F., Haverhill, Ms.
Hosford Isaac, Fairlee, Vt.
Hosford Orannel, Olivet, Mich.
Hosmer Samuel D., Eastport, Me.
Hough J. W., Williston, Vt.
Hough Lent S., Middletown, Ct.
Houghton J. Dunbar, Belleville, N. Y.
Houghton William A., Berlin, Ms.
House A. V., Hawleyville, Io.
Houston Albert B., Mt. Desert, Me.
Houston Hiram, Sandy Point, Me.
Hovender Robert, Garrettsville, O.
Hovey George L., Deerfield, Ms.
Howard Hiram L., Ashfield, Ms.
Howard Jabez T., Holland, Vt.
Howard Martin S., S. Dartm'th, Ms.
Howard Rowl'd B., Farmington, Me.
Howe Eldridge G., Waukegan, Ill.
Howe Samuel, North Madison, Ct.
Howell James, Liverpool, N. S.
Howland Harrison O., Chester, N H.
Howland William W., Conway, Ms.
Hoyt James S., Port Huron, Mich.
Hoyt Otto L., New Haven, Ct.
Hubbard Anson, Malden, Ms. [Vt
Hubbard Chauncey H., Bennington,
Hubbard George B., Aurora, Ill.
Hubbard H. N., Friendship, N. Y.
Hubbard Thomas S., Bethel, Vt.
Hubbell Henry L., Amherst, Ms.
Hubbell Stephen, N. Stonington, Ct.
Hudson Chas., Rutland, Vt.
Hughson Simeon S., Rushville, N.Y.
Hulbert C. B., New Haven, Vt.
Hull Joseph D., Hartford, Ct.
Humphrey C. C., Austin, Min.
Humphrey Jno. P., Winchester, N.H.
Humphrey Luther, Windham, O.
Humphrey Simon J., Beloit, Wis.
Hunt Daniel, Pomfret, Ct.
Hunt Nathan S., Bozrah, Ct.
Hunt Samuel, Franklin, Ms.
Hunt Ward J., Ellington, N. Y.
Hunter Robert, Columbus City, Io.
Huntington Elijah B., Stamford, Ct.
Huntington Enoch S., Danbury, Ct.
Hurd Philo R., Romeo, Mich.
Hurlbut E. B., Fontanelle, Neb. T.
Hurlbut Joseph, New London, Ct.
Hurlbut Joseph, Fort Atkinson, Io
Hurlbut Thad. B., Hammond, Wis.
Hutchins C. J., Racine, Wis.
Hutchins Hen., Prairie du Sac, Wis.
Hutchinson John C., Richmond, Ms.
Hyde Azariah, Pawlet, Vt.
Hyde Charles, Ellington, Ct.
Hyde Charles M., Goshen, Ct.
Hyde James T., Middlebury, Vt.
Hyde Lavius, Vernon, Ct.
Hyde Nath'l A., Indianapolis, Ind.
Hyde Silas S., Canandaigua, Mich.
Hyde William A., Mianus, Ct.
Iams Fred. M., Tomah, Wis.
Ide Alexis W., Stafford Springs, Ct.
Ide Jacob, D.D. West Medway, Ms.
Ide Jacob, Jr., Mansfield, Ms.
Ilsley Horatio, Mechanic Falls, Me.
Ingalls Alfred, Smithville, N. Y.
Ireland William, SOUTH AFRICA.
Isham Austin, Roxbury, Ct.
Iverson John, Warren Centre, Pa.
Ives Alfred E., Castine, Me.
Jackson Sam. C., D.D., Andover, Ms.
Jackson Wm C. Dunstable, Ms.
Jagger Edwin L., Clifton, Ill.
James Horace, Worcester, Ms.
Jameson E. O., East Concord, N. H
Jameson James, Albany, Wis.
Janes Francis A., Wautowa, Wis.
Jaquith Andrew, Langdon, N. H.
Jefferds Chester D., Chester, Vt.
Jefferds Forrest, So. Boston, Ms.
Jenkins Jenkin, Butternut Val., Min.
Jenkins Jonathan L., Lowell, Ms.
Jenkins J. L., Rochester, N. Y.
Jenkyns D. R., Granville, O.
Jenks Geo. M., Pompey Cen., N. Y.
Jenks William, D.D., Boston, Ms.
Jennings Isaac, Bennington, Vt.
Jennings Wm. J., Black Rock, Ct.
Jennison Edwin, Winchester, N. H.
Jessup Henry G., Stanwich, Ct.
Jessup Lewis, Worcester, Ms.
Jewett George B., Salem, Ms.
Jewett John E. B., Pepperell, Ms.
Jewett Leonard, Hollis, N. H.
Jewett Merrick A., D.D., Terre Haute, Ind.
Jewett Spofford D., Middlefield, Ct.
Jewett Wm. R., Plymouth, N. H.
Jocelyn Simeon S., Williamsburg, N. Y.
Johnson Amos H., Middleton, Ms.
Johnson Edwin, Bangor, Me.
Johnson George S., Rockford, Ill.
Johnson Hiram E., Painted Post,
Johnson J. A., El Paso, Ill. [N. Y.
Johnson Jos. B., So. Boston, Ms.
Johnson Lyman H., Rockton, Ill.
Johnson Oren, Beaver Dam, Wis.
Johnson Saml, Chenango Forks, N.Y.
Johnson Stephen, Jewett City, Ct
Johnson Thos. H., Bethlehem, N H.
Jones Charles, Dowagiac, Mich.
Jones Darius E., Newton, Io.
Jones David, Sullivan, Wis.
Jones Ebenezer, Carmel, O.
Jones Eben D. Centerville, O.
Jones Elijah, Minot, Me.
Jones Elisha C., Southbridge, Ct.
Jones Francis M., Jacksonville, Wis.
Jones Harvey, Kelloggsville, O.
Jones Henry, Bridgeport, Ct.
Jones Henry W., Hadlyme, Ct.
Jones Isaac, Derry, N. H.
Jones John, Sandwich, Ill.
Jones J. H., Browntownship, O.
Jones John P., Milwaukie, Wis.
Jones Joseph H., Decatur, Ind.
Jones Lemuel, Jefferson, Ill.
Jones Lucian H., Bedford, Mich.
Jones M. M., Old Man's Creek, Io.
Jones Thomas, Galesburg, Mich.
Jones Thomas N., No. Reading, Ms.
Jones Thomas W., Augusta, Mich.
Jones Warren G., Hartford, Ct.
Jones Wm. L., Eureka City, Cal.
Jordan Ebenezer S., Cumberland Center, Me.
Jordan Francis, Springfield, Ms.
Jordan William V., Andover, Me.
Judd Jonathan S., Middlebury, Ct.
Judd Henderson, Lyndon, Ill.
Judisch Fred., Grandview, Io.
Judson G. C., Viroqua, Wis.
Judson Philo, Rocky Hill, Ct.
Judson S. M., Romeo, Mich.
Jupp A. J., Drummondville, C. W.
Kane S. K., Pittsburgh, Pa.
Kedzie Adam S., Chicago, Ill.
Keeler Seth H., Calais, Me.
Keep John, Oberlin, O.
Keep John, Paris, Wis.
Keep John R., Hartford, Ct.
Keep Marcus R., No. H, Ashland,
Keep Theo. J., Oberlin, O. [Me.
Keith William A., Brookfield, Io.
Kellogg Elijah, Boston, Ms.
Kellogg Erastus M., Nashua, N. H.
Kellogg E. W., Wayne, Ill
Kellogg Martin, Oakland, Cal.
Kellogg Sylvanus H., Buda, Ill.
Kelsey Lysander, Columbus, O.
Kemp Geo. S., New Salem, Ms.
Kendall Charles, Auburn, Ms.
Kendall Henry A., Concord, N. H.
Kendall R. S., Lenox, Ms.
Kendall Sylvanus C., Webster, Ms.
Kendrick Daniel, Portland, Me.
Kennedy Joseph R., Clay, Io.
Kent Cephas H., Upton Vt.
Kent William, Iowa Falls, Io.
Kenyon F. L., Burke, Vt.
Ketchum Orville, Linklaen, N. Y.
Kidder A., Eau Claire, Wis.
Kidder Corbin, Spencer, N. Y.
Kilder John S., Windsor, Mich.
Kidder Jas. W., Middleville, Mich.
Kilbourn James, Sandwich, Ill.
Kimball Caleb, Medway, Ms.
Kimball David, Hanover, N. H.
Kimball Edward P., Monticello, Io.
Kimball Geo. P., Kossuth, Io.
Kimball James P., Falmouth, Ms.
Kimball Joseph, Grass Valley, Cal.
Kimball Moses, Ascutneyville, Vt.
Kimball Reuben, Conway, N. H.
King Henry D., Magnolia, Io.
King Jonathan, Carver, Ms.
King Ste'n, Ryckman's Corner, C.W.
Kingman Matthew, Charlemont, Ms.
Kingsbury John D., Winooski, Vt
Kingsbury Sam'l, Tamworth, N. H.
Kingsbury William H., Essex, Vt.
Kingsley David H., Elk Grove, Ill.
Kinney Ezra D., Darien Depot, Ct.
Kinney Martin P., Janesville, Wis.
Kirk Edward N., D.D., Boston, Ms.
Kitchel Harvey D., D.D., Detroit, Mich. [Ms.
Kittredge Abbott E., Charlestown,
Kittredge Charles B., Monson, Ms.
Knight Elbridge, Maple Grove, Me.
Knight Merrick, No. Coventry, Ct.
Knight Richard, S Hadley Falls, Ms.
Knouse W. H., N. Greenwich, Ct.
Knowles David, Crawfordsville, Io.
Kribs Ludwick, Colpoy's Bay, C.W.
Kyte Felix, Lumberland, N. Y.
Kuhns E., Columbia, O.
Labaree Benj., D.D., Middlebury, Vt.
Labaree B., Jr., OROOMIAH.
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La Dow Samuel P., Rockford, Io.
La Due Thomas S., Waukegan, Ill.
Lamb Edward E., Rootstown, O.
Lamb Henry J., W. Springfield Ms.
Lancashire Henry, Westport, N. Y.
Lancaster Daniel, New York.

Lane Daniel, Rockville, Io.
Lane James P., East Weymouth, Ms.
Lane John W., Whately, Ms.
Lane Larmon B., Lisbon, Ill.
Langpaap Henry, Davenport, Io.
Langworthy Isaac P., Chelsea, Ms.
Landfear Rodolphus, Hartford, Ct.
Landphear Orpheus T., Exeter, N.H.
Larned Wm. A., New Haven, Ct.
Lasell Nathaniel, Amesbury, Ms.
Lathrop H. T., Palmyra, Wis.
Laughlin A. D., Orion, Wis.
Laurie Thomas, West Roxbury, Ms.
Lawsbury H. A., Wilton, Me.
Lawrence Amos E., Lancaster, Ms.
Lawrence Edward A., D.D., East Windsor, Ct.
Lawrence John, Salem, N.H.
Lawrence Rob't F., Claremont, N.H.
Lawson Francis, Kingwood, Ill.
Leach Cephas A., Payson, Ill.
Leach Giles, Wells, Me.
Learned Robert C., Plymouth, Ct.
Leavitt Harvey F., Vergennes, Vt.
Leavitt Jona., D.D., Providence, R.I.
Leavitt Joshua, D.D., New York.
Le Bo-quet John, Newington, N.H.
Lee C. G., New Haven, Ct.
Lee Hiram, Cincinnatus, N. Y.
Lee Jonathan, Salisbury, Ct.
Lee Samuel, New Ipswich, N. H.
Leeds Sam'l P., Hanover, N. H.
Leete Theo. A., Northampton, Ms.
Leffingwell Lyman, Ontario, Ill.
Leffingwell Marvin, Wakefield, N.H.
Leonard Aaron L., Danville, Io.
Leonard Edwin, Rochester, Ms.
Leonard Stephen C., Andover, Ms.
Leonard William, Abington, Ms.
Levere George W., Brooklyn, N. Y.
Lewis David, Ridgeway, Wis.
Lewis E. N., Alto, Wis.
Lewis John N., Lodi, Wis.
Lewis Wales, Alfred, Me.
Liggett Jas. D., Leavenworth, Kan.
Lightbody Thos., Castile, N. Y.
Lillie Adam, D.D., Toronto, C. W.
Lincoln Allen, Lynn, Ms.
Lincoln Isaac N., Williamstown, Ms.
Linsley Charles E., Southport, Ct.
Linsley Ammi, North Haven, Ct.
Linsley Joel H., D.D., Greenwich, Ct.
Little Charles, Hartford, Ct.
Little Chs S. C., Madura, HINDOSTAN.
Little Elbridge G., North Middleboro', Ms.
Littlefield Ozias, Rock Creek, Io.
Livermore Aaron R., Lebanon, Ct.
Livingston W. W. (Missionary).
Lloyd J., Palmyra, O
Lobdell Francis, Warren, Ct.
Lockwood Clark, Brooklyn, N. Y.
Lockwood Lewis C., Saugerties, N.Y.
Lombard Otis, Indian Orchard, Ms.
Long Walter R., Mystic Bridge, Ct.
Longley Moses M., Washington, Ms.
Loomis Aretas G., Bethlehem, Ct.
Loomis Elihu, Littleton, Ms.
Loomis Henry, Jr., Andover, Ms
Loomis Jacob N., N. Craftsbury, Vt
Loomis Theron, Raymond, Wis.
Loomis Wilbur F., Shelburne, Ms.
Loper Stephen A., Westbrook, Ct.
Lord Charles Buckland, Ms.
Lord Charles E.
Lord Nathan, D.D., Hanover, N. H.
Lord Thomas N., Auburn, Me.
Lord William H., Montpelier, Vt.
Loring Amasa, Sweden, Me.
Loring Asa T., Manchester, Io.
Loring Henry S., Monmouth, Me.
Loring Joseph, Pownal, Me.
Loring Levi, Magog, C. E.
Lothrop A. C., Westfield, Wis.
Lothrop Charles D., Norton, Ms.
Loughead James, Morris, Ill.
Love William De L., Milwaukee, Wis.
Lowing Henry D., Napoli, N. Y.
Luce Leonard, Westford, Ms.
Ludlow Henry G., Oswego, N. Y.
Lum Samuel Y., Ravenna, O.
Lyman Addison, Sheffield, Ill.
Lyman Chester S., New Haven, Ct.
Lyman Ephraim, Washington, Ct.
Lyman George, Sutton, Ms.
Lyman Giles, Marlboro', N. H.
Lyman Horace, Forest Grove, Or.
Lyman Huntington, Johnstown, Wis
Lyman Solomon, Easthampton, Ms.
Lyman Timothy, Plainfield, Ill.
Lyon A. B., Vermillion, O.
Mack Josiah A., Udina, Ill.
Magill Seagrove W., Waterbury, Ct.
Magoun George F., Lyons, Io.
Mahan Asa, Adrian, Mich.
Maltby Erastus, Taunton, Ms.
Mandell Wm. A., Lunenburg, Ms.
Mann Asa, Dorchester, Ms.
Manning Abel, East Concord, N. H.
Manning Jacob M., Boston, Ms.
Manson Albert, Central City, Io.
Marble William M., Oshkosh, Wis.
March Daniel, Woburn, Ms.
Marden A. L., Piermont, N. H.
Markham Reuben F., Newark, Ill.
Marling Francis H., Toronto, C. W.
Marsh Abraham, Tolland, Ct.
Marsh Dwight W., Mosul, TURKEY.
Marsh Edwards, Canton, Ill.
Marsh Fred., Winchester Cen., Ct.
Marsh Hiram, Neenah, Wis.
Marsh John, D.D., New York city.
Marsh John T., Hartland, Wis.
Marsh Levi G., Brewer, Me.
Marsh Sidney H., Forest Grove, Washington Co., Or.
Marsh Samuel, Underhill, Vt.
Marsh Spencer, Burlington, Vt.
Marshall Chas. H., Jacksonville, Ill.
Marshall Lyman, Greenfield, N. H.
Martin Benjamin N., New York.
Martin Charles F., Peru, Ill.
Martin Solon, Corinth, Vt.
Marvin Abijah P., Winchendon, Ms
Marvin Charles S., New Road, N. Y.
Marvin Elihu P., Medford, Ms.
Marvin Sylvanus P., Torrington, Ct.
Mason Javan K., Hampden, Me.
Mason Stephen, Marshall, Mich.
Mather Joseph, Fontenelle, Io.
Mather William L., Geneva, Wis.
Mathews Caleb W., Sun Prairie, Wis.
Mathews Luther P., Garnavillo, Io.
Mathews James T., Kenosha Wis.
Matson Lewis E., Racine, Wis.
Mattison Israel, Sandwich, Ill.
Maynard Joshua L., E. Douglas, Ms.
Maynard Ulric, Castleton, Vt.
Mayne N., Beetown, Wis.
Mayo Warren, Ludlow, Ms.
McCall Salmon, Saybrook, Ct.
McCallum Daniel, Warwick, C. W.
McCan William, Tonica, Ill.
McChesney James, Danby, Ill.
McClenning Dan'l, Bethlehem, N.H.
McClure Alex. W., D.D., New York.
McCollum Wm. A., Waubaunsee, Kan.
McCollum James T., Bradford, Ms.
McCoy James, Indianapolis, Ind.
McCully Charles G., Milltown, Me.
McCully J., St. Stephens, N. B.
McCune Robert, N. Fairfield, O.
McDonald Alexnder, Stanstead, S., C. W.
McEwen Rob't, D.D., Enfield, Ms.
McEwen Samuel A., Boner Branch, Wis.
McFarland H. H., Morris, Ct.
McFarland James, Boonville, Ind.
McGee Jonathan, Nashua, N. H.
McGill Anthony, Ryckman's Corners, C. W.
McGinley Wm. A., Shrewsbury, Ms.
McGregor Dougald, Manilla, C. W.
McGregor Robert, Listowel, C. W.
McKay James A., Grandville, Mich.
McKeen Silas, Bradford, Vt.
McKenzie Alexander, Augusta, Me.
McKillican John, Martintown, C.W.
McKinnon Neal, Kincardine, C. W.
McKinstry John A., Harwinton, Ct.
McLain J. M., Denmark, O.
McLaughlin D. D. T., Sharon, Ct.
McLean Alex., Jr., Fairfield, Ct.
McLean Charles B., Collinsville, Ct.
McLean James, Thomaston, Me.
McLean John, Osprey, C. W.
McLean J. K., Fairhaven, Ct.
McLeod Hugh, Brentwood, N. H.
McLeod Norman, Prescott, Wis.
McLoud Anson, Topsfield, Ms.
McMonagle Jno. H., E. Machias, Me.
McNeal James, Barlow, O.
McVicar Peter, Topeka, Kan.
Mead Darius, New Haven, Ct.
Mead Hiram South Hadley, Ms.
Mead Mark, Greenwich, Ct.
Means Geo. J., Perry Center, N. Y.
Means James, Auburndale, Ms.
Means James H., Dorchester, Ms.
Means John O., Roxbury, Ms.
Mellen William, SOUTH AFRICA.
Mellish John H., Kingston, N. H.
Melvin C. J., Columbus, Wis.
Merrick Jas. L., South Amherst, Ms.
Merrill Horatio, Salisbury, N. H.
Merrill James H., Andover, Ms.
Merrill Josiah, Wiscasset, Me.
Merrill Josiah G., Brownfield, Me.
Merrill O. W., Waterloo, Io.
Merrill Samuel H., Portland, Me.
Merrill Truman A., Richmond, Me.
Merrill Wm. A., Deer Island, Me.
Merriam Wm. E., Green Bay, Wis.
Merritt Wm. C., Rosemond, Ill.
Mershon Jas. R., Marion City, Io.
Merwin Samuel J. M., South Hadley Falls, Ms.
Messinger Benoni Y., Ravenna, O.
Metcalf David, Worcester, Ms.
Middleton James, Elora, C. W.
Miles Edward C., Strafford, N. H.
Miles George H., Cassopolis, Mich.
Miles James B., Charlestown, Ms.
Miles Milo N., Port Byron, Ill.
Miller Alpha, Grassy Hill, Lyme, Ct.
Miller Daniel R., Lisbon, Ill.
Miller George A., Burlington, Ct.
Miller Jacob G., Branford, Ct.
Miller John R., Suffield, Ct.
Miller Norman, Princeton, Wis.
Miller Robert D., Peru, Vt.
Miller Rodney A., Worcester, Ms.
Miller Simeon, Holyoke Ms.
Miller William, Saundersville, Ms.
Mills Chas. L., N. Bridgewater, Ms.
Millikan Silas F., Crete, Ill.
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Mills Cyrus T., Ware, Ms.
Mills Henry, Granby, Ms.
Miner Edward G., Whitewater, Wis.
Miner Henry A., Menasha, Wis.
Miner Nathaniel, Salem, Ct.
Miner Ovid, Hoyleton, Ill.
Miner Samuel E., Monroe, Wis.
Mitchell Ammi R., Farmington, Io.
Mitchell David M., So. Natick, Ms.
Mitchell Thos. G., Madison Bridge, Me.
Miter John J., Beaver Dam, Wis.
Monroe James, Oberlin O.
Monroe T. E., Mt. Vernon, O.
Monteith John, Jr., Jackson, Mich.
Monteith W. J., Geneseo, Wis.
Montague Enos J., Summit, Wis.
Montague Melzar, Allen's Grove, Wis.
Montague Philetus, Pierrepont, N.Y.
Moody Eli, Montague, Ms.

Moore George, Oakland, Cal.
Moody Howard, Canterbury, N. H.
Moore Carl, Beverly, O.
Moore Erasmus D., Newton, Ms.
Moore Henry, Madison, O.
Moore Henry D., Portland, Me.
Moore Humphrey, D.D., Milford, [N.H.
Moore Jas. D., Clinton, Ct.
Moore John, Lynn, Ms.
Moore Martin, Boston, Ms.
Moore William H., Newtown, Ct.
Mordough John H., Hamilton, Ms.
Morehouse Chs. W., Evansville, Wis.
Morgan Charles, East Key, Wis.
Morgan Henry H., Wabashaw, Min.
Morgan John, Oberlin, O.
Morgan L. S., Roseville, Ill.
Morgan Stillman, Bristol, Vt.
Morgridge Charles, Hyannis, Ms.
Morley Sardis B., Williamstown, Ms.
Morong Thomas, Globe Village, Ms.
Morrill Stephen S., Malden, Ill.
Morris B. F., Cincinnati, O.
Morris Edward, Monroe, Wis.
Morris Myron N., W. Hartford, Ct.
Morrison Nathan J., Olivet, Mich.
Morse Alfred, Abington, Ill.
Morse Chas. F., Northern ARMENIA.
Morse David S., Otsego, Mich.
Morse G. C., Emporia, Kan.
Morse Henry C., Union City, Mich.
Morris Richard, Allen's Grove, Wis.
Morse Josiah, Northumb'land, N.H.
Morse J., Guildhall, Vt.
Morton Alpha, Acton, Ms.
Moses J. C., Fowlerville, N. Y.
Munger Theodore T., Milton, Ms.
Munroe Chas. W., E. Cambridge, Ms.
Munroe Nathan, Bradford, Ms.
Munsell Joseph R., Harwich, Ms.
Munson Frederick, E. Windsor, Ct.
Murdock David, Jr., New Milford, Ct.
Murdock James, Sandgate, Vt.
Murphy Elijah D., Avon, Ct.
Murray Chauncey, New Haven, Ct.
Murray Jas. O., Cambridgeport, Ms.
Mussey Chas. F., Middlebury, Vt.
Myers P. C., Brady, Mich.
Myrick Osborne, Provincetown, Ms.
Nall James, Flat Rock, Mich.
Nash John A., New York.
Nason Elias, Exeter, N. H.
Nelson John, D.D., Leicester, Ms.
Nevin Edwin H., Edgartown, Ms.
Newcomb Geo. B., Bloomfield, Ct.
Newcomb Luther, Farmer's Valley, [Me.
Pa.
Newell Wellington, East Orrington,
Newman Charles, Torringford, Ct.
Newton Ezra, High Forest, Min.
Newton Benj. B., St. Albans, Vt.
Newton John H., Mid. Haddam, Ct.
Newton J. H., Cleveland, O.
Newton Joel W., Washington, D. C.
Nichols Ammi, Braintree, Vt.
Nichols Charles, Higganum, Ct.
Nichols Chas. L., Princeton, Me.
Nichols Danforth B., Lansing, Mich.
Nichols John C., Lyme, Ct.
Nichols Starr H., Mansfield, O.
Nichols Washington A., Chicago, Ill.
Noble Edward W., Truro, Ms.
Norcross Flavius V., Union, Me.
Norcross S. Gerard, S. Bridgton, Me.
North Simeon, D.D., Clinton, N. Y.
Northrop Bennet F., Jewett City, Ct.
Northrop Birdsey G., Saxonville, Ms.
Northrop J. H., Millville, N. J.
Northrup Gilbert S., Geneva, Kan.
Northrup H. D. Brooklyn, N. Y.
Norton John F., Athol, Ms.
Norton R., St. Catharine, C. W.
Norton Smith, Churchville, N. Y.
Norton Thomas S., Dover, Ms.
Norton William W., Otto, N. Y.
Norwood Francis, Phipsburg, Me.
Nott Samuel, Wareham, Ms.
Noyes Dan'l J., D.D., Hanover, N. H.
Noyes Daniel T., Spring Green, Wis.
Noyes Gurdon W., Fair Haven, Ct.
Noyes James, Higganum, Ct.
Nutting J. K., Bradford, Io.
Nutting Rufus, Lodi, Mich.
Ober Benjamin, Wardsboro', Vt.
Ogden David L., New Haven, Ct.
Olds A. D., Jefferson, O.
Olmstead Franklin W., Bridport, Vt.
Oliphant David, Andover, Ms.
Ordway Jairus, Nelson, N. H.
Ordway Samuel, Lawn Ridge, Ill.
Orcutt John, Hartford, Ct.
Orr John, Alfred, Me.
Osborn Richard, Jr., Colerain, Ms.
Osborne Wm. H., Parkville, Mich.
Osgood Sam'l D.D., Springfield, Ms.
Osunkerhine P.P., Christian Island,
Otis Israel T., Rye, N. H. [C. W.
Otis Orin F., Chepachet, R. I.
Overheiser Geo. C., W. Bloomfield,
Overton A. A., Avoca, Wis. [N. Y.
Oviatt George A., Somers, Ct.
Owen L., Londonderry, Vt.
Owens Evan, Dodgeville, Wis.
Oxnard Frederick, Moline, Ill.
Packard Abel K., Anoka, Min.
Packard Alpheus S., Brunswick, Me.
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Packard Charles, Limerick, Me.
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Parry Porter P., Pecatonica, Ill.
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Peabody Chas., Biddeford, Me. [Ms.
Peabody Josiah, Erzroom, PERSIA.
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Roberts James A., Berkley, Ms.
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Rockwood Lubim B., Boston, Ms.
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Sanderson Alonzo, Owasso, Mich.
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Sands John D., Keosauqua, Io.
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Sewall Jotham B., Lynn, Ms.
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Shaw Edwin W., Jackson, Mich.
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Taylor Jeremiah, Middletown, Ct.
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Thompson Wm., D.D., East Windsor Hill, Ct
Thompson William S., Alna, Me.
Thornton James B., St. John, N. B.
Thornton J. B., Jr., Scarboro', Me.
Thrall Samuel R., Summer Hill, Ill.
Thurston David, D.D., Litchfield Corner, Me.
Thurston Eli, Fall River, Ms.
Thurston John R., Newburyport,Ms.
Thurston Richard B., Waltham Ms.
Thurston Stephen, Searsport, Me.
Thwing Edward P., Portland, Me.
Tiffany Charles C., Derby, Ct.
Tilden Lucius L., Middlebury, Vt.
Tillotson George J., Putnam, Ct.
Timlow G. W., N. Lebanon, N. Y.
Tingley Marshall, Glenwood, Io.
Tipton T. W., Brownville, N. T.
Tisdale James, Ottawa, Ill.
Titcomb Philip, Kennebunkport,Me.
Titcomb Stephen, Weld, Me.
Tobey Alvan, Durham, N. H.
Todd David, Providence, Ill.
Todd J. D., Buena Vista, Wis.
Todd John, D.D., Pittsfield, Ms.
Todd John, Tabor, Io.
Todd John E., Boston, Ms.
Tolman Richard, Tewksbury, Ms.
Tolman Samuel H., Wilmington,Ms.
Tomlinson George, New Preston, Ct.
Tompkins Wm. B., Bridgewater,N Y.

Tompkins W. R., Williamsburg, N.Y
Toothaker Horace, N. Boothbay, Me.
Topliff Stephen, Cromwell, Ct.
Torrey Charles W., Madison, O.
Torrey Joseph, Jr., Hardwick, Vt.
Torrey Joseph, D.D., Burlington, Vt.
Torrey Reuben, Elmwood, R. I.
Townsend Luther, Fitzwilliam, N.H
Tracy Caleb B., Jericho, Vt.
Tracy Joseph, D.D., Beverly, Ms.
Train Asa M., Milford, Ct.
Trask George, Fitchburg, Ms.
Treat Selah B., Boston, Ms.
Tremain Richard, Sandy Creek, N.Y.
Tuck Jeremy W., Palmer, Ms.
Tucker Ebenezer, Jay, Ind.
Tucker Elijah W., Preston, Ct.
Tucker G. L., Trempeleau, Wis.
Tucker Joshua T., Holliston, Ms.
Tucker Mark, D.D., Vernon, Ct.
Tufts James, Monson, Ms.
Tufts John B., Wakefield, N. H.
Tupper Henry M., Waverly, Ill.
Tupper Martyn, Hardwick, Ms.
Turner Asa, Denmark, Io.
Turner Edwin B., Morris, Ill.
Turner Josiah W., Boston, Ms.
Turner Wm. W., D.D., Hartford, Ct.
Tuthill George M., Pontiac, Mich.
Tuttle Timothy, Ledyard, Ct.
Tuttle William G.
Tuxbury Franklin, Hadley, Ms
Twining Kinsley, Hinsdale, Ms.
Twining William, Beardstown, Ill.
Twitchell J. E., Dayton, O.
Twitchell Royal, Anoka, Min.
Tyler Amory H., So. Freeport, Me.
Tyler Charles M., Natick, Ms.
Tyler George P., Brattleboro', Vt.
Tyler John E., E. Windsor Hill, Ct.
Tyler Josiah, SOUTH AFRICA.
Tyler Moses, Owego, N. Y.
Tyler William, Pawtucket, Ms.
Tyler William S., D.D., Amherst, Ms.
Unler George, Curtisville, Ms.
Uhlfelder Siegmund, Sherrold's Mound, Io.
Underhill John W., North Amherst.
Underwood Almon, Irvington, N. J.
Underwood Joseph, Barnet, Vt.
Unsworth Joseph, Georgetown, C.W.
Upham Nath'l L., Manchester, Vt.
Upham Thos. C., D.D., Brunswick, Me.
Upton John R., Monona, Io.
Utley Samuel, Concord, N. H.
Vaill Hermon L., Litchfield, Ct.
Vaill H. M., Staffordville, Ct.
Vaill Joseph, D.D., Palmer, Ms.
Vaill William F., Wethersfield, Ill.
Vandyke Sam'l A., Champaign, Ill.
Van Antwerp John, Dewitt, Io.
Van Wagner James, Somerset, N. Y
Venning C. B., Brandon, Jamaica, W. I.
Vermilye Rob't G., D.D., East Windsor Hill, Ct
Vietz Christ'n F., Leavenworth, Kan
Vincent James, St Clair, Mich.
Vinton John A., South Boston, Ms.
Vose James G., Amherst, Ms.
Wadsworth Thomas A., Sheboygan Falls, Wis.
Waite Hiram H., Antwerp, N. Y.
Waite Clarendon, Rutland, Ms.
Wakefield William, Harmar, O.
Walcott Jeremiah W., Ripon, Wis.
Waldo Levi F., Allegan, Mich.
Walker Aldace, West Rutland, Vt.
Walker Avery S., Rockville, Ct.
Walker Charles, D.D., Pittsford, Vt.
Walker Edw'd K., chap. Ct. 4th Reg.
Walker Elkanah, Forest Grove, Or.
Walker George L., Portland, Me.
Walker Horace D., E. Abington, Ms.
Walker James B., Sandusky City, O.
Walker James B. R., Holyoke, Ms.
Walker Townsend, Huntington, Ms.
Wallace Cyrus W., Manchester, N.H.
Wallace Patterson, Francisco, Ind.
Walton Jeremiah E., Rockford, Ill
Ward Bradish C., Geneseo, Ill.
Ward James W., Madison, Wis.
Ware Samuel, Sunderland, Ms.
Warner Aaron, Amherst, Ms.
Warner Calvin, Elk Grove, Wis.
Warner Lyman, East Hartford, Ct.
Warner Oliver, Northampton, Ms.
Warner P. F., Stonington, Ct.
Warner Warren W., Paris, N. Y.
Warren Daniel, Warner, N. H.
Warren Israel P., Boston, Ms.
Warren Waters, Three Oaks, Mich.
Warren William, Gorham, Me.
Warriner Francis, Chester, Ms.
Washburn Asahel C., Berlin, Ct.
Washburn George F., MADURA.
Waterbury Talmadge, Port Sanilac, Mich.
Waterbury Jared B., D.D., Brooklyn, N. Y.
Waterman Jas H., Pewaukee, Wis.
Waterman Thos. T., Spencer, Ms.
Waters Otis B., Stone Church, N.Y.
Waters Simeon, Deer Isle, Me.
Watson Charles P., London, C. W.
Webb Edward, Madura, INDIA.
Webb Edwin B., Boston, Ms.
Webb Wilson D., Bristol, Ill.
Webb Wm H., Niagara City, N. Y.
Webber George N., Hartford, Ct.
Webster John C., Hopkinton, Ms.
Welch Moses C., Wabaunsee, Kan.
Weller James, Bunker Hill, Ill.
Wellington Horace, W. Hartford, Vt
Wellman Joshua W., Newton, Ms.
Wells James, Dedham, Me.
Wells John H., Kingston, R. I.
Wells Moses H., Hinsdale, N. H.
Wells Milton, New Lisbon, Wis.
Wells Noah H., East Granby, Ct.
Wells Theodore, Sanford, Me.
West David, Lamont, Mich.
Westervelt Wm. A., Martinsburg, Io.
Weston Isaac, Cumberland Cen., Me.
Weston James, Standish, Me.
Wetherby Charles, No. Cornwall, Ct.
Wheaton Levi, North Falmouth, Ms
Wheeler Crosby H., TURKEY.
Wheeler John, D.D., Burlington, Vt.
Wheeler Joseph, Albion, C. W.
Wheeler Melanthon G., Grafton, Vt.
Wheeler Orville G., South Hero, Vt.
Wheelock Edwin, Cambridge, Vt.
Wheelock Levi, Easton, Mich.
Wheelock Rufus A., Deer River, N.Y.
Wheelwright John B., Bethel, Me.
Whipple George, New York City.
Whipple John N., Brunswick, O.
Whitcomb Wm. C., Lynnfield Center, Ms.
White Calvin, Amherst, Ms.
White Isaac C., Nantucket, Ms.
White Jacob, Orleans, Ms.
White James C., Providence, R. I.
White John, North Woodstock, Ct.
White John W., Morrison, Ill.
White Lyman, Easton, Ms.
White Orin W., Strongville, O.
White Orlando H., Meriden, Ct.
White Pliny H., Coventry, Vt.
White Seneca, Amherst, N. H
Whiting Lyman, Providence, R. I.
Whitman Alphonso L., Westerly, R.I
Whitman J. S., Rochester, Min.
Whitmore Alfred A., Lenox, O.
Whitmore Zolva, Chester, Ms.
Whitney Elkanah, White Cloud, Kan.
Whitney John, Robinston, Me.
Whittemore Wm. H., N. Haven, Ct.
Whittier Charles, Dennisville, Me.
Whittlesey Eliphalet, Brunswick, Me.
Whittlesey John S., Durant, Io.
Whittlesey Joseph, Berlin, Ct.
Whittlesey Martin K., Ottawa, Ill.
Whittlesey Wm., New Britain, Ct.
Wickes Henry, Deep River, Ct.
Wickes John, Brighton, N. Y.
Wickes Thomas, Marietta, O.
Wickham Jos. D., Manchester, Vt.
Wickson Arthur, LL.D., Toronto, C W.
Wight Daniel, Boylston Center, Ms.
Wilcox John, Rockford, Ill.
Wilcox Philo B., Norway, Me.
Wild Daniel, Brookfield, Vt.
Wilder Hyman A., SOUTH AFRICA
Wilder Moses H., Howell's, N. Y.
Wilkes Henry, D.D., Montreal, C E.
Wilkinson Reed, Fairfield, Io.
Willard Andrew J., Upton, Ms.
Willard Henry, Zumbrota, Min.
Willard James L., Westville, Ct.
Willard John, Fairhaven, Ms.
Willard Sam'l G., Willimantic, Ct.
Willcox G. Buckingham, New London, Ct.
Willcox Wm. H., Reading, Ms.
Willet Marinus, Black Rock, Ct.
Willey Austin, Northfield, Min.
Willey Benj G., East Sumner, Me.
Willey Charles, Barrington, N. H
Willey Isaac, Goffstown, N. H.
Williams E. E., Warsaw, N. Y.
Williams Francis, Chaplin, Ct.
Williams F. F., No. Scituate, Ms.
Williams Geo. W., Beverly, Ms.
Williams John M., Farmington, Ill.
Williams J. N., Lake City, Min.
Williams Nathan W., Providence, R.I
Williams Richard, Lemet, Wis
Williams Rich'd J., Sault Ste Marie, Mich.
Williams Robert G., Chaplain C. V.
Williams Stephen S., Orwell, Vt.
Williams Thomas, Providence, R. I.
Williams Wolcott B., Charlotte, Mich.
Williamson R. H., Fond du Lac, Wis.
Williston J., Oconomowoc, Wis.
Willoughby Reuben, Little Valley, N. Y.
Wilson Hiram, St Catherine, C. W.
Wilson John G., Swanzy, N. H.
Wilson Levin, Cynthiana, Ind.
Wilson Lewis, Petersburg, Ind.
Wilson Robert, Sheffield, N. B.
Wilson Thomas, Stoughton, Ms.
Winchester Warren W., Clinton, Ms.
Winch Caleb M., Worcester, Vt.
Windsor John H., Cedar Rapids, Io.
Windsor John W., Oregon Grove, Io.
Windsor William, Mitchell, Io.
Winslow Horace, Great Barrington, Ms.
Wiswall Luther, Windham, Me.
Withington Leonard, D.D., Newburyport, Ms.
Wolcott John M., So. Britain, Ct.
Wolcott Samuel, Chicago, Ill.
Wolcott Wm., Kalamazoo, Mich.
Wood Charles W., Campello, Ms.
Wood Enos, Hopkinton, N. Y.
Wood Francis, Holland, Ms.
Wood George L., Guilford, Ct.
Wood Horace, Ossipee Center, N H.
Wood John, Brantford, C. W.
Wood John, Wolfborough, N. H.
Woodbridge Jona. E., Auburndale, Ms.
Woodbridge John, D.D., Hadley, Ms.
Woodbury Samuel, Chilteuville, Ms.
Woodcock Henry E., Riga, N. Y.
Woodford Oscar L., West Avon, Ct.
Woodhull John A., Comac, N. Y.
Woodhull Richard, Bangor, Me.
Woodman Henry A. Newburyport, Ms.
Woodruff L. N., Hudson, Wis.
Woodruff Richard, Richford, N. Y
Woods Leonard, D.D., Brunswick, Me.
Woodward George H., Toledo, Io.
Woodward James W., Irving, Io.
Woodward John H., Westford, V.
Woodworth Chas. L., Amherst, Ms.
Woodworth H. D., E. & W. Bridgewater, Ms.
Woodworth Wm. W., Springfield, Ms.

Woolsey Theodore D., D.D., New Haven, Ct.
Worcester Isaac R., Auburndale, Ms.
Worcester John H., Burlington, Vt.
Worcester Samuel M., D.D., Salem, Ms.
Worrell Benj F., Prairie City, Ill.
Wright Ebenezer B., Norwich, Ms.
Wright E M., Bethlehem, Ct
Wright James L., Haddam, Ct.
Wright John E. M., Rockport, Me.
Wright Samuel G., Galva, Ill.
Wright William, Bucklaod, Ct.
Wright Wm. S., Glastenbury, Ct.
Wyckoff A. D., Ottawa, Ill.
Wyckoff James D., Farmington, Ill
Yeaton Franklin, New Gloucester, Me.
Young John K., D.D., Laconia, N.H.
Young Samuel, Hammond, N Y
Youngs Christopher, Baiting Hollow, N. Y.
Zelie J. S., Redwood City, Cal.
Zurcher John U., Lafayette, Ind.

We occupy this little space to say:

1. That the Canada Minutes reached us too late for inserting the statistics of Churches in this number. The above list of Ministers was one-third in print, when they came to hand, and only such as fell within the last two-thirds could be changed;

2. That we are encouraged with the hope that we shall have the names and address of all our Foreign Missionary Congregational Ministers before our next catalogue is issued;

3. That we cannot assure any minister a change in his Post Office address after December 10. A number have been forwarded, too late, this year;

4. That the STATE MINUTES is THE place where every Congregational Minister ought to see that his name is recorded. It may be of greater value to him than at first appears;

5. That no one can be so painfully affected by the fact, that there must be scores of mistakes in the foregoing list, as the compiler is. Ye who can, help him in correcting them; and censure when you shall have once passed through this trial and looked upon its result!

Books of Interest to Congregationalists.

THE WORKS OF FRANCIS BACON, Baron of Verulam, Viscount of St. Albans and Lord High Chancellor of England, collected and edited by James Spedding, M.A., Robert Leslie Ellis, M.A., and Douglas Denon Heath. Vol. II. Boston: Brown & Taggard. 1861. 12mo. pp. 503.

In our last July number we noticed the first volume of this series, which—after five volumes of the more strictly literary works—commenced the philosophical works. The present volume continues the series, and contains the *Parasceve ad historiam naturalem et experimentalem*, and the *De Augmentis Scientiarum*, with valuable prefaces, notes, &c. &c.

As we have before said, we esteem it a good augury for the literary and intellectual condition of the country that so expensive and truly magnificent an edition of such solid works, can find paying circulation here.

THE CONSTITUTIONAL HISTORY OF ENGLAND since the Accession of George III., 1760—1860. By Thomas Erskine May, C.B. In two volumes. Vol. I. 12mo. pp. 484. Boston: Crosby & Nichols. 1862.

Intended as a continuation of Hallam's well known work, this is worthy of its aim. Mr. May's style seems to us decidedly more flowing and forcible than that of Mr. Hallam, while he has as much candor and impartiality, and as thorough research. His task is more difficult, as his path lies among topics concerning which the fierceness of party discussion has hardly yet subsided; but all, we think, will agree that he has done his work satisfactorily, and well.

This volume discusses the influence, prerogatives and revenue of the crown, the House of Lords, the Commons, and the relations of Parliament to the crown, the law and the people; fruitful subjects, and those on which we all desire light—and shall find it here.

Printed by Houghton, upon delicately tinted paper, this is outwardly a very beautiful, as well as inwardly a very fascinating volume.

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST, being the Hulsean Lectures for the year 1859, with notes, critical, historical, and explanatory. By C. J. Ellicott, B D., Prof. of Divinity, King's College, London, late Fellow of St. John's College, London, author of Critical and Grammatical Commentaries on St. Paul's Epistles. Boston: Gould & Lincoln, 1862. 12mo. pp. 382.

Any friend of Christ may read this book with deep interest and profit. We know of none so learned and profound who may not be instructed by its careful perusal. It is alike fitted to the scholar and the common reader. It is believed that the publishers hazard nothing in bringing before the public, even in these disastrous times, a work deserving so well at the hands of all the truly loyal to Him of whom it treats.

THE BOOK OF PSALMS in Hebrew and English, arranged in Parallelism. Andover, Ms.: Warren F. Draper, 1862.

For many a day no volume of 194 pages has greeted our eyes more pleasantly than the one above named. Involuntarily we turn and brush the dust from our too long neglected Hebrew grammar, Bible and lexicon, to recall some of the acquisitions of 1833. The Hebrew part of this book is strictly according to the text of Hahn. The arrangement is that of Rosenmüller. The English text is the common version, except the use of capitals at the commencement of verses. No thorough student of the Bible can well afford to be without a copy of this beautiful Hebrew and English Psalter.

MISSIONARY LIFE IN PERSIA: being glimpses at a quarter of a century of labor among the Nestorian Christians. By Rev Justin Perkins, D.D. With illustrations Published by the American Tract Society, 28 Cornhill, Boston.

The page opposite the title glows with a speaking likeness of Dr. Perkins, and the subsequent pages are filled with his varied experiences and observations; — together making an attractive and useful book. Mar Yohannan, Bishop of Oroomiah, looks the very man he was when in this country. The other engravings are well executed. The book, as a whole, is one of the best of its kind, and gives us a succinct, intelligent, and admirable history of that hazardous, tragic, self-denying, but most successful mission of our Board in Persia.

MEMORIAL VOLUME of the first Fifty Years of the American Board of Commissioners for Foreign Missions. Published by the American Tract Society, Boston.

The Rev. Rufus Anderson, D.D., senior Secretary of the Board, has done a good work in preparing this volume for the press. It has great value as a history; its biographies are numerous and interesting; but the order, the thoroughness, the economy and the system, even to minute details, with which the affairs of the Board are conducted, as herein brought to light, make this a book to be read and preserved. And withal it attracts the reader from page to page with an interest and a glow that can scarcely fail to awaken new desires for a larger participation in the work of the world's conversion. We are glad to learn that already the fourth editi n is nearly exhausted.

Editors' Table.

One word with our readers concerning the finely finished steel engraving which fronts our first page. We fancy that the *first* feeling of those whose remembrances of our late beloved associate are freshest as he was during his last ten years, will be one of doubt as to its fidelity as a likeness. But we think those who remember him well as he was in the vigor of his mature manhood, will be greatly pleased by it. We were touched by the feeling which it excited in the heart of such a person, who saw the proof, the other day, lying upon our table, and whose starting tears betrayed the emotion which its accurate reproduction of the dead aroused. It is from an excellent portrait, taken of him before his day of gray hairs.

We have given our subscribers a good number this time—although it has been prepared with our left hand; fighting the rebels, the mean while, with our right, on the Potomac. The statistics we are rather proud of, considering our accessible materials. The most of the Minutes are much improved, and were prompt in reaching us. Others were very deficient, and otherwise imperfect. Others still, reached us too late, or not at all. Hence, such statistics of our denomination as we are emulous of publishing, and as all wish to see, cannot yet be produced, nor will they be until local and State associations will take the matter seriously in hand, and make *timely* and *accurate* returns. This can be easily done. We will hope it may be done next year.

The time and place of meetings of State bodies will be given in our April number; —deferred, because, first, they could now be given only in part; and, second, be-

cause none of these meetings occur until the last of May, or the first of June.

Persons desiring complete sets of the *Quarterly*, can still be supplied at $1.25 per vol. bound, or $1 in numbers.

The following communication—from a venerable and much respected physician of the old school in our denomination—we make room for here; because we wish to lend utterance to all hearty expressions of honest feeling in regard to the interests of our churches, and because some of its suggestions are worthy of general consideration. We append such few words of comment as our space allows, merely to indicate the line of thought which seems to us apposite in response to his words.

I presume you seldom have occasion to insert articles from the pens of lay-men, but I sometimes think it would be useful to ministers to hear a little more of what the people think and say; for mere reverence for clergymen, in these days, does little towards drawing forth a support. It must be a matter of conviction and duty, and the community must be reasoned with.

The writer has passed his three-score years and ten, and has been a constant attendant on a Congregational ministry, for more than sixty years, and a contributor to their support for half a century, and feels a deep interest in preserving our churches, in some good degree, as founded by the Puritans, through all future times. But should changes come over their relative number of members, and proportion of property, in comparison with all other people, for half a century to come, as fast as they have for half a century back, they will be any thing, rather than the prevailing denomination, or "Standing Order."

Now, what are the causes of a change so great and so undesirable? I shall be answered as has been done a hundred times before; loose principles, laxity of morals, light reading, and practical infidelity! And it is all true, but it is not all of the truth that bears upon the subject. The clergy are changed, and, whether for the better or the worse, it is a change that greatly affects the disposition of the people to support them, and their permanance.

Formerly, a young minister when Ordained in a town, considered it for life, and sought to establish a homestead, and managed a garden or a farm with as much assurance of a life estate in his parish, his buildings, and his farm, as he had of retaining the wife he brought to assist his labors. It was the fortune of the writer in his early youth to witness the ordination, and attend the services, of one who has just now closed a *sixty years'* ministry!

Now the young minister boards out, or hires a tenement, as if ready to start upon the slightest occasion. He hardly becomes one of the people, and they consider his connection transient, and feel the less interest in it, on that account, and as soon as the people become slack in payment, or a better parish offers, the connection is easily, and quietly, dissolved!

Truly, the transient nature of the connection, in some degree, justifies the mode of living; while the mode of living tends greatly to make the connection transient.

Ministerial vacations were unknown, fifty years ago. And the farmer would about as soon have left his farm, the merchant his goods, the doctor his patients, and the miller his water wheels, to take care of themselves, for three or four weeks during the summer, as the minister his parish; and to a large part of the people, it does not appear that the clerical vacation is any more necessary than the others named, or the effect much less disastrous.

No custom could have a more direct tendency to break up parishes, and unsettle ministers, than leaving a people to wander abroad for weeks, while their minister is candidating for a better place, or spending his time on expensive journeys, or his money at watering places! Yet it is believed that parishes, now as of old, would readily extend every reasonable indulgence, for necessary journeys, and rest in sickness, without deduction of salary. It is the *stated* vacation, the total suspension of other pastoral duties besides sermons,—the *absence* without *apparent* necessity, that is doing the greatest harm.

If there had been no increase of inhabitants in New England, and there had been the same proportion of falling off from the "standing order," that there has been, half of the old parishes of 1800, would be now entirely unable to support the ministry, even at former salaries! Does not such a state of things demand immediate attention of both ministers and people?

When the writer came upon the stage, nearly every family had a seat in some Church, and nearly all the country was divided into territorial parishes, and all who were not members of some other denomination, were taxed to support the Congregational ministry, and it is believed that, in 1800, three-fourths of the property was so taxed. Now, it is feared that scarcely one-fourth is available to pay its share for that purpose! If this is doubted, it is hoped it will induce some one to prove a better state of things.

Many impute the change to the laws, which allow people to pay any where or no where; but change of laws was the effect, not the cause,

of the change of principles and habit. Others think a perseverance in the old mode of taxing all members in proportion to their property as taxed to State and town, would have retained a better state of things. It would seem that persons holding such opinions, have but little knowledge of human nature. When the Congregational Societies taxed, and joining another denomination rendered our power to tax void, our practice was fast building up other denominations, at our expense. Now any person has but to express his wish in writing, and he pays nothing, and nowhere, and the law may just as well be so, as otherwise. Any attempt to tax an individual beyond his willingness to pay, brings odium on the Society that makes the tax, and surely drives the unwilling payer out of it, before another taxation. Even if the laws, as formerly, required all to belong to and pay some where, few rich men have such attachments to Orthodox Societies, that they could not readily assume the name of any other denomination who would thankfully accept their *voluntary* gift.

It most unfortunately happens that while the people are less willing to pay money for preaching than formerly, ministers are requiring higher salaries. And where is this to end, but in building up sectarianism, and practical infidelity? An excuse for the demand of higher salaries is found in the increased expense of clerical education. But are the people benefited by this increased expense? Are not the spending two years at some classical school, four at college, and three years at a theological institution, when taken together, rather a disqualification than otherwise, for the pastor of common country parishes? On the contrary, are they not losers by having ministers who have spent nine years in public institutions, away from family influences, and secluded from the laboring classes; thereby creating a separate cast, or order, of men, whom the people are less willing to support than the clergymen of the last century?

But we are told that each parish demands an educated ministry. Yes; but is it this nine years at public institutions which they demand? And if they do demand it, is it not that they wish their minister to stand as high as the neighboring ministers, rather than that such an education is useful to them, or that they are able, or willing, to pay the price?

It is well known that numbers of the most useful preachers, have come almost direct from the farm, the work bench, and the ships' deck, and that many ministers in ours, as in other denominations, have devoted many hours each week, to useful labor and care, to aid their income, and it is a most serious question whether to secure a permanent ministry, some changes in this direction are not absolutely necessary. To support a minister wholly by money, is very hard in many country parishes.

The idea of offering these thoughts for publication, was excited by the article in your *Quarterly* on the Chicago Institution. And I wish to ask if some change in ministerial education, ideas and expectations, is not about as necessary here as at the West?

One of the Old School Orthodox.

Our friend apparently suggests, *first*, that it would be a good thing for our young ministers so far to return to the old paths, as to "establish a homestead," &c. There are a few objections to this. (1) They almost never have the money needed. (2) They almost always enter the ministry so much in debt for their education, that they cannot soon begin to amass the necessary amount, even if their salaries were large enough to *save* farms out of. (3) The parishes don't help them to a homestead, as they used to do. (4) The parishes not unfrequently are mean enough, if a minister does buy him a home, to claim that he, or his wife, must be "rich," and so to grumble about paying his salary; or to consider such a procedure as a sort of threat, on his part, to stay his life out, whether they want him or not; so they move for his dismission as a penalty for his impertinence! (5) Parishes have been known, after their minister has bought, or built him a house, to take advantage of the fact that it will be difficult for him to sell it in case of a sudden removal, to impose upon him, by reducing his salary below the living point, feeling sure that he *can't afford* to leave! No wonder the young minister "boards out," when the people thus in no way aid him to become "one of themselves."

So, *secondly*, our friend would have ministers give up their vacations; when, as a physician, he ought to know perfectly well that the immense strain of the *additional work*—of evening meetings, weekly lectures, inquiry meetings, the "great" sermons that the people grumble if they don't get, lyceum and temperance lectures, school committee work, &c., &c., &c.,—*over* what our fathers laid upon their ministers, would very soon kill the ministry of this day, if they did not have a generous yearly vacation.

So, *thirdly*, as to the matter of "high

salaries," it is the simple fact, that, in proportion to the actual cost of the necessaries of life, and demands upon the ministerial pocket, the *average* pecuniary income of the ministry of this day is *less than that of the ministry of New England half a century ago.* The writer is a "city minister;" his father was, for more than forty years, a "country minister," on a salary of $400, or less; yet, with the same economy, the father was pecuniarily better off than the son. Nor is this at all exceptional. Our acquaintance is very large with the facts, and we are confident of the truth of our general statement.

As to the last point, we have ourselves tried, again and again, to persuade "feeble" parishes to accept the services of good, but not great, preachers—of men not, as the phrase is, "thoroughly educated,"—but always in vain. The "feebler" a parish is, the more it thinks it must have a "first-class" man, and the more it turns up its feeble nose at angels unawares who have not had the "nine years" training.

We heartily agree with our friend that this is wrong. We cordially concur in the Chicago idea, that there are a vast many parishes, which would, on the whole, be best served by men who shall take a shorter course. We go in for such an arrangement most warmly and hopefully. But we think the rub will always be in getting the "feeble" parishes to compromise their dignity by employing these men, after they are ready for their work.

Congregational Quarterly Record.

Churches Formed.

March 17, 1861. At DIAMOND SPRINGS, Cal. 10 members.

Oct. 23 At STOW, Me. 8 members.

" 30. At SOUTH MALDEN, Ms., (by union of the *Winthrop* and *Chapel* churches).

Nov. 6. At TOPSFIELD, Me. 18 members.

" 21. At MONROE, Ill. 7 members.

" 28. At WEST NEWTON, Allen Co., Ohio. 15 members.

Dec. 4. At BOSTON, (Chambers Street Chapel). 32 members.

Pastors Dismissed.

June 1, 1861. Rev. A. P. CHUTE, from the First Ch. in Ware, Ms.

Sept. 10. Rev. E WHITTLESEY, from the Central Cong. Ch. in Bath, to become Professor in Bowdoin College.

" 18. Rev. EDWIN JOHNSON, from the Bowdoin Street Ch., Boston.

Oct. 1. Rev. J. C. WHITE, from the Ch. in Cleveland, Ohio.

" 9. Rev. JOHN M. PUTNAM, from the Ch. in Dunbarton, N. H.

" 10. Rev. C. M. WINCH, from the Ch. in Worcester, Vt.

" 21. Rev. GEO. E. ALLEN, from the Second Evangelical Cong. Ch. in Cambridgeport, Ms.

" 30 Rev. N. L. UPHAM, from the Ch. in Manchester, Vt.

Nov. 2. Rev. A. C. BALDWIN, from the Ch. in Durham, Ct.

" 26. Rev. CHARLES B. RICE, from the Ch. in Saco, Me.

— — Rev. JOHN MOORE, from the Chestnut St. Ch., Lynn, Ms.

Ministers Ordained, or Installed.

Sept. 4. Mr E. O. TADE, at Loda, Ill., as an Evangelist.

" 4. Mr. J. S. WHITEMAN, at Rochester, Min., as an Evangelist.

" 5. Rev. EDWARD E. LAMB, over the Ch. in Rootstown, O.

" 11. Rev. R. C. LEARNED, (late of Berlin, Ct.,) over the First Ch. in Plymouth, Ct. Sermon by Rev. Mr. Dudley, of Middletown. Installing Prayer by Rev. Mr. McKinstry, of Harwinton.

" 17. Mr. WM. S. ADAMSON, over the Ch. in Greene, Chenango Co., N. Y. Sermon by Rev. T. K. Beecher, of Elmira, N. Y.

" 18. Rev. N. B. BLANCHARD, over the Ch. in North Bridgewater, Ms. Sermon by Rev. H. B. Hooker, D.D. Installing Prayer by Rev. Jonas Perkins, of Weymouth, Ms.

" 19. Mr. W. C CHAMBERLAIN, over the Ch. in Plymouth, Ill. Sermon by Rev. S. H. Emery, of Quincy, Ill.

" 23. Mr. HARRY HOPKINS, (son of Pres. H.) at Williamstown, Ms., as an Evangelist, to act as Chaplain in the Virginia hospitals.

" 24. Rev. S. R. DIMOCK, late of Wilton, Ct., over the South Ch. in Pittsfield, Ms.

Oct. 1. Mr. G. C. WILSON, over the Ch in Winterport, Me. Sermon by Prof. Shepard, of Bangor.

" 2. Mr. WILLIAM M. L. BARBER, over the First Ch., South Danvers, Ms. Sermon by Rev. J. P. Cleveland, D.D., of Lowell.

" 2. Mr. SAMUEL L. GEROULD, over the Ch. in Stoddard, N. H. Sermon by Rev. Z S. Barstow, D.D., of Keene. Ordaining Prayer by Rev. A. Bigelow, of Hancock.

" 8. Mr. SYLVANUS HAYWOOD, over the Ch. in Dunbarton, N. H. Sermon by Prof. Brown, of Dartmouth College. Ordaining Prayer by Rev L. S. Parker, of Derry, N. H.

" 9. Mr. LEVI L. PAINE, colleague pastor with Rev. N. Porter, D.D., over the 1st Ch in Farmington, Ct. Sermon by Rev. Pres. Woolsey, of New Haven. Ordaining Prayer by Rev. Dr. Hawes, of Hartford, Ct.

" 10. Rev. WM. G. TUTTLE, over the 1st Ch. in Ware, Ms. Sermon by Prof. Seelye, of Amherst College. Installing Prayer by Rev. Martyn Tupper, of Hardwick.

" 10. Rev. EDEN B. FOSTER, D.D., (late of Lowell,) over the Ch. in West Springfield Ms. Sermon by Rev. L Swain, D.D., of Providence Installing Prayer by Rev. W. C. Foster, of Becket, Ms.

" 10. Mr. JOSEPH B. CLARK, (son of the late Senior Editor of this *Quarterly*.) over the Ch. in Yarmouth, Ms. Sermon by Rev. J. M. Manning, of Boston. Ordaining Prayer by Rev. Elisha Bacon, of Centerville.

" 10. Rev. M. W. FAIRFIELD, over the Ch. in Oberlin, O. Sermon by Rev. J. A. Thome. Installing Prayer by Rev. A. M. Richardson.

" 14. Mr. E. P STONE, of Berlin, Vt., at Montpelier, as Chaplain of 6th Regiment Vermont Volunteers.

" 15. Mr. GEO. B. NEWCOMB, over the Ch. in Bloomfield, Ct.

" 15. Mr. FRANK HOWE JOHNSON, over the Ch in Hamilton, Ms. Sermon by Prof. Park, of Andover. Ordaining Prayer by Rev. J. H. Means, of Dorchester, Ms.

" 16. Rev. EDWIN JOHNSON, (late of Bowdoin St. Ch., Boston,) over the Hammond St. Ch. in Bangor, Me. Sermon by Rev. Geo. L. Walker, of Portland. Installing Prayer by Rev. Dr. Pond, of Bangor, Me.

" 16. Rev. WILLIAM LEONARD, over the Ch. in Dana, Ms Sermon by Rev. C. Cushing, of North Brookfield, Ms. Installing Prayer by Rev. M. Tupper, of Hardwick, Ms.

" 16. Mr. DANIEL F. SAVAGE, at Lawrence, Ms., as an Evangelist, to labor in Iowa. Sermon by Prof Barrows, of Andover. Ordaining Prayer by Rev. D. Tenny, of Lawrence.

" 16 Mr RUFUS APTHORP, over the Ch. in Cooper, Mich.

" 17. Mr A. H. RUSS, over the Ch. in Boylston, Ms. Ordaining Prayer by Rev. W. P. Paine, D D., of Holden.

" 17. Rev. THEODORE J. HOLMES, (late of Richmond, Vt.) over the Ch in E. Hartford, Ct.

" 24. Mr. STEPHEN HARRIS, over the Ch. in Windham, Vt. Sermon by Rev. W. G. Wheeler.

" 25. Mr. GEO. S. BISCOE, at Grafton, Ms., as an Evangelist, to labor in Minnesota. Sermon by Rev. George Gould, of Worcester. Ordaining Prayer by Rev. T. C. Biscoe, of Grafton—father of the candidate.

" 30. Mr. AUGUSTUS BARRY, over the Ch. in Pelham, N. H. Sermon by Rev. J. G. Davis, of Amherst, N. H.

" 30. Rev. ARTEMAS DEAN, over the Ch. in Greenfield Ms. Sermon by Prof Seelye. Installing Prayer by Rev. Mr. Rogan, of Bernardston.

" 30. Mr. HENRY POWERS, over the Ch. in Mittineague, West Springfield, Ms. Sermon by Rev. Dr. Vermilye, of East Windsor, Ct.

" 30. Mr. HENRY L. HALL, at Guilford, Ct., as Chaplain of the 10th Regiment Connecticut Volunteers.

Nov. 7. Mr. C. L. NICHOLS, over the Ch. in Princeton, Me. Sermon by Rev E. G Carpenter, of Hamilton. Installing Prayer by Rev. S. H. Keeler, of Calais.

" 7. Rev. B. F. PARSONS, (late of Dover, N.H.,) over the Pearl Street Ch., Nashua, N H. Installing Prayer by Rev. A. Richards, D.D., of Nashua.

" 13. Mr. EDWARD P. HOOKER, over the Mystic Ch. in Medford, Ms. Sermon by Rev. J. M. Manning. Ordaining Prayer by Rev. E. P. Marvin, of Medford.

" 22. Mr WALTER S. ALEXANDER, over the Ch. in Pomfret, Ct. Sermon by Prof. Park, of Andover.

" 27. Rev. EDWIN LEONARD, over the First Ch. in Rochester, Ms. Sermon by Rev. R. S. Storrs, D.D., of Braintree. Installing Prayer by Rev. H. M. Dexter, of Boston.

Dec. 11. Rev JOHN WHITEHILL, over the Ch. in South Wilbraham, Ms. Sermon by Rev. Prof. Tyler, of Amherst College.

" 12. Rev. J C WHITE, (late of Cleveland, O.) over the Free Evangelical Cong. Ch. in Providence, R. I. Sermon by Rev. G. W. Field, of Boston. Installing Prayer by Rev. L. Swain, D.D., of Providence.

" Rev. CHARLES SMITH, (late of the Shawmut Ch., Boston,) over the Old South Ch. in Andover, Ms. Sermon by Prof. Shedd. Installing Prayer by Rev. J. C. Taylor, of Andover.

— — Mr. POWELL, over the Plymouth Ch., Adrian, Mich. Sermon by Rev. A. Mahan, D.D.

Ministers Married.

April 13. 1861. In Richmond, Me., Rev. TRUMAN A. MERRILL, of North Belfast, to Mrs. SUSAN H. CALL, of Richmond.

Sept. 10. In Bethel, Me., by Rev. J. B. Wheelwright, Rev. THOMAS L. ELLIS, of Harrison, to Miss MARY A. HAYES, of Oxford.

" 18. Rev. CHARLES E. REED, of Malden, Ms., to Miss REBECCA PERLEY, daughter of H. N. Page, M. D , of Chelsea, Ms.

" 25. In Grafton, Ms., Rev. THEODORE J. HOLMES, of East Hartford, Ct., to Miss ELLEN L., daughter of Rev. A. Goldsmith.

" 25. In Peekskill, N. Y., Rev. SAMUEL SCOVILLE, of Norwich, N. Y., to HATTIE E., daughter of Rev. Henry Ward Beecher.

Oct. 3. Rev. CHARLES WHITTIER, of Dennysville, to Miss HENRIETTA M , daughter of Rev. S. Thurston, of Searsport, Me.

" 10. In Saugus Center, Ms., Rev GEORGE A. BECKWITH, of Salem, Ct., to Miss ELIZA C., daughter of Rev L. Brigham, of Saugus.

" 23. Rev. HENRY A. STEVENS, of Melrose, Ms., to Miss SARAH N., daughter of Hon. Moses Tenney, of Georgetown, Ms.

" 23 In Monson, Ms., Rev E. FRANK HOWE, of So. Canaan, Ct., to FRANCES F. GATES, of Monson.

" 23. In Georgia, Vt., Rev. CHARLES W. CLARK, of Island Pond, Vt., to Miss LUCRETIA H. COLTON, of Georgia.

" 31. Rev. ALBERT B. PEABODY, of E. Longmeadow, Ms., to Miss SARAH A E. PINGRY, of Newburyport.

Ministers Deceased.

Aug. 29. In Leverett, Ms., Rev E G. BRADFORD, aged 60.

Oct. 5 In Newton, Ms., Rev S W BANNISTER, of West Brookfield, Ms

" 5 In Burlington, Ct., Rev ERASTUS SCRANTON, aged 84

" 6 In Pingwood, Ill., Rev ELIAS WELLS KELLOGG, aged 66 years, 8 months, and 3 days

" 7 In Durham Ct., Rev EDWARD N CROSSMAN, aged 35

" 7 In Sherbrook, C E., Rev JAMES ROBERTSON, aged 85

Oct 14 In Brimfield, Ms., Rev JASON MORSE, Pastor of the Congregational Church aged 40

" 14 In Hanover, N H., Rev CLEMENT LONG, D D, Prof of Intellectual Phil in Dart Coll

" 18 In Atkinson, N H., Rev WILLIAM PAGE, aged 53.

" 29 In Madison O., Rev WILLIAM T TORREY, aged 75

Nov 28 Rev EBENEZER PERKINS, of Royalston, Ms

" 29 Rev JAMES DRUMMOND, of Springfield, Ms, aged 46.

American Congregational Union.

THE Trustees of the American Congregational Union have held meetings, since their last statement in the *Quarterly*, more, however, to deplore what they could not do than to meet the necessities of dependent and well-deserving Churches. Already had they appropriated so much in advance,—provoked thereto to save from extinction important Churches,—that in these uncertain times, it was deemed prudent to keep close in shore, and venture less upon faith and hope. Not a dollar has been appropriated since June 17. Eight thousand dollars would not meet the real wants of hopeful and struggling Churches now in correspondence with the Secretary, besides those to which pledges of aid have long since been made. It is greatly to be feared that not a few of the former will weary with waiting, and disband or become weakened to a point of dependence beyond the power of our Treasury ever to meet. To endanger the life of a devoted Home Missionary, for the want of a few dollars, is a sad and a serious matter. Is it a matter less sad and serious to endanger the life of a devoted Christian Church for the same want of a few dollars? That hazard is, alas! not only frequently run, but the lamentable fact is realized in instances more numerous than is safe to the cause of Christ, or to the best interests of the communities in which these Churches are located. It cannot be that the giving churches of New England understand the importance of these little gifts to aid in thus fortifying these exposed points on our Western frontier; to aid in putting these little bands of true disciples into conditions of progress, permanency and power, as Christian Churches. The little Sanctuary is indispensable to the influence and success of the Church. Little gifts, in aid of its erection, are alike, indispensable. Very few will ever be built without help, very few will fail of complete success with help. Anything less than two thousand dollars a month on an average to our Treasury, draws blood, and endangers the life of existing, and greatly needed and needy Churches. That it may be seen how far short we have fallen of our lowest adequate working resources, the monthly receipts of the first seven months of our year are inserted here. May, $762.69. June, $381.60. July, $951.45. August, $236 28. September, $245.36. October, $460.75. November, $420.47=$3,458.60, instead of fourteen thousand dollars. And had the amount been twice fourteen thousand, it could all be invested, without a dollars additional cost, where the interests of our common country and common Christianity demand the outlay. And every day's delay involves losses never to be regained. That Church, that individual that withholds, assumes serious responsibilities.

Since our report in October, our Treasury has paid last bills on a little Church (Welsh) at Georgetown, Io., $100.00, and on a Church at New Oregon, Io., $250.00, the gift of the Broadway Church, Norwich, Ct. We are now pledged to eight Churches, which are being erected, to the amount of $1,700.00, only a small part of which is now in hand Contributions were never more needed. New Year's gifts of one dollar to one thousand dollars each would be more than thankfully received.

ISAAC P. LANGWORTHY,
Cor. Sec. A. C. U.

CHELSEA, Ms., DEC. 21, 1861.

ERRATUM.—The "Last Prayer of Mary Queen of Scots," (p. 22,) was "set up" from an English magazine, and not until after it was printed did we discover the false grammar in the last line—which, of course, ought to read:—"Ut *liberes* me."

1862.

THE INDEPENDENT

Has now entered upon the fourteenth year of its existence, and is conducted by the same corps of Editors who originated it, and with the same general principles and aims for which it was started. It is a religious newspaper of the largest class, Congregational but not sectarian in its denominational affinities, Orthodox but tolerant in its theological views, earnest and decided in opposition to Slavery, and to every organic or social iniquity and wrong, yet Christian in its temper, and lawful in its methods of dealing with public sins. In the great contest now waging in our country, The Independent is uncompromising in hostility to the rebellion, and earnest and resolute in upholding the Government. In addition to a weekly summary of secular and religious news, carefully prepared, The Independent is enriched by a various and widespread correspondence from our own and other lands. In its selected religious articles and its original contributions it provides instructive reading for the family. Every week it contains

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THE CONGREGATIONALIST.

About to enter upon its *fourteenth* annual volume—with a circulation (even in these hard times) exceeding, by more than a score of hundreds, that of any other Congregational newspaper in New England—the CONGREGATIONALIST need not to encumber itself with any elaborate prospectus.

Its religious faith and fealty to the "New England Theology" are well known. Its belief and works in matters of reform; its anxious desire to purify this nation, and the earth, from the sin and curse of Slavery, and Drunkenness, and Licentiousness, and Infidelity; and its constant endeavor to do what it can to bring on the day of universal peace, freedom, purity and holiness, by the thorough application of the principles of Christ, in his Spirit, to all human affairs—these need no proclamation to those who are familiar with its columns.

We have as stated contributors to our first page, Gail Hamilton and Rev. John S. C. Abbott; with an able letter each week from our Washington correspondent, and frequent army letters from Rev. A. H. Quint and Rev. Horace James, both of whom are now chaplains in the Federal army. In the present crisis, we lay before our readers each week a carefully prepared summary of the progress of the great rebellion, detailing the important events of the week, and giving a comprehensive digest of the war news. While prepared with special reference to such as do not have access to daily papers, this review is read with interest by all, affording, as it does, a general summing-up for the week.

The publishers desire only to assure their friends and patrons that no effort will be spared to make the paper during the coming year more than ever interesting and indispensable in the family.

Compelled as we are, by the pressure of the times, to withdraw all canvassers from the field, we have come to the determination to offer to subscribers the advantage of the commission which in ordinary times must go to the agent. We do this more especially for the sake of introducing the *Congregationalist* into hundreds of families where it is now a stranger, but which, we are confident, when once acquainted with it, will wish to continue as permanent subscribers. With this special aim we have made arrangements by which we are able, for a short time—to offer as a premium for every new subscription to the *Congregationalist*, accompanied by the payment of two dollars in advance, a copy for one year of the

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PRESS OF E. L. BALCH, 34 SCHOOL ST.

With sincere affection.

S. Worcester

THE

Congregational Quarterly.

WHOLE No. XIV. APRIL, 1862. VOL. IV. No. II.

SAMUEL WORCESTER.

BY REV. SERENO D. CLARK, D.D., SUNDERLAND, MS.

THE character of a good man is a bequest to the world. The Church should treasure it in the ark of her testimony as a perpetual memorial. No richer blessing travels down from the past to the present and the future. The name of Dr. Worcester is like the perfume of precious ointment. He passed through the world to bless it. When such a character rises before us, we naturally inquire, whence came it? What soil produced it? What preceding and attending influences gave it substance, or hightened its luster?

Dr. Worcester descended from pious ancestry. This was a distinction for which he was grateful. He loved to recognize the goodness and sovereignty of God in his favored descent through "devout men" and "mothers in Israel."

His earliest progenitor in this country was the Rev. Wm. Worcester, who probably emigrated from England in 1637. In 1638 he became pastor of the Church in Salisbury, Ms. He endured the toils, privations, and sufferings incident to border life with Christian heroism. He was a zealous worker in laying foundations on which succeeding generations have erected the fabric of well-ordered society. He was "learned in all the wisdom in Europe" evangelic in sentiment; strict in morals; wise in counsel; an inspirer of hope and courage in difficulties; firm in pu pose; devout, meek, patient; an able minister of the New Testament; equally fitted to instruct and to sympathize. He fell asleep at the age of sixty, rejoicing in the Lord Jesus, and the power of his resurrection.

Samuel, the son of William, had many traits of mind and heart similar to those of his distinguished descendant, the subject of the present sketch. A man of uprightness and capacity, he was often called to offices of trust. Piously and prayerfully nurtured, he early became a disciple of Jesus, and a prominent member of the Church. He lived, "looking upward," reposing on Providence, knowing that in heaven he had "a better and an enduring substance." Traveling on foot to Boston in the winter of 1680 to attend the General Court, of which he was a member, and disappointed in not finding, as evening came on, accommodations where he expected, he was benighted by the way. The next morning he was found dead on his knees, as in the act of

prayer. Amid frost and snow his righteous soul passed peacefully to its Saviour and its Judge.

Francis, the son of Samuel, was less intellectual than his father, but equally devoted to his Redeemer. He esteemed the scriptures a treasure of wisdom. The Lord's day was his delight. The house of God he reverenced as the gate of heaven. At the sacramental board he rejoiced, discerning the Lord's body. Cheerfulness in religion he deemed a duty. Attached to the doctrines of grace, he could not be satisfied with sermons in which the preacher gave not decided evidence of experimental knowledge of the life hid with Christ. Mere eloquence in the pulpit could not satisfy his soul, thirsting for the purity of heaven—nothing short of the most unequivocal enunciations of those glorious truths which are fitted to make men wise unto salvation. His home was the seat of piety. His children were trained in reliance on the Abrahamic covenant. They heard his daily prayers, received daily his religious instruction, and witnessed his shining example. Death found him ready. Friends rejoiced to be with him in his triumph over the "king of terrors." His last utterance was, "My dear Redeemer."

Rev. Francis Worcester, the son of Francis, imbibed the religious spirit of his father. His conversion was preceded by convictions deep, pungent, prolonged. Light at length broke in, terminating gradually in serene trust. He was cotemporary with President Edwards, being only five years his senior. He was educated in the belief of the same doctrines which that distinguished divine defended. His religious experiences were in harmony with them, and consequently profound. He was a Calvinist of "the straitest sect." He was trained a blacksmith. But at the age of thirty-four, twelve years after his marriage, and with a family of four children, he thought it his duty to enter the ministry. He was regularly licensed, and soon after ordained at Sandwich, Ms., where he labored faithfully and with much success for ten years. Subsequent to his dismission, locating his family in Hollis, N. H., his health not permitting him to resume a pastoral charge, he preached as an Evangelist or Home Missionary till past eighty years of age. He rejoiced in his vocation. "I love," he said, "to preach day and night." In his uncultivated way he often powerfully aroused the fears, and disturbed the consciences of his hearers; and sometimes, when his own strong sympathies were moved, he swept the finer chords of the mental harp with a master's hand, and bowed his audience in tears. A warm admirer of Whitfield, he frequently attended him in his itinerancies. On one occasion Whitfield was taken suddenly ill, and could not meet his appointment. He pleasantly said to Worcester, "Well, you must go and sound your ram's horn." He obeyed, taking for his text, Rev. i : 7. The discourse was "terribly in earnest," as was his wont when warning "to flee from the wrath to come." A strong impression was produced.

In his latter years he felt much solicitude respecting the stealthy inroads of Arminian sentiments, which he thought "ought to be shunned and rebuked by all who loved the truth and peace." He was a man of prayer, and felt great anxiety for the salvation of his children, and for his children's children. When death came he was ready to depart. He fell asleep in Jesus Oct. 14, 1783.

Noah Worcester, the son of Rev. Francis, and father of him whose life we are about to sketch, had a strong, athletic mind, energized by rough border life, and improved by such cultivation as could be secured by devoting to careful reading his few leisure moments, snatched from his double employment of farming and shoe-making. His townsmen early reposed great confidence in his judgment, and before he was thirty years of age he was respected as one of "the ancient men." For more than half a century he

held the office of Justice of the Peace in the county. His knowledge of government and law was considerable; and he was worthily honored with a seat in the Convention which formed the Constitution of New Hampshire.

When about twenty years of age he made a public profession of religion; and such were his manifest fear of God and unblemished integrity, such his philanthropic and enlarged views, his affable and courteous manners, his fluent and agreeable utterance, that he stood a strong and symmetrical pillar in the Church; and was pre-eminently serviceable to his pastor in various ways, especially in sustaining meetings of social devotion. He excelled in the gift of prayer; and all who reverently united with him felt that his petitions came from the heart. His clerical friends, of whom he had many, esteemed him mighty in the scriptures. These he *searched.* Their highest cha m to him was their testimony of Jesus. His knowledge of the scheme of Calvinistic doctrines was discriminating, and his approval of them cordial. If his faith in regard to the Trinity was somewhat shaken by his perusal of his son Noah's "Bible News," it soon resumed its wonted steadiness and strength. He honored the Sabbath by its strict observance. God was acknowledged in all his ways, and his providences towards himself marked with special care. Tenderly attached to h s children, he prayed earnestly that they and all who should be born of them might fear the Lord, and work the righteousness of faith. The years that bowed his form advanced him in grace. It was truthfully said of him, "like the sun, he grew larger at his setting." When death approached, he said: "My fathers' God is the God who has led me all my life long, and I am ready to go." It was to him the call from the battle—the welcome to everlasting triumph.

His wife was distinguished for a good understanding, comeliness of form, and the highest graces of female character,—adorned with the luster of devoted attachment to Jesus. To her husband and children she was everything which could be desired. The sweetness of her disposition was diffused through her home, cherishing every household virtue; and over a much wider circle her gentle influences fell like "the small rain upon the tender herb." Many will rise up and call her blessed. Her prayers for her children, many of which were breathed forth in the stillness of the night, especially "that *one* of her sons might be a minister of the gospel," rose as a memorial before God.

There are threads which link the departing and coming generations of mankind together. Each, to a limited extent, molds the ensuing. Thought and modes of thought, sentiments and feelings, and types of sentiments and feelings, are propagated not only unto the third and fourth generations, but onward to the winding up of the world's drama. The spirit of a father's maxims is immortal. As the elements in the seed, the germ, the blade, produce the leaf, the flower, the fruit; so the elements of thought, opinion, feelings, proclivities, desires, work down the line of descent, flowering out here and there in intellectual traits, dispositions, character, and life. The stream is ever flowing, and every parent throws ingredients into it, which sweeten or embitter, poison or purify its waters; and succeeding generations will drink of them.

The brief sketch we have given of Dr. Worcester's progenitors indicates the ancestral influences which tended to give shape and substance to his intellectual and moral character; and the discriminating observer will not fail to find in him capacities and habits, traces of opinion and moral sentiments; above all, a type of piety; which marked the preceding generations of the family.

Dr. Samuel Worcester was born Nov. 1, 1770, in Hollis, N. H., a rural town situated not far from the confluence of the Nashua and Merrimac rivers, amid agreeable, and in some instances, wild scenery.

The circle of influences which receives one at his birth, in which his infancy is cradled, his boyhood expanded, and his manhood formed, is, in the view of the thoughtful, of incalculable moment. What specific agency each and all exert in shaping ultimate character, and giving impetus to life, is an inquiry which is yearly awakening a more vital concern. That every newly-created spirit has certain qualities, or idiosyncracies, which no extraneous circumstances can essentially modify, few will question; and yet it cannot be denied that the imperceptible breathings of daily surroundings write on the infantile and youthful spirit characters, which, though unseen in their formation, are nevertheless ineffaceable.

Doubtless that mild and amiable mother on whose bosom the infancy of Mr. Worcester was cherished—a mother whose gentle disposition, redolence of temper and praying spirit were long remembered with endearment and gratitude, infused into the very elements of his character a fragrance it could never lose.

When six or eight months old, he had a long and severe sickness. For two or three weeks his death was daily expected. His recovery seemed like a resurrection from the dead. His father once said, "If I love Samuel more than my other children, it is perhaps because I feel that I have received him a second time from the hand of God." Could parents penetrate the chambers of the infant mind, and learn the effect which sickness at that tender age produces—the little thoughts and reflections it inspires, the susceptibilities it intensifies, the sympathies it quickens, the self-control it teaches, and above all, the softened tone it gives the spirit, they would feel themselves compensated for the anxieties and weariness, even anguish of heart, endured over the couch of suffering infancy. They would more cheerfully confide in the thought that, though in the form of affliction, it is really an "angel's visit," to prepare both them and their child for higher usefulness. It is more than possible that Samuel Worcester looks back from eternity with joy and thanksgiving for delicacies of feeling, warmth of sympathy, and power of endurance, fitting him for special services in his Master's vineyard, for which that infantile sickness alone qualified him.

About a year afterwards his mother died. He remained infirm for years. His eldest sister, Lydia, who, with her mother's name inherited her amiable disposition and pure spirit, had the chief care of him. His feebleness and maternal resemblance, together with his kindly sympathies, drew out all the tendernesss of her affectionate nature. She watched over him with the love, and taught him his early lessons with the fondness, of a mother. She quieted his nervous irritability, calmed his outbreaks of passion, soothed his childish griefs and wiped his tears; sung to him, with her sweet gentle voice, cheering songs; and prayed for him as though her joy on earth could never be complete without his union to Christ. Her mild influence sunk into his spirit. His sympathies early warmed towards her. He would not, when a mere child, willingly hurt her feelings. He would even weep when she was in pain; sometimes delicately concealing his tears during the weary wakefulness of the night, lest their discovery should increase her discomfort.

His fondness for books evinced itself in childhood. He had a quick apprehension and a retentive memory, and acquired knowledge with ease. His opportunities for public schooling, however, were few, and its advantages small. The Bible was almost the only book in use both for reading and spelling.

But the times and scenes of his youth, together with his home associations and personal efforts, gave him a mental vigor and discipline, as an outfit for the part he was to act, not inferior, probably, to the more systematic and thorough modes of education in the vastly superior schools of the present.

He was little less than five years old

when the battles of Lexington and Bunker Hill opened the Revolutionary war; startling the whole country, thrilling even the heart of childhood. His father marched at the head of a company in mid winter to reinforce Washington at Cambridge. His eldest brother was in the thickest of the fight at Bunker Hill, and fought under Stark at Bennington. Another brother was repeatedly enrolled among "the indomitable continentals." Samuel was thirteen, when the eventful struggle closed. A period scarcely less exciting ensued, in which problems in political science vitally important to the success of our civil institutions were investigated and solved. The depreciated currency; the national debt; the duty and mode of funding it; the laying of impost and levying of taxes; the suppression of rebellion; the insufficiency of the government based on the "Articles of Confederation" for the exigencies of the nation, and the adoption of the Federal Constitution; were themes, political occurrences and measures, which agitated the country to its center. Different views were entertained; heated debates arose; the tide of party spirit ran high; questions radical, profound, and yet practical, fitted to enlist every faculty of the mind, were discussed not only in the senate, but in the reunion of friends, and by all classes.

These questions, and others touching theology, morals and literature, were freely examined and thoroughly sifted in the family of Noah Worcester. *There* was the grand-father—the Puritan preacher, who was fond of investigation, and of inciting the reasoning powers, especially of the young; the father, with a large practical understanding strengthened by repeated efforts in self-education, eager to pry into any metaphysical or abstruse subject of practical utility; and five sons, four older than Samuel, with strong, inquisitive minds, ready for an assault on any array of hard problems either in philosophy or mathematics. This group of old and young might be seen on a winter's evening around the fire, blazing, perhaps, with the ruddy light of a pine knot, grappling with the metaphysics or practical bearings of subjects which might have tasked the noblest intellects in Congressional or Academic halls; weighing, analyzing, detecting fallacies or inventing arguments, rejecting or receiving, as evidence or logic failed or prevailed. The utmost freedom of inquiry, within the limits of decorum, was permitted without restraint. The sons were taught to make the most of their powers and means, to rise to the utmost of their capacities in the spheres of knowledge and usefulness. Every opportunity for mental improvement was, therefore, eagerly seized. They sometimes continued their intellectual work even after they had retired for the night. With the tongue of one for a pencil, and the memory of another for a slate, problems in mathematics were mastered which had surpassed the capacities of their teachers to solve.

Thus the process of education went on. It was finely adapted to give muscle and vigor of mind, sharpness and grasp of thought, quickness of apprehension and a mental activity which keeps one ever on the alert, and qualifies him to look around and pierce through subjects; penetrating at once their foundations, and surveying their relations—just those powers most important for the tug and war of life's rough actualities. They were also encouraged by the example, if not the counsel, of their grandfather, to employ the pen. Even before the close of their minority they were able "to write essays or addresses, which, for good sense, force of reasoning and propriety of language, chiefly drawn from the Saxon etymologies,—would not materially suffer by comparison with the more elegant compositions of the best scholars at our colleges."

Samuel was early thoughtful and serious. He had, however, no decided religious impressions till about sixteen years old. A revival at that time occurred in

his native place. His pious and beloved sister was deeply anxious for his salvation. Thomas, his brother next older than himself, was awakened and brought into the light of joyful hope. Samuel's convictions were more gradual. They were the whisperings of "the still, small voice." He felt that he was a sinner, condemned by a holy law, and that, helpless in himself, he was entirely dependent on the free grace of God for regeneration, pardon and eternal life. He saw clearly that if Christ were not his chosen Saviour he must be lost. His concern increased for five or six months. He eventually indulged a trembling hope that he accepted "the Lord his righteousness." His habit of thought led him to look within, and canvass narrowly the evidences of a change so radical as that of the new birth. Hence he searched, hoped and feared. Thomas joined the Church, and would gladly have led his younger brother to the altar with him. But Samuel could not be persuaded. He lingered, inquiring, doubting, trembling, for some six or eight years longer. At length he emerged from the cloud, and publicly avouched the Lord Jehovah to be his God.

Mr. Worcester, notwithstanding the sickliness of his early life, grew up a tall, well-proportioned, robust young man, agile and strong, as good to labor as to unravel knotty questions. It is said that he could do a good day's work at mowing before breakfast. Owing both to his efficiency as a laborer and to his amiable temper, his father had selected him as his partner on the farm,—to steady and cheer his trembling steps down the declivity of years. But this chosen son had other thoughts and nobler aspirations. He became exceedingly desirous of a public education. His father did not favor his wishes; but was both disappointed and displeased. He remonstrated. His feelings became so morbid that he could not bear to see a book in his son's hands. But when he saw that the purpose of the son was fixed to leave the farm at the age of twenty-one, if not permitted earlier, he gave his reluctant consent.

In the spring of 1791, six months before his minority expired, he gave his father a note for an amount equivalent to the value of his services for that period, and, joining New Ipswich Academy, started on his literary career. To reconcile his father still more, he returned and labored on the farm in the season of haying and harvesting; and it is said, cut forty tons of hay with his own hands. But where was the aspiring young man to secure the means of prosecuting his studies? His father was in straitened circumstances. He could allow his sons but twenty pounds each, ($88,80,) and was determined to treat all alike. When Samuel entered the Academy he could hardly appear in decent apparel, and he knew not whence the money was to come to pay his board and tuition. But he had a resolute will, and before such a will "mountains melt to plains." Let poor young men, with stalwart hearts, be encouraged.

His first recitation in Latin Grammar astonished his Preceptor. It exceeded four times his prescribed task. He soon outstripped those who had started months, even years, before him. The ensuing winter he taught school. After its close, he studied a short time with Dr. Wood, of Boscawen, and entered Dartmouth College in the summer term of 1792,—joining a class which entered only four months after he first doffed his farmer's gear. "He flung a Greek Testament through the college, and in he went," said a college cotemporary, alluding to his rapid progress.

When he entered college, his reddish-colored coat of home-made, cut not from the largest pattern, nor in the newest fashion, caused no little amusement to the laughers; but all soon united in expressions of respect and esteem.

Mr. Worcester's aim was general scholarship; to cultivate *all* his faculties; to qualify himself to enter on professional

studies with a mind well furnished and well balanced. He studied not for appointments, but to make the most of his powers. He excelled in no particular branch, except History and English composition. As a writer, he was far superior to any in his class. He was, however, "no fopling in belles lettres." Superficiality was no characteristic of his mind; he descended into the depths of whatever he studied. Never brilliant, yet taking him in all respects, he was esteemed the foremost man of the college. His fellow students gave him various tokens of esteem; and, though every winter of his collegiate course was devoted to teaching, he graduated with the highest honors of the institution, in 1795.

His mind wavered for a time between the professions of Law and Divinity. But in a few weeks after his graduation he came to a decision, and put himself as a theological student under the instruction of Dr. Austin, of Worcester. He remained with him four months. They were months pleasantly and profitably passed. In the winter of 1795–6, he took a school in Hollis; and in the ensuing spring, accepted the charge of New Ipswich Academy, as successor to Professor Hubbard. As a teacher he was thorough and successful. His kindness and devotion to their interest won the affections of his pupils.

> ".....Learning grew
> Beneath his care."

On the 24th of July, 1796, he preached his first sermon at New Ipswich, from the words, "Rejoice evermore." He soon resigned his charge of the Academy in that place, and returned to Hollis, where he spent several months, sometimes studying, and sometimes teaching, making it his main object to regain his shattered health.

When he was sufficiently restored to offer himself a candidate for settlement, several eligible parishes made application for his services. He received a unanimous call from the Church in Pelham, N. H. Nearly at the same time he received a similar invitation from Fitchburg, Ms. The harmony of the people in Pelham, and other circumstances, opened to his view a pleasant pastorate. The condition—municipal and ecclesiastical—of Fitchburg presented a very different prospect. Yet to a devoted minister, eager as a good soldier to engage in the thickest of the battle, there were considerations of great weight in its favor.

The Church had no Articles of Faith distinct from the covenant, which was a half-way covenant, and so indefinitely expressed as to be acceptable to those who accounted all modes of faith alike pleasing to God. Members were received to the Church without examination. All that was necessary was to express a desire to enjoy its communion. There were many enrolled on its records who gave no satisfactory evidence of the new birth; some avowed Universalists, others reputed Deists, and not a few notoriously intemperate. True, there were Simeons and Annas praying and waiting for God's gracious interposition in their behalf. But the line between the world and God's visible people was scarcely discernible. The half-way scheme and Stoddardeanism had ripened and shed their fruit.

Nor was this a rare instance of religious declension at that period among the churches of New England. A reaction from the fervid spirit of the revivals under Edwards and Whitefield, had taken place; formality had choked the growth of spirituality, and fidelity slumbered. The leaven of false doctrines had been long working. The restorationism of Chauncy had, for half a century, diffused its deadly malaria. Jonathan Mayhew, with a bold and vehement eloquence, had proclaimed an equivocal orthodoxy, if not decided Arianism. As early as 1756, the Works of Emlyn had begun to infect the Boston pulpit. The statement of the elder President Adams, that Unitarianism had been taught by distinguished divines as early as the middle of the last century, was more than assertion. Too many clergymen made light of experimental religion—

deeming it enthusiasm or delusion. An appearance of morality and a respectful attendance on the means of grace, satisfied them. Could they preserve the peace of their churches, though it were like the stillness of rivers flowing beneath their icy coverings, they conceived that their high commission was accomplished. It cannot be doubted that some of the Arminian ministers were really Arians, Socinians, or Unitarians. The Revolutionary War, and the influx of French infidelity, much increased the looseness in religious views and practice, which had previously awakened alarm. In some quarters there was great opposition to creeds—the words of Scripture being thought sufficiently distinctive to express religious belief. Efforts were made to persuade the churches that the doctrines of the Bible were of little importance, and that almost any differences of opinion were consistent with piety. Dr. Freeman, of King's Chapel, was ordained in 1787; and "from that time Unitarianism became a substantial reality in Boston." In 1789, he could say "there are many churches in which the worship is strictly Unitarian." About the same time, Dr. Morse preached a series of sermons on the Trinity, which gave serious offence to some of his brethren in the ministry. The year 1790 witnessed the republication of extracts from "Emlyn's Inquiry" in Boston. Dr. Howard had occupied one of the churches of Boston since 1767, and was now sinking into the vale of years "neither a Calvinist nor a Trinitarian." Dr. Priestley arrived in America in 1794; and a little after, Freeman wrote to Belsham "that he was 'acquainted with a number of ministers, particularly in the southern part of Massachusetts, who avowed and publicly preached the Unitarian doctrine;' while others, 'more cautious, contented themselves with leading their hearers, by a course of rational and prudent sermons, gradually and insensibly to embrace it.'" In the last named year, Dea. Leonard Worcester, a brother of the subject of this notice, and in whose family he resided while pursuing his theological studies with Dr. Austin, addressed several letters to Dr. Bancroft on his misrepresentation of Calvinism.

These facts indicate the tendencies of the times, and the opposition one might expect who had determined to preach the truth as it is in Jesus. The duty of occupying a field like that which Fitchburg presented, was not probably a new consideration to young Worcester. One with his perspicacity, scholarly proclivities and ardent piety, could not survey the errors that were finding lodgment in the churches, without buckling on the harness with determined resolution. Besides, the fundamental truths embodied in the Hopkinsian Calvinistic scheme, which he had substantially embraced—such as God's making all things for his own glory; his absolute sovereignty; the total apostacy of man; his redemption solely by the blood of the infinite Redeemer; regeneration by the Holy Ghost according to the election of grace, and the obligation to exercise the disinterested love which actuated the Godhead in devising the scheme of mercy for enemies, would not permit him to make personal advantage the leading motive in selecting a parish. He whose head and heart are filled with these profound truths, will not say, "I can't go into such an obscure place;" "I can't endure such and such sacrifices." But with the true spirit of Christian heroism, he will say, "I will go where duty calls. 'Not my will, but thine be done.'" The young minister who seeks for a pleasant and popular society, where he can secure his own ease and aggrandizement, gives deplorable evidence that he has never cordially received the great vitalizing doctrines of the gospel. He may profess to be orthodox, but his orthodoxy is of little practical value.

The doctrines of Mr. Worcester were not cold formulas of truth in his head, but light and warmth in his heart. One consideration, therefore, with him overweighed all others—"the glory of Christ." True,

his mind wavered for a time. He was, on the whole, inclined to Fitchburg; still he hesitated, weighed probabilities, considered circumstances. At length duty became plain. Fitchburg should be his field of labor—and if it must be, of strife and discomfort.

Confidence in his convictions of duty was a predominant characteristic of Mr. Worcester. He took a full survey of a subject or course of action; prayed over it; sometimes lingered long about it, watching providences and listening for whispers from the sky; but when he came to his conclusion, his decision was forever. It was not, however, the decision of obstinacy, but of "love, and of a sound mind." Nor was he always slow in coming to his decisions. They were sometimes rapidly formed, but never rashly. Even when reached most rapidly, they generally carried with them equal strength of conviction; for his mind, when roused, traveled round a subject with great celerity, and his quick eye at once scanned its tendencies and bearings. Hence he had none of that fluctuation of purpose which sometimes renders men who are strong in thought, weak in action. In carrying out his plans, he never evinced timidity, hesitation, vacillation; never had recourse to underhanded means or arts diplomatic; but steadfast, upright, ingenuous, he moved right on, just where his scheme of action led him, taking the rough with the smooth; the ease, the toil, the conflict, alike; cheerfully trusting in God. The correctness of his determination in favor of Fitchburg, amid all the labors and heartaches it occasioned, he never questioned.

He was ordained Sept. 27, 1797. Dr. Austin preached the sermon. His subject was, "The nature, extent, and importance of the duty, binding on the *Christian minister*, divinely commissioned to bear the warnings of God to men,"—a subject admirably suited to the place and the occasion. As was his wont, the preacher lifted up his powerful voice, "cried aloud and spared not." A just specimen this, of the pulpit manifestations of New England theology sixty years ago; and a fitting introduction to the ministry of the young divine, destined to become a leader in despoiling error and formality of their usurped dominion over many of our churches.

In his first sermon, Mr. Worcester announced himself a Hopkinsian Calvinist. He had honestly preached his sentiments while a candidate; now he named them. He who has clear conceptions of these truths will feel their importance; he who feels their importance will become attached to them; and he who is attached to them will utter them fearlessly, but kindly. Besides, with his honesty of principle, Mr. Worcester could as easily have committed perjury as have concealed his views of gospel truth. He, therefore, went on in his work as a herald of salvation, proclaiming the truths which God had given him grace to receive, and representing them just as he had received them. His people, as has been intimated, entertained views extremely various. The feelings of some were exceedingly exasperated against the doctrines he preached, by the misrepresentations and caricatures of their opponents. His position required skill, kindness and long-suffering, coupled with decision, inflexible integrity, and loyalty to truth. He felt that Christ had called him to erect his standard near the enemy's lines; and it was his solemn purpose to be faithful to his trust. He determined to address to all, as opportunities offered, arguments so sound, and appeals so affectionate, that if possible, "the enemies of all righteousness" should not be able to "resist the wisdom and the spirit by which he spake."

The effect of the bold utterance of such truths may be easily conjectured. They come directly in collision with the selfishness and pride of the natural heart. When the sinner sees them girdling him as an encircling flame, from which there is no escape; sees that, corrupted and debased as he is, he was created to be

molded to their claims, and to find in them the joy of his being, he either bows to their dominion and accepts of Christ as his propitiation, or, tortured by their continued pressure, becomes influenced with bitterest hostility; and if not held back by a sense of obligation or decorum, he either breaks out into violent opposition, or, his moral sensibilities becoming hardened by repeated resistance to the claims of God, he holds the truth in formality and sinks into carnal security. The truth of this remark is abundantly borne out by the results of Mr. Worcester's ministrations at Fitchburg.

Some had been "pricked in their hearts" before his ordination. But soon after, the truth, like the fertilizer in the cold soil, began to produce indications of life. The discriminating preaching of the pastor revealed the difference between selfish and holy actions; between the exercises of the renewed and unrenewed. The mask of the hypocrite and formal professor was stripped away. Earnest solicitude was awakened. There were "great searchings of heart." "Am I a Christian, or am I not?" was a frequent inquiry in the anxieties of self-examination. When a communion service approached, some were in great distress. They trembled to partake of the sealing ordinance, and yet feared to abstain. The Spirit was evidently working by his own instrumentality.

In the ensuing spring, the Church unanimously voted to revise their covenant. A strictly Calvinistic creed, and accordant covenant, were drawn up by a Committee appointed for the purpose, presented to the Church, and, after being discussed in public and in private for some six months, were adopted. This gave fresh stimulus to inquiry. Truth was more clearly seen and more forcibly felt. The soil was rapidly preparing to yield a harvest—even the germs of spiritual religion already began to spring. God's chosen continued to pray; to drink in life-giving truth from Sabbath to Sabbath; to weigh their spirits, and to weep over their sins. Near the commencement of 1799, some fifteen months after the installment of the pastor, the shower of grace began to fall. Numerous cases of awakening and conversion occurred. A luxuriance of verdure covered the withered field. The Church was particularly refreshed. Many heads of families among its members were brought to the feet of the Saviour, openly declaring that they never before had evidence of being born again. These became active coadjutors with their pastor, and efficient instruments of saving others. But a most violent opposition was aroused. Many in the Church and out of it had neither seen, nor wished to see, the work of God "on this fashion." The erratic professors were especially offended in seeing their brethren revived and acknowledging experiences radically new. A most malignant spirit was manifested by all classes of opposers. But none caused the pastor trials so grievous as his "false brethren," who openly led or secretly sanctioned the enemies of God and the revival, in efforts to obstruct the work, and in devising the most despicable measures of personal annoyance. They formed a society or league on the basis of a "Universalian Compact," to withstand more effectually the doctrines of the gospel, so bitterly execrated by them under the name of Hopkinsianism, or the more blasphemous appellation of "Hell-fire." Still the revival went forward, and precious were the results, both to the pastor and to the Church, in the rich experiences of Divine grace.

While the happy influences of the revival were still fresh in the hearts of God's children, the opposition secured the preaching of one of the most popular Universalist ministers, in Mr. Worcester's meeting-house. It was entirely unknown to the latter till he saw the people assembling. He went with the rest. The preacher, after closing his sermon, in which he had blasphemously turned the truth of God into a lie, gave liberty for free remarks. Mr. Worcester rose and said: "If the preacher will come down

from the pulpit, I should like to ask him one or two questions." He complied, and Mr. Worcester asked: "By what authority, sir, have you entered my pulpit?" "By your consent," he answered. "*I never gave consent*," was the emphatic reply. At that instant, a voice was heard from the choir—"You lie, Mr. Worcester." A scene of confusion ensued. The pastor, however, with a dignified and impressive comment on such an outrage on his prerogative, restored order, and requested the assembly to remain and listen to an exposition of a chapter in the New Testament. He selected the Epistle of Jude. The words, "Certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness," were made to pierce as barbed arrows. The effect is said to have been indescribable.

The opposition was now headed by the Universalists, who had leagued with themselves "a mixed multitude" of all who were inimical to God and his scheme of redemption through his Son. They admitted Mr. Worcester's ability and scholarship, his urbanity and kindness; but they detested his doctrines. To them his preaching was as the piercing of a sword; but to his friends and the friends of righteousness, it was as life from the dead; and they gathered closer around him. He was thus cheered by friendship while persecuted for his Master's sake. The Universalist members of the Church strove to ignite the combustibles of infidelity and immorality throughout the town. They even went abroad, soliciting the sympathies of such neighboring clergymen and laymen as had no favor for Calvinism, and by whom regeneration by the Holy Ghost was deemed a delusion.

In the early part of 1800, Mr. Worcester preached and published six sermons on the future punishment of the wicked. They are clear and practical in thought, cogent and persuasive in argument, manly and vigorous in style. They do equal honor to his intellect and his piety. They strengthened his friends, and confirmed the wavering, while they extended his reputation as an able writer and theologian. But they were to his enemies as the sprinkled ashes of Moses—"a boil breaking out in blains"—and they became still more enraged.

The Church, during the same year, proceeded to discipline five or six members who had not only flagrantly broken their covenant, but had set both the Church and pastor at defiance. A few months later the Church passed a vote, "That it be henceforth a standing order of the Church, that no known Universalist shall be admitted to the privilege of occasionally communing with us, in the holy ordinance of the Lord's Supper." These two acts kindled the flame of hostility to the highest intensity. All manner of misrepresentations went forth. The opposers raved about Hopkinsianism, bigotry, narrow-mindedness, and intolerance. The children, even, in some families, so frequently heard the term Hopkinsian pronounced in reproach, that they often employed it as one of the worst *hard names* by which they could characterize an object of their resentment.

Disaffection with the pastor was constantly increasing. Several measures were proposed to remove him. At length the town voted that a dissolution of their contract with the pastor would be for the peace and happiness of the town. After much consideration, and taking the advice of others, the pastor laid the matter before the Church, with the request that they would "join him in measures for a regular dismission." The Church reluctantly consented. A mutual Council was called to adjudicate on the question. The Council decided unanimously that he should remain. The pastor, Church, and disaffected, formally accepted the result; but it did not allay the agitation. The waves, indeed, rolled higher and higher. The excommunicated and their abettors were resolved to accomplish their purposes at all hazards.

They now adopted a desperate measure.

They conceived the design of securing a Council to organize them into the First Church in Fitchburg. This would enable them to take the place of the Church, in the legal relations of the town to the minister, and secure the easy accomplishment of their plans. They requested a mutual Council for this purpose. It was refused. They then called an *ex parte* Council. When convened, the pastor presented a powerful protest. The Council, however, proceeded, influenced by the artful management of one of its members. But it could not be persuaded to recognize them as the First Church in Fitchburg, or to give them a Church standing of which they could take the advantage to annul the legal contract with the pastor. The opposition were again discomfited, but they were not disheartened.

The point of contention to which the parties were ultimately led, was whether the Church should be recognized as a body distinct from the town, with acknowledged powers of her own, or be considered as merged with the town in ecclesiastical action—the members being regarded as mere citizens. In other words, whether the town should control the Church in all her actions with reference to the selection and dismission of her ministers; or whether the Church should choose and dismiss her ministers with the concurrence of the town acting as the parish, according to uniform ecclesiastical usage in New England. In the former case she would be in complete bondage to the civil power; in the other, exercise her own independent rights. This was the question.

Mr. Worcester felt it to be one of vital importance. It is so, merely as a matter of ecclesiastical polity. It involves a principle which may never be surrendered,—its surrender in any case being equivalent to subjecting the Church to the control of the world. But, in the present instance, the question assumed a significance of vastly higher moment. For the real question was, whether Calvinism should be recognized as the distinctive doctrine of the New England churches, or whether Arminianism and Socinianism should be regarded as equally acceptable ground of ecclesiastical communion,—to maintain these false doctrines being the sole object for which the opponents of Mr. Worcester had adopted this line of policy.[1]

It is an occasion of gratitude that this innovation met, in its incipiency, so able and uncompromising an antagonist. Had it prevailed over the Church in Fitchburg, it would have exceedingly troubled us in our subsequent struggle with Unitarians. But, thanks to God, through the agency of her noble pastor, the attempted innovation did not become a precedent. He stood his ground manfully. He would not yield. Measure after measure was devised to foil or discomfit him. *Ex parte* Councils, one after another, met and resulted; affairs were made to assume a most perplexing attitude; but neither could his purpose be shaken, nor his hand weakened. His clear head saw through all the difficulties thickening around him; he met his opponents in all their shiftings and windings with skill and adroitness; he worked fearlessly and patiently till he gained the victory, completely vindicating the rights of the Church and preventing her civil bondage.

At length a mutual Council was chosen, according to ecclesiastical usage, to consider and adjudicate on these long and complicated difficulties. Ten days were spent in the investigation. The pastor and the Church were fully sustained. A short time afterward he was regularly dismissed, at his own request, and retired from the field of conflict, covered with laurels.

This controversy had enlisted the interest of the community, far and near. Many of the neighboring clergy and laity justified the excommunicated. Favoring

[1] The biographer of Dr. Worcester remarks, "The Fitchburg controversy should not be forgotten as disclosing in its progress *the first organized scheme in Massachusetts to subject the Church to the will of the town, or parish, in all matters relating to the settlement and dismission of pastors.*"

their Ario-Arminian and Socinian sentiments, they were bitterly opposed to Calvinism, and of course to the measures which Mr. Worcester had instituted to purify the Church at Fitchburg. He felt it fitting to publish a review of the whole controversy; to expose the policy and errors of his adversaries; to state the doings of the several councils, and to comment on their principles and designs. In this he reflected, of necessity, on the orthodoxy of many of the churches and their ministers. He argued that there could be no true Christian communion between Calvinists and Ario-Arminians and Socinians; and earnestly inquired whether it was not time that those who maintained the former sentiments should separate from those maintaining the latter. Here is the suggestion and development of the principle which a few years later "gathered churches out of churches." The Lexington of the memorable ecclesiastical revolution in New England, which was inaugurated in 1815, was Fitchburg; and the first bugle-note, summoning the forces to the rencounter, was sounded by Mr. Worcester.

Even before his dismission from Fitchburg, the attention of some of the leading members of the Tabernacle Church in Salem was turned towards him; and no sooner was he released from his charge than they applied to him to preach as a candidate. He also received a pressing invitation from the Church in Rowley. His mind for a time fluctuated, but at length settled in favor of Salem. There were, at that period, five Congregational churches in the place, only one of which, besides the Tabernacle, was orthodox. The tide of error was strong, owing not only to the number of its professed advocates, but also to the high social position which many of them occupied.

Mr. Worcester was installed April 20, 1803. The sermon was preached by Dr. Austin. His subject, "The indispensable and primary duty of the preachers of the Gospel to diffuse correct information respecting God," was exceedingly appropriate. A single sentence, in a note affixed to the sermon as published, is worth perpetuating: "It is an extraordinary phenomenon in the moral world, to see a learned man stand up in the pulpit, as one who is set for the defence of the gospel, and tell his auditory that there are no essential truths to be believed in order to a man's becoming a good Christian, but such as are acceded to by all parties; that all attempts to explain the capital doctrines of Christianity, turn out

View of the Old Tabernacle Church, Salem.

to be a mere jumble of hard words and unintelligible phrases; and that the wisest way in the world is to content ourselves with knowing what every heathen knows perfectly well already, that if we have done wrong we must be sorry for it. How long shall this severest satire upon the scheme of Divine revelation continue to torture us from the pulpit?" This shows that the preacher had "understanding of the times," and was impressed with the solemn position of the new pastor in Salem.

Mr. Worcester began cultivating his new field with ardor, putting forth his utmost strength and skill. The pulpit of the Tabernacle became an object of attraction. The seats rose to a higher price than ever before. The house was crowded. He gained rapidly the esteem and respect not only of his own people, but of the citizens generally. His settlement in Salem marked an era of his life. In his new associations his intellect received a new impulse, and his character new developments. He fast traveled to the hight of his reputation. Here he found a *home* for the remaining eighteen years of his life, except occasional absences for recruiting his wasted energies, or to engage in some temporary service for his Master abroad. Here he traversed the rounds of pastoral and ministerial toil, instructing the ignorant and those out of the way; wiping the tears of the sorrowing, cheering the desponding, and animating all to the work of the Lord,—"holding on," we will not say, "the even tenor of his way"—rather pursuing his course of seraphic ardor and tireless zeal, till called to his rest.

The lessons bequeathed us by one who has bidden us a last farewell and passed into the invisible world, consist alone in the spirit of his actions, and the ability and wisdom with which they were wrought. We will not, therefore, follow farther the chronological order of the life of Dr. Worcester; but limit ourselves to delineating some of his more prominent intellectual characteristics, in connection with their spheres of operation, illustrated with the moral beauty of his life.

Religious opinions are a key to religious character. In a logically consistent mind, they infallibly give tone to activity, coloring to the entire life. In drawing the portrait of Dr. Worcester, the first place will be appropriately given to his theological views.

He was trained in the belief of the doctrines of Calvinism. He was taught, however, not to take them on trust, but to investigate their grounds for himself. His views were probably pretty well defined and settled before entering college. "Edwards on the Will" was there studied as a classic. He early evinced a general agreement with the Newport Divine. He chose for his theological instructor, Dr. Austin, a strict Calvinist, of the Hopkinsian type, and a pupil of Edwards, the younger. Dr. Worcester thus drank of the stream of Edwardean theology. Although when entering on the ministry he cheerfully took upon himself the reproach of Hopkinsianism, he probably accepted no extreme views of that scheme—none which were not fairly deduced from the doctrines promulgated by Edwards the elder.

Names designating philosophical and theological sects, when applied to individuals, are very deceptive. In different minds, and in different ages, their purport is exceedingly unlike. The doctrines of a system may be so modified, while all are retained, that its practical bearings, as a system, are almost entirely reversed. The several peaks of the White Mountains, combined in one view, awaken certain æsthetical emotions. But the group might have been so differently arranged by putting one in the position of another; by taking half of Mt. Adams and one-fourth of Mt. Jefferson, and piling them on top of Mt. Washington; by turning round Mt. Franklin; by giving a different slope to Mt. Monroe, and by making new chasms and throwing up new crags on Mt. Madison,—that while every particle of matter

might have been retained, the emotions and sentiments of taste awakened by their survey, would have been very different from what they now are. So the system of Calvinism, or Hopkinsianism, by giving to the doctrines a different arrangement, or different positions in the mind, by shading some and brightening others, according to taste; by carrying the analysis in some cases too far, and in others not far enough, may be so changed, that while every doctrine is preserved, it makes, as a system, on the heart and conscience an entirely different impression. It may, indeed, lose its whole moral power, and yet the name be retained.

Dr. Worcester had a happy mental organization which little exposed him to such distortions. His mind was peculiarly clear, logical and comprehensive. He saw the minute, as well as the more prominent parts, of a subject. No element of thought, carrying logical proof, escaped him, and he gave each its true force. He penetrated to the depths of a subject almost by intuition, and detected its relations. The links which united every truth in a system with all the other truths in it, he easily traced; and it was his pleasure, in the clearness of his vision, to trace them. His intellectual powers were so admirably adjusted that they worked in delightful harmony; and hence the results reached by his processes of reasoning were symmetrical. Every doctrine of a system assumed in his view its just position and its true magnitude. All together they rose before him as one homogeneous whole. Besides, his dispositions were equally well balanced. He had no predilections or dislikes which swayed his reason. Hence he knew no favorite dogmas in a system of Scriptural truth. He looked upon all, considering their positions and relative importance, with the same discriminating affection; and was, therefore, not disposed to fix his mind on some unduly, and to magnify them disproportionately. His moral proclivities and intellectual faculties were beautifully attuned to each other, like the different chords of a musical instrument, producing grateful concords.

Fortunately, also, he had none of that subtlety of intellect which refines and analyzes till the threads of thought become too attenuated for definite perception or intelligible conclusions; none of that tendency to dreamy speculation which loves to float in regions of airy shadowiness; none of that quality called genius, which flashes and shines along some lines of thought, while others are obscured by its own brightness, alike bewildering the possessor and others. The distinguishing characteristic of Dr. Worcester's mind was *practicalness*, or a profound common sense. This, regulated every other faculty. It combined his religious system and molded it to a form for use. His creed was not chosen as a field in which his intellect might luxuriate, but as a garden in which he might daily gather fruit. He might take pleasure in the nice distinctions and metaphysical theories of astute theologians; but he did not dwell upon them with absorbing delight, nor regard them as essentialities. In no sphere would he have become the founder of a school in metaphysical theology; he had too much practical good sense, and childlike reverence for the Bible. To its teaching he ever bowed, confident that truths which God had revealed, however incomprehensible to us, were of practical moment. He therefore seized the great centers of Scriptural truth, and wrought them into his creed with logical acuteness and discrimination:—such as the utterly ruined condition of man; his moral helplessness in the hands of sovereign mercy; the necessity of the Trinity to a scheme of atonement; the all-sufficiency of Christ; justification alone through his blood; regeneration by the Holy Ghost, and obligation founded on natural ability to obey the Divine law. These constituted a Scriptural system, living in his own heart, and he endeavored to make it live in the hearts of others.

Dr. Worcester won high consideration

as a theologian. A few months after his settlement in Salem, he was appointed to the professorship of Divinity in Dartmouth College. It was a position in some respects agreeable to his taste, and one for which he was pre-eminently fitted. But he neither wished to leave his people, nor they to surrender him. He was tried, and they were tried. They mutually implored light from above. At length the question was submitted to a committee of ministerial advisers. Many arguments were adduced on both sides. To the joy of his Church, it was decided that he should remain; and he cordially acquiesced in the decision.

He was a theological teacher of much ability and acceptableness. He early had pupils under his care, fitting for the ministry. For ten years after the founding of Andover Seminary, he was seldom without theological students. He earnestly inculcated upon them the necessity, if they would become successful pastors, of believing, loving, and declaring the whole truth of Revelation, without any compromise with science, falsely so called. They ever retained for him the sincerest respect, and spoke of him with love.

The preaching of Dr. Worcester was the manifestation of the vitality of his doctrinal belief in thoughts that burned on the guilty conscience, and in words that breathed a heavenly fragrance to all lovers of evangelical truth. He had a reverent sense of the dignity and saintliness of his office as a minister of Jesus. In assuming it, he felt that he was assuming the responsibilities of one appointed to negotiate a peace with the enemies of his Lord; and on grounds prescribed in the Court from which he received his commission. In his estimation, his work, expressed in a single sentence, was to "beseech men to be reconciled to God." What he sought in his preaching, first and above all, was the *soul*—its renovation, its exaltation, its entire redemption from sin and woe. This ruling idea rendered him an earnest, solemn, impressive preacher of righteousness and redeeming mercy, free from all lightness or indifference. In the pulpit he never aimed at moving a smile, or diffusing, by a subtle humor, a spirit of mirthfulness through his audience. Such an intention he would have deemed a desecration of his office. Preaching, in his view, was dealing with the honor of his Saviour; with the most precious interests of man; with the deepest, most vital realities of the intelligent universe. Every sermon, in his apprehension, took hold of judgment and eternity. True, he delighted in presenting the hopes and joys which are the life of the gospel; but he presented them as the hopes and joys of holiness—the workings of free grace on the soul. Christian rejoicing, with him, was rejoicing in the character and dominion of God, and in salvation from sin through the Lord, our Righteousness. While a solemn, he was by no means a gloomy preacher; for Christ, who is the light and joy of the world, was the center around which he continually revolved.

He was a self-renouncing preacher. He never asked, in respect to the enforcement of any Scriptural truth, "How will this affect me?" but, "Is this the time to enforce it with the greatest profit?" The pulpit he regarded as standing infinitely above all selfish or worldly considerations. This he expressed in his introductory sermon at Salem. "It is of little consequence what befalls *me*, provided that you, my dear friends, may be saved. May I but be found faithful, and you savingly benefited by my ministry, I will rejoice in any event." His life proves this declaration true. It was never the applause of his hearers that he sought, so much as the plaudit before the assembled universe, "Well done, good and faithful servant." He did not aim at saying *smart* things, but effective things. He did not write sermons with the view of eliciting the exclamation, "What a delightful sermon!" but to call forth from wounded souls lamentations over sin, or expressions of hope in a "Saviour found." He felt that

no more awful doom would be assigned at the judgment than to the unfaithful minister.

He was emphatically a Scriptural preacher. He thought not to save men by "cunning craftiness," by devices of human wisdom, only in the way the Bible marks out—by the plain and earnest enforcement of gospel truth, attended by the Holy Ghost. All revealed truths he deemed profitable, and shrunk not from inculcating them in their season. Indeed, he felt himself bound to repeat all that God had uttered for the instruction of men. Hence he was pre-eminently a bold preacher. He met sin and error with the courage of a true soldier, wherever God called him to the rencounter. He was much in the habit of preparing expository sermons. He delivered a course of lectures on Genesis, which drew crowded houses; another on Matthew, and still another on the Acts of the Apostles—both of which were well received. The effects of his ministrations were never more apparent than when expounding the Scriptures. Said one, "I thought the minister who preached the *most Bible* was the best minister for me. I became fully convinced that he" (Dr. W.) "preached more exactly according to the Scriptures than any other minister whom I had the opportunity to hear."

To fulfil his momentous trust, he was conscientiously a hard student. Study was never irksome, though it might be sometimes wearisome. He loved his books better than his recreations. When no other duties called, he rejoiced to devote day and night to the work of preparation. He deemed it both a breach of fidelity and disrespectful to his hearers, to appear before them with a hasty or unfinished production, if it could be possibly avoided. The conviction was strong within him, that it was not the special duty of his office to awaken in his hearers feeling merely, but right feeling; that if he would elevate them into likeness to God, he must elevate them as rational beings; and that while, therefore, he would impress the heart, he must enlighten the reason; knowing that every truly religious emotion is a rational emotion, awakened by evangelical thought.

Hence it was his endeavor to gain definite apprehensions of what he wished to write or speak. He fixed his mind on a subject till it rose up before him, clearly defined. He then thought it into form, bringing out its different parts and relations under distinct heads, and logically arranging them, so that the truth was spread luminously before the intellect, and laid with all its vital force on the conscience and the heart. His motto seems to have been: "Let the truth be seen and felt just as God has presented it."

He preached much on the doctrines. He did this in seasons of revival as well as in times of declension. But his doctrinal sermons were always practical; and such was the tendency of his mind to look at first principles, and such his keen perception of their outward workings, that his practical sermons were also doctrinal. It was this harmonious combination of the two mental elements—the speculative and the practical—which so strongly impressed the conviction on his own mind that men must feel and act right, as well as believe right; and which gave him his main power as a faithful preacher of righteousness over the intellects and consciences of his unrenewed hearers.

But while he worked his intellectual and logical powers so industriously in bringing things new and old out of the treasury of God's word, and from the books of Nature and Providence, his heart was not neglected. This ever beat with vital warmth beneath the truth he was inculcating on others. It breathed up into his words and through his sermons, and informed them with life. He would have felt condemned in impressing truth on others which he did not feel himself. And he prayed as well as studied. "Many of his best sermons were composed as if upon his knees." Hence his discourses

were suffused with devotional feeling, and a tender earnestness which comforted and edified the children of God, and thrilled on the consciences of the impenitent. His hearers ever felt that his sympathetic soul yearned for their salvation; and could he but bring them, broken-hearted penitents, to the foot of the cross, his great end would be accomplished.

His imagination was fertile, but it never overshadowed his reason. He employed it to enforce, not to obscure truth. It played as a lambent flame over his sermons, rendering them luminous rather than captivating. He was never a brilliant, or, in the modern sense, popular preacher. He never inflamed the imagination, nor aroused a storm in the sensibilities, for which his hearers could assign no reason. Hence, while the multitude might be pleased and convinced, they were never fascinated. It is doubtful whether, with all his intellectual and spiritual worth, had he lived fifty years later, he would have been called to occupy so popular a pulpit as that of the Tabernacle. The masses of the day would probably say of his sermons, "They are pious, but dull."

His manner in the pulpit was neither easy nor graceful, though in the earlier years of his ministry he took much pains to speak well. But his efforts did not carry him above the appearance of self-consciousness. His preciseness was always to some a little disagreeable. It was once said to certain fault-finders, "It is his natural way." The instant rejoinder was, "Then I would not have a natural way." As he became accustomed to the pulpit, however, his manner improved; yet it never became altogether attractive. He used little gesticulation, and this little was sometimes awkward. But the time came when the wave of his hand or the raising of a finger told effectively on his audience. His power of voice was small, but his tones were manly and affectionate—fervent and conciliatory. His articulation was distinct; and with a moderate volume of sound, he could be heard by a very large assembly. In his pronunciation, he rigidly conformed to reputable and refined usage.

The chief excellences of his sermons were their sterling thought and evangelical sentiments; their logical precision and clearness; their elegance, strength and dignity of style; their earnestness and persuasive power. These qualities drew to the Tabernacle men of education and cultivated taste; while the warmth of Christian feeling, and the light which he threw around every biblical or theological subject which he treated, attracted the pious of all classes and ages. Earnestly as one who believes what he utters, he proclaimed the great themes of Calvinistic, or rather, Pauline theology, with which his name will ever be gratefully associated by all lovers of evangelical truth. In his later years he dwelt more on the Atonement—the center of the system—as though it had an increasing hold of his affections; and on the love of Christ, in dying for our sins, it seemed that "he could never begin to say enough."

Dr. Worcester engaged in his pastoral work with the same zeal and fidelity with which he discharged the duties of the pulpit. While giving the latter the precedence, he never neglected the former. He was not one of those literary ministers who can satisfy their consciences by preaching brilliant or profound sermons on the Sabbath, while they scarcely see their people during the week, save in the social circle, where pleasurable conversation or hilarity too often take the place of Christian edification. On the contrary, he loved the quiet, unobtrusive call; to go from house to house, speaking words of comfort and exhortation; gladdened with the joys, and saddened with the sorrows of his people. It is surprising, considering his multiplied public duties, that he redeemed so much time for this work, so grateful to the suffering and the lowly of Christ's flock. Until he commenced his labors for Foreign Missions, it was his usual practice to call on some families daily. In

one year he made more than a thousand pastoral visits. It was his custom, on Mondays, to call on all families who requested public prayer on the preceding Sabbath. These commonly amounted to from five to fifteen. At these visits he was expected to offer prayer, which made a most exhausting appendage to his Sabbath labors. It was not always his design to make his visits strictly religious. But while he indulged his social sympathies, he endeavored to make himself useful—to augment, rather than diminish, his influence as a preacher of righteousness. The objects of his special care were the poor, the aged, the widow and the fatherless. These rejoiced in the kindness of their pastor's heart and hand. The sick and bereaved also shared in his tenderest sympathies. He had experienced the bitterest affliction in the death of children; and his best feelings flowed forth towards those weighed down by similar sorrows. For all classes among his people, he felt, indeed, a generous and warm-hearted interest. But his self-regard and his sense of the elevation and sanctity of his office, never allowed a parishioner to approach him as an equal. This gave to his manner sometimes an air of reserve, and to his intercourse, of distance, which tended to repel the shrinking and unobtrusive. Dignity, in a minister, is desirable; but when it checks the free flow of kindly affections towards him, it is carried too far. This was furthest possible from Dr. Worcester's feelings or intentions. The true mean between dignity and familiarity, in the daily intercourse of pastoral life, it is extremely difficult to maintain. Most swerve to one side or the other of the line. If the honored pastor of the Tabernacle erred on this point, he erred with multitudes of others. Besides, the few of his people who felt restraint in his presence, may have owed it as much to their own conscious sense of inferiority as to his air of superiority. Certainly, those who disclosed to him their spiritual trials and temporal sorrows, found in him a heart responsive to their own.

His care of the children was constant and affectionate. He contrived various expedients to gain influence over them. He faithfully taught them the "Assembly's Catechism." He sometimes preached sermons adapted to their capacities and wants, with the happiest effects. When he saw them at their homes, or met them by the way, he called them to him as to a father; and what he said to them, as he put his hands on their heads and smiled into their delighted countenances, many of them long and profitably remembered. He assiduously cultivated and drew out the piety of the female members of his Church. Being once asked how he sustained himself in his arduous toils and under his overwhelming cares, he replied: "My praying sisters support me."

Besides preaching an evening lecture on alternate Sabbaths, he usually attended two meetings during the week. One was for the Church exclusively. In this he spent much time in expounding the Scriptures, and then called upon the brethren for remarks. It was frequently an occasion for a free interchange of views. He also had two or three "circles" for religious instruction. One, called "The Social Circle," consisted alone of females; the other, called "The Berean," of males. These met once a fortnight for several years. Divers questions, practical and theological, were submitted to him and answers given. The meetings were felt by the members to be exceedingly profitable. He also occasionally held meetings for inquiry, at his own house, and often found in them that which cheered and encouraged him. Thus he labored on, finding something new to be done every week in his pastoral work; almost daily rejoicing with some on whom Heaven had smiled, or mingling sympathies with others whom sorrow had stricken—having little time for that "indolent vacuity of thought," by which it has been said "the understanding is refreshed." The minister who leaves not his study often, and goes forth to speak to the poor in their

own abodes words of encouragement and cheer, and to tell them of the better land; to comfort and pray with the sick and the dying; to shed tears of reciprocating sorrow with the bereaved and heart-broken, knows nothing of the purest and sweetest pleasures of the Christian pastor.

Dr. Worcester's clear and discriminating exhibition of gospel truths in the pulpit, and his faithful enforcement of them in private conversation, was attended, as might be expected, by the outpouring of the Spirit. A revival commenced soon after his settlement at Salem. It came on gradually—a gentle sprinkling at first, it increased to an abundant shower. Verdure bloomed where desolation reigned, and angels sung new notes of thanksgiving. About a hundred were added to the Church as its fruits, and the new pastor rejoiced with the heavenly songsters. His heart was made glad by several other scenes of awakening, the most memorable of which were in 1807 and 1808, and in 1810 and 1811. Besides these general revivals, it is believed that in every year of his ministry at Salem, some turned to the Lord. At such times of refreshing he labored more abundantly, tenderly watching for souls. He never felt that he had a more critical work to perform—one in which he more needed the special assistance of God—than in directing anxious sinners. When such were gathering around him, he worked joyfully; but impressed with solemnity and sacred awe—realizing that he was in the presence of the Holy Ghost, and was touching chords which would vibrate through eternity. He avoided all unnatural excitement—everything like enthusiasm or extravagance. He felt it especially incumbent on him at such seasons to awaken evangelical thought and its correspondent emotions. His aim was to co-operate with the Holy Spirit in producing on his hearers the conviction that they were dead in their trespasses, and lying under condemnation. He pressed the truths that the sinner must be born of God; that his only hope lies in the sovereign mercy of God through Christ; that the cross alone stands between him and perdition; and that he must fall helpless at its foot, trusting unconditionally in the blood shed thereon, or perish. Nor were such plain and thorough exhibitions of truth lost. The very satisfactory experiences of the converts testified to their efficacy. They became vigorous Christians. Through these precious revivals the Tabernacle Church was greatly strengthened. Most of their fruits have been already gathered into the heavenly garner, to sparkle as jewels in the crown of their beloved pastor forever, to the praise of the glory of the Saviour's grace.

Dr. Worcester had considerable musical talent. In his youth he was fifer in a company of citizen soldiers, and was deemed a skillful player. Before entering the ministry he instructed in sacred music, of which he was extremely fond; and after entering on his profession, he opened schools for the delightful art, both at Fitchburg and Salem, and encouraged all who had a voice and an ear, to cultivate their talents. He sometimes met with the choir and gave them the benefit of his fine taste and skill. He delivered lectures on Church Psalmody and music, at home and abroad, and thus made his zeal in the cause widely felt.

He was a warm admirer of Watts's Psalms and Hymns. Yet he had long thought that by abridging some, omitting others, and making selections from other noted hymnologists, a collection of Christian Psalmody might be made for the worship of the sanctuary far superior to Watts alone, and he had long desired to accomplish the task, for which he was admirably fitted, both by his musical cultivation and literary taste. This desire was stimulated by the appearance of two collections of Hymns by "The Liberal Divines." The first, "Hymns for the use of the Church in Brattle Street," in which was "manifest a studious desire to keep the Divinity of the Son of God

entirely out of view." The other, "A Selection of Psalms and Hymns," by Mr. Emerson, of the First Church, Boston, father of Ralph Waldo Emerson. The evident design of this was "to abolish all reverence for the Redeemer as a Divine person." These efforts to obscure the glory of the Redeemer in the minds of thousands, by the subtle charm of lyrical poetry combined with the more subtle charm of music, stirred the soul of Dr. Worcester to its depths. At length, in 1813, he commenced a hymnological work on a plan of his own. It occupied a large share of his studies for some two years and a half. He was assisted by gentlemen skilled in music, and of literary culture. The result was his "Christian Psalmody, in Four Parts, comprising Dr. Watts's Psalms, abridged; Dr. Watts's Hymns, abridged; Select Hymns from other Authors, and Select Harmony; together with Directions for Musical Expression." Competent judges warmly commended the work, especially the "Key of Expression." But objections were raised to his abridgments and omissions of Watts; and though the work was gradually gaining favor, he was persuaded against his own good taste to apply the "Key of Expression" to the whole of Watts's Psalms and Hymns, and to add the Select Hymns for a new work. This edition received at once an applauding welcome. More than 300,000 copies have been circulated. They have gone into distant lands, cheering multitudes of the people of God in their toils and triumphs to the celestial city. Perhaps he looks back from his glorified home on none of his works with more thanksgiving than on this, in which he endeavored to sustain and exalt in the assemblies of the saints the worship of the co-equal Son of God, and to secure a warmer welcome to his "glad tidings of great joy."

Such was the ardor of Dr. Worcester in the service of Christ, that he labored as earnestly for other churches as for his own. Whatever sacrifices their peace and prosperity demanded, he cheerfully made. His amiability, his urbanity and integrity, together with his practical sagacity, his keen discernment of motives, and his power of penetrating to the heart of conflicting interests, and his judge-like calmness in weighing them, combined with a firm decision to vindicate the right to the last, pre-eminently fitted him for the deliberations of ecclesiastical councils; while his uniform courtesy of manner and patience towards those who opposed themselves and the truth—especially his love to Him who came to our world as the messenger of reconciliation—qualified him to become a peace-maker in the churches. His early ecclesiastical difficulties at Fitchburg, led him to study the polity of the Congregational churches of Massachusetts, and their relation to the civil power, with much assiduity. This last was a species of knowledge of great importance to the churches in the struggles through which, in his time, they passed. His peculiar qualifications for advice or adjudication were soon known. He had numerous applications to settle disputes and to heal difficulties, far and near. In seventeen years, besides declining many invitations, he attended about eighty councils, in many of which questions of vital interest to the churches were discussed and decided—some of the most important of which were those at Dunstable, Hollis, Sandwich and Dorchester. In these and others he was a distinguished member.

Dr. Worcester had not only the power of investigating and arranging a subject in the solitude of his study, but that comprehension and sharpness of intellect which seize the salient points of an opponent's arguments; the memory which holds them and their relative bearing before the mind; the rapidity of thought and power of abstraction, which enabled him, in a crowd, to gather up a reply and overwhelm his antagonist, demolishing his arguments on the spot. This is the power, or combination of powers, essential to success in parliamentary, especially in forensic dis-

cussions. Hence Dr. Worcester was not only an able writer in his closet, but a distinguished debater—a powerful advocate. It is said, indeed, that he showed himself greater in debate than in preaching. Before some councils, "he delivered speeches of several hours' length, which astonished his hearers. They were specimens of connected thought, force of argument, and command of language, which are seldom rivalled even in courts of judicature and legislative assemblies." In the memorable council at Dorchester, Hon. Samuel Dexter was counsel for the parish, and consequently advocated the cause which Dr. Worcester felt himself bound to oppose. It is said that the Honorable counsellor "could not conceal his uneasiness whenever Dr. Worcester rose to speak;" and he had the magnanimity afterwards to award to him very high praise for the ability with which he acquitted himself. The general opinion of Dr. Worcester's fairness and judicial power was evinced in the confidence reposed in him to execute the last work of councils—making up the result. He was usually a leading member of the Committee appointed for this purpose.

Dr. Worcester ever sympathized with his ministerial brethren, particularly with those in straitened circumstances, or who occupied ineligible positions; often relieving their necessities by material aid, though his own salary was never sufficiently large to justify a bountiful liberality. Free from envy or other sinister motives, he was assiduous in his efforts to elevate the evangelical ministry in public estimation. He also fraternized with those differing from him in sentiment, so far as a conscientious regard for truth allowed. He long exchanged ministerial courtesies with some more "liberal divines," hoping almost "against hope" that their errors were those of the intellect rather than the heart—a part of whom afterwards became decided Unitarians. He united with the Salem Association when a majority of its members were anti-Calvinists. Some of his brethren censured him, but the result proved that he acted rightly. Others followed his example; and in a few years, a small minority withdrawing, the entire Association became Orthodox. Believing it important to combine the strength of those who were "one in Christ Jesus," so far as possible, he advocated the necessity of avoiding all unnecessary collisions or separations. While he would not make the least compromise with error, nor lower the Scriptural standard of piety, he would have the churches whose pastors had swerved from the truth, treated with great prudence and kindness; hoping that some of them, or fractions of them, might be saved to the orthodox cause. Any indication of growing spirituality in other denominations he hailed with pleasure, and delighted to meet with them in prayer and worship when consistent. In a truly catholic spirit—heaven-wide from all bigotry or narrow-mindedness—he gave his sympathies and aid to a small company of Baptists who were struggling to establish public worship in a neighboring locality. When weary and worn, he sometimes held evening services with them for their encouragement and edification; which kindness was, on their part, affectionately remembered.

But with all his catholicity of sentiment and peace-loving disposition, Dr. Worcester became a controversialist. He did not love controversy. He shrunk from it, and yet he became involved in it. God called him to the work, and he could not forbear. We are often compelled, in providence, to do what we have no natural taste or inclination to do. God will show us that he is our rightful Sovereign, and that we are to be guided in our work not by our preferences, but by his hand. He often chooses the most loving spirits to engage in Christian controversy, such being usually the most effective instruments in the work. Jesus Christ had no disposition to contend. To no compassionate spirit, indeed, could it be more disagreeable; and yet his purity con-

strained him to defend truth and resist wickedness; and never was there a more powerful advocate of truth and righteousness. A lover of controversy is apt to weaken his hand by mixing too much of himself with his work.

Dr. Worcester, when in Fitchburg, as we have seen, preached and published against the destructive error of Universalism; and not long after his settlement in Salem, the same pernicious heresy called him out with equally able arguments for its refutation. Even the less noxious errors of his Baptist brethren, towards whom he cherished so much cordiality of sentiment, and who maintain with so much earnestness the essential elements of the gospel, he could not persuade himself to pass over without resistance. In 1805, various causes having contributed to make the subject of Baptism a topic of debate, he prepared two discourses on "The Perpetuity and Provision of God's Gracious Covenant with Abraham and his Seed." They were requested for publication. They called forth a reply from Dr. Baldwin, of Boston. Dr. Worcester rejoined. The Discourses and the Rejoinder produced quite a sensation in religious circles, and increased the reputation of the author. Strength was gained to the Pedo-Baptist side of the argument.

But his greatest work in this direction—perhaps the greatest of his life—was the part which he took in the controversy which eventuated in the doctrinal division of the Congregational churches of Massachusetts, in 1815. He had long seen the deadly error of Unitarianism insinuating itself into the churches. He had watched, with much solicitude, the disingenuous means by which it was propagated; the concealed designs of its advocates; the inculcation of a negative theology; the omission of the distinguishing doctrines of the gospel in many pulpits; the maintenance of the uselessness of creeds, combined with the boasted liberality and nobleness of standing alone on the Bible, just for the sake of rejecting or obscuring its fundamental truths. He had seen it palsying the religious life of one after another, even wrapping entire churches in the winding sheet of spiritual death. He had seen it take triumphant possession of the Divinity chair of our State University, so memorably dedicated to Christ and his Church. He had seen it become, in such a sense, the popular religion of the State that it appropriated to itself most of the State offices. His frank and open spirit was pained. With his practical views of the essential truths of theology, he saw it was ruin to the churches—ruin to every best interest of man, in time and eternity. He was decided that something must be done to exorcise the foul spirit of error, which, by its mining process, was already making the very foundations of evangelical religion totter. The love of Christ constrained him to watch for opportunities to speak for the truth. It was, in his view, charity to resist the pretensions of charity—pretensions which were falsifying every utterance of that charity which the Saviour taught; even turning it to bitterness and gall towards those who cherish the spirit of submission and worship to the Son of God.

The small beginnings of error in which the Unitarian heresy arose, the subtle measures by which it was early propagated, and its stealthy growth to maturity, ever shielded by the false guises of charity, are lessons which the New England churches should never forget.

Jeremiah Evarts published in the *Panoplist*, of which he was Editor, "A Review of American Unitarianism." It was designed to arouse the churches to their dangers, which they were slow to believe, owing to the fact that secret enemies among themselves were working their corruption; and, while they worked, were crying "peace and safety." The "Review" was like the bursting of a shell amid the ranks of error. Though long the advocates of charity as the very essence of religion, they were stung to the quick, and their excited passions broke

loose from every restraint. The poison of the asp was under their lips. They were swift to speak all manner of evil against the Reviewer. Dr. Channing, in no gentle strain, replied in a letter to Rev. S. C. Thatcher. This only fanned the flame still higher. Dr. Worcester came, though without collusion, to the support of his friend. The "Review" of Evarts was to him as the first war-note of the Revolution to Gen. Putnam. Fearless in the name of him he served, seizing his pen, he at once entered the conflict. It was an opportunity to speak for Christ, and he would not let it pass. When it was reported to Dr. Channing that Dr. Worcester was preparing a reply to his Letter, he was surprised that a man of so much "candor and liberality" should engage in such a work. He knew little indeed what true Christian "candor and liberality" demand of their votaries, when the character of the Son of God is aspersed, and vital piety threatened.

The main objects of Dr. Worcester's Letters to Dr. Channing were three: First, to defend the truthfulness of the statements made by the "Reviewer" in the *Panoplist*, that the "Liberal Divines," though clergymen in reputable standing in the Congregational order, together with their adherents in the churches, were really Unitarians; and while studiously concealing the fact, held doctrines fundamentally different from those entertained by the New England Puritans and their pious descendants. Secondly, to show the unsoundness of their views of "liberality;" that the charity which they so much cultivated, and of which they so loudly boasted, bore no resemblance to that charity which cometh down from above, but was an imposter over which the latter would weep. Thirdly, that there could be no true Christian fellowship between those differing so widely on the essential principles of the gospel; and, therefore, that an ecclesiastical separation was indispensable. The last point he had presented in his review of the difficulties at Fitchburg. It was not a thought generated by the impulse of the moment. It was a long cherished and well weighed opinion.

When, therefore, Providence summoned him to the conflict, he was fully prepared. He had measured every inch of ground on which both he and his adversaries stood. The subject had pressed upon his thoughts till his heart burned beneath them. He consequently wrote as one whose soul was absorbed in his theme; not as a cold speculator in deep mysteries, or a stickler for metaphysical distinctions, for formulas of doctrine, or for the maintenance of a theory; but as one writing for the honor of his Lord; for the preservation of the purity of the churches; for the salvation of souls; for results which can be estimated only as the years of immortality shall pass in review. The fervor of his feelings glowed along his pages as though the light of heaven-born love shone upon them. Every candid reader must have felt that the author was sincere; that he was not actuated by self-will or pride of opinion; that he was not writing for reputation, or from any sinister motive; bu for the vindication of truth, and in obedience to his Master. With the light of truth beaming on his soul and illumining his path, he marched on with giant tread towards the goal which his argument, at every evolution of thought, was struggling to attain. The goal was reached—the prize was won. From the day that the controversy with Dr. Channing was closed, the separation of the Orthodox from the Unitarians became a certainty.

Three letters were written by the respective respondents, Dr. Channing opening the battle—Dr. Worcester discharging his last battery as his antagonist retired from the field. The closing letter of Dr. Channing was his ablest, and written in a more subdued and kindly spirit. Dr. Worcester, in his last, entered more deeply into the doctrinal argument than in either of the other two. He meant to leave no ground for his opponent to stand upon,

and he accomplished what he designed. The reviewer, in the *Panoplist*, says of it: "It is one of the ablest pamphlets which any controversy has produced." . . . "It is well worthy of deliberate and repeated perusal, and to be kept on the shelf as a complete and unanswerable refutation of the most common and plausible sophistries of Unitarian writers."

One grand element of Dr. Worcester's power in this controversy was the intense *practicality* of his mind. He had no views to vindicate, no doctrines to defend, not recommended to him by their utility. He entered into no fine philosophical distinctions; relied on no nicely drawn differences between Old Calvinism and Hopkinsianism; laid no stress on ingenious theories concerning the Trinity, or philosophical notions respecting the Sonship of Christ, or any other abstruse subtlety; but with a bold and masterly grasp, seized the obvious significance of Scripture; the clear common sense views of all the topics discussed, and presented them before the common sense of his opponents. Every thought was level to the general understanding; and all combined, were admirably fitted to sweep away the mists generated by vulgar prejudices, and to scatter the cloud of every-day objections to evangelical truth, on which Dr. Channing too much relied. As it did not so much fall within his plan—especially in his two first letters—to show what the Calvinistic doctrines were, as, by taking it for granted that these were already understood, to demonstrate that Dr. Channing and his adherents had discarded them; and that, therefore, those who remained true to the doctrines of their fathers and of revelation, should come out and be separate from those who either ignored or deemed them non-essentials, the mind of the reader was never turned from the main point. The stream of thought was obstructed by no abstrusities. It rushed on, impetuously, and carried the public mind with it.

His success was also facilitated by his reputation for amiableness of disposition; for large-minded liberality towards other Christian sects, acknowledged even by "the liberal Divines" themselves; for candor and thoroughness in investigating conflicting interests; for skill in composing ecclesiastical differences, and for sound judgment in all the great practical questions of the times. It was confidently felt that Dr. Worcester, who had so many elements of the peace-maker, would not enter into controversy without justifiable cause; and that a separation from the Unitarians—a revolution the most momentous which had hitherto been proposed in the New England churches—would not be advocated by a man of so much wisdom and Christian charity, without imperative reasons. It was thought but just to weigh the arguments of such a controversialist dispassionately. But what especially facilitated the success of Dr. Worcester, in this controversy, was the deep-toned piety running through the whole. It is the sincere and earnest utterance of one standing before the cross, and bathed with its light. It is not the reason alone that speaks, but the heart, and the heart glowing with love to Christ. It betrays no rankling bitterness, no perturbed emotions. He never turns aside to strike his adversary; all is aimed at the refutation of his errors. There are no satirical allusions, no thrusts of a good swordsman to awaken admiration; all is a straight forward, earnest, eloquent argument, inspired by love of truth, and consecrated to the glory of Christ.

Throughout, the severe is finely balanced with the kind and affectionate. He says just the plain, pointed thing needful; strips away the mask, and discovers the deformity beneath, just as the most earnest lover of truth, and hater of hypocrisy and false charity, would desire; yet all is couched in language so kind and considerate; done with an air of such good-will; guarded with so many qualifications which at once smooth and whet the edge of truth, that the argument penetrates the heart of the error and corrup-

tion attacked, without giving occasion for justifiable irritation. If his opponent is scathed, we feel that it is the scathing of truth, not of harsh language; if he writhes in pain, that it is occasioned not by sharp words, but by the sword of the Spirit. Taken as a whole, it may be pronounced a model of Christian tenderness, pointedness, and fidelity in religious controversy.

The manliness and heroism of Dr. Worcester in this controversy can be properly estimated only in connection with the influences that surrounded him. The errors he combated were advocated by the Professors of our highest literary institution; by some of the most popular preachers and greatest civilians of the times. The opinions of the great, with some, are well-nigh sacred; and of the popular, authoritative. Very little observation is sufficient to convince us how difficult it is to persuade many, even of the more intelligent, that a minister whom the world delights to hear, is erratic—popularity being too often regarded as synonymous with soundness in doctrine. Besides, the extent and magnitude of the error at the time was not generally known or acknowledged. The enemy had come in gradually. He had not stood up boldly, and riven down his opponents, taken the citadel by force, and fearlessly unfurled his banner on Zion's towers. He had crept in, unobserved, taken his captives by surprise and craft, as Satan gained dominion over our first mother. "The liberal Divines" had always maintained, and still maintained, that they did not differ materially from the Puritan standards. Hence multitudes did not believe that there was essential error in the churches. They saw no occasion for controversy. Many clergymen, reputedly orthodox, discountenanced it—deemed it persecution, intolerance, illiberality. True heroism, in religious controversy, manifests itself in attacking unacknowledged error—error studiously concealed before it reaches sufficient maturity to break out of its viperous shell. To attack it at this stage is to incur every evil by which reputation is assailed; to be pelted with a hailstorm of hard names, groundless imputations, and cruel suspicions; to be accused of disturbing the peace of Zion; of infusing strife and confusion where God designed peace and good order should reign. All this Dr. Worcester foresaw, and bravely bared his bosom to receive it. When either his own good name or that of his Master was to be aspersed, he had no hesitation in deciding which should suffer. It was easier for him to bear the reproach of bigotry, of uncharitableness, of disturbing the peace of the churches, than to see his Saviour despoiled of his glory as the uncreated God.

The defection from the truth by some of his own kindred was also a severe test of his strength of principle. His brother Noah, for whose talents and piety he entertained a high esteem, published a work entitled "Bible News," advocating peculiar views of the sonship of Christ, which really denied his supreme divinity. Thomas, another brother greatly beloved, pastor of the church in Salisbury, N. H., was carried away by the ingenious, but sophistical arguments of the work, and became a zealous advocate of the theory. His brother Leonard, pastor of the church in Peacham, Vt., who, when a deacon in Worcester, entered the lists in defence of orthodoxy against incoming error, was also shaken, and ever afterwards confined himself, when speaking of Christ's divinity, strictly to scriptural language. Of the four ministerial brothers Dr. Worcester alone stood unmoved. The defenders of liberal Christianity exulted.

Some of Dr. Worcester's friends feared that he would be warped from the truth through fraternal influence. One of these was Rev. Rufus Anderson of Wenham, between whom and the pastor of the Tabernacle there existed a very intimate friendship. He came over to Salem expressly to ascertain the steadfastness of his friend to the strict Trinitarian faith. Returning home after a delightful inter-

view, he announced to his family the joyful tidings, "*Samuel is safe. He is sound to the core.*"

Thus Dr. Worcester, unseduced by fraternal affection, unawed by position or literary power, and unterrified by contumely and abuse, stood up manfully in the advocacy of orthodox principles; and became one of the standard-bearers in an ecclesiastical revolution, whose influence will be felt as long as living piety shall thrive on New England soil, or wherever the New England churches shall plant it.

We would not disparage the labors and zeal of others in this memorable campaign. The Andoverian champions did a great and noble work;—Stuart, in setting forth with much Biblical learning the distinctive principles of exegesis, and his strong array of philological arguments, proving that the Bible unequivocally teaches that Christ is the very God; that the Holy Spirit is a personal agent; that the Trinity of the Godhead is a blessed reality; and thus demolishing the scriptural, and hence the main ground, on which the Unitarians professed to stand—Woods, with his clear head and cool judgment, unfolding the distinctive idea of Calvinistic theology; in showing wherein it differs from the innovations of Unitarianism; and, after penetrating to the depths of theological science, and grounding his arguments in the eternal verities of things, in presenting them with consummate skill and convincing power. But they came not up till the edge of battle was turned, arriving only in time to increase the rout of the foe, and to strengthen the positions of the victorious assailants. True, the influences of their work will flow on while the successive generations of men are marching to the grave. But whatever honors we accord them, we cannot accord them the honor of Christian heroism; the day of Christian heroism in this severe conflict had passed before they took the pen; the current of popular feeling had begun to turn; the churches had become convinced that there *was* error, and that, having culpably slept while the enemy had been craftily at work, it was time to awake to the defence of their altars already defiled with strange fire. The heroic honor of attacking the error while it lurked in indefinite statements, under the covering of pretended liberality and a simple biblical religion, set off with gentlemanly morality, elegant manners, and the splendors of high position—the honor of opening the eyes of the churches to their real danger; of rallying the forces to the rencounter; of taking the fore front of the battle, and winning the victory, belongs unquestionably to Morse, Spring, Worcester, and the *Panoplist.*

When the soul of Andrew Fuller was permeated with the missionary spirit, and he "was ready to give the whole influence of his mind and exalted character to the plans of Carey—he wrote his great work: 'The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency, in a Series of Letters addressed to the Friends of vital and Practical Religion.'" So when Dr. Worcester was engaged so successfully in a similar controversy, he was on fire with the same spirit. Such is the natural development of the system of doctrinal sentiments which both these distinguished divines had embraced—the practical bearing of which, in a single sentence, is: "Self-absorption in the glory of Christ." Purity of doctrine, and the missionary enterprise, in their view, were products of the same principle. While, therefore, they fanned the flame of the latter, they urged the importance of the former.

The missionary spirit began early to burn in the breast of Dr. Worcester. It may be almost said to have been simultaneous with his Christian life. His missionary labors were interwoven in all his pastoral cares and toils. While faithful to his ministerial calling, he meant to be "a missionary minister for the world."

At the formation of the Massachusetts Missionary Society, in 1799, less than two years after his ordination, he was present,

and took an active part in the inceptive deliberations. He was appointed one of the Editors of the *Massachusetts Missionary Magazine* in 1803; and from that time till 1808, when it was united with the *Panoplist*, its editorial labors devolved mainly on himself; and for years afterward he contributed largely to its pages. He became one of the trustees of the Society in 1804; and from 1812, for five or six years he discharged the office of its Secretary. On the death of Dr. Spring he was chosen its President. He regularly attended its annual meetings, and shared in its public discussions. His official relations to the Society imposed upon him important duties in appointing missionaries, in assigning fields of labor, and devising means to increase its resources. No man could have been more faithful or laborious.

He was also active in the cause of Bible distribution. He aided in forming the Massachusetts Bible Society, and the Bible Society of Salem and the vicinity. The Constitution of the latter and its first Address to the public were prepared chiefly, if not wholly, by him. He continued one of its prominent officers till his death. The American Education Society, also received his hearty co-operation, and he was one of its directors till 1819, when the pressure of other engagements and threatening infirmities constrained him to resign.

In 1810, when the question of organizing a Foreign Missionary Society was agitated, Dr. Worcester's previous habits of thought, his experience in charitable enterprises, and his Christian disinterestedness, combined with his natural endowments, specially fitted him to aid in setting forward the undertaking. He was early consulted; and it was on a ride in a chaise with Dr. Spring from Andover to Bradford to attend the General Association of Massachusetts before which the subject was to be brought, that the *first idea* of the American Board of Commissioners for Foreign Missions in its form and administration was suggested and developed. The next day the question came before the Association, and the report of the comm ttee which was adopted by that body, was the substance of the conversation in the chaise. The Association voted to institute a Board for Foreign Missions consisting of nine members. Dr. Worcester was appointed one of them. At the first meeting of the Commissioners at Farmington, Ct., he was present and shared in the important discussions of the session. He was chosen one of the Prudential Committee and Corresponding Secretary.

These offices imposed upon Dr. Worcester great responsibilities and arduous toil. They threw him into a new sphere of action; compelled him to traverse regions through which no highways had been laid. No leading minds in the country experienced in this department of labor could be relied on for counsel; his own judgment and that of his colleagues were his only resources. This was just the position for his peculiar powers to develope themselves. They arose to their task as if they had first found their true field of activity. His duties demanded profound penetration into the principles of moral action, a keen insight into human motives, and an unerring discernment of their operation in an almost endless variety of circumstances. New lines of thought originating in first principles must be accurately traced to their practical issues; and as he was the known executive head of a public institution, others must be made to understand the principle and its operation as he did, otherwise the interests of the public would not be enlisted—the motive power would be wanting. Hence the necessity not only of sagacity and forecast, and ability to unfold thought and to produce rational and fervid convictions of duty; but of great prudence, calmness in deliberation, inflexible integrity and steady faith. These were just the qualities which gave Dr. Worcester his special

pre-eminence as a man, as a counsellor, and as an executive officer. There was no depth of practical thought which lay not open to his view, and his keen sagacity enabled him almost unerringly to discover the means and measures necessary to secure a proposed end. He was not only capable of careful and searching investigation, but of making the most available use of his knowledge. He possessed those intellectual qualities which would have rendered him a consummate statesman and diplomatist, had he been trained in that direction. Hence Dr. Worcester's plans of benevolent action were based on fundamental principles, and would bear the most thorough analysis; and for the same reason, the principles and measures of the American Board, in its wide field of operation, adopted in the early years of its existence, are marked by pre-eminent wisdom; and the distinguished men who have followed him in office have found little occasion to alter them.

A detail of his responsibilities and labors would fill a volume. They increased year by year. They tasked him almost incessantly. They gave him no time for relaxation or social intercourse. His recreation was chiefly a change of employment. Never was there a nobler example of tireless industry. His unwearied exertions and solicitudes both as Pastor and Secretary were more than any man without Herculean powers could endure. His constitution began to reel beneath the load. At the annual meeting of the Board in 1817 he told the Committee that he could not longer perform the duties of both offices. The Board felt that they could not do without his services. His church were unwilling to do without *him*. Negotiations were entered into. His people at length consented to settle a colleague, who, occupying the pulpit three fourths of the time, would leave Dr. Worcester the same proportion of his time to devote to the missionary work. Rev. Elias Cornelius was installed colleague Pastor in the summer of 1819. Dr. Worcester still toiled on in labors more abundant. "It was work, *work*, WORK, without any intermission." His health gave way. He used various means to recover it, but in vain. The thousand strings of the harp were too much impaired to be retuned. He was literally worn out with hard work at the age of fifty.

Is Dr. Worcester to be justified or condemned in thus taking upon himself labors which crushed him into the grave? Who shall decide? It is doubtless a duty to prolong life by every legitimate means. But God makes it the duty of some to suffer martyrdom in his cause; of others to fall in defense of their country's freedom. In this we say he acts wisely. Why may he not load others with labors and cares which waste the energies of life, and sink them into premature graves? While we should be prudent of health, we may not always shrink from wasting solicitudes and toils, because they may undermine our constitution. Dr. Worcester may not have displeased the Master by taking upon himself burdens which prostrated him in death. "He that loseth his life shall save it."

Near the close of 1820, both his physicians and the Prudential Committee thought it advisable for him to take a voyage to New Orleans, with the intention, from that place, of visiting the Choctaw and Cherokee nations, for the double purpose of recruiting his health and promoting the interests of the Indian missions. On the 31st of Dec. he preached his last sermon in the Tabernacle. His text was Ps. xxxix: 12. "I am a stranger with thee, a sojourner, as all my fathers were." Not a few felt that it was the last time they should hear the gospel from his lips. The sermon produced a strong impression. At its close some felt that they could not rise from their seats. It was graven on many hearts till they ceased to beat. After he had come down from the pulpit, he turned suddenly, and went back. He sat down for a few moments. Coming

down, he again returned. His wife, meanwhile, was awaiting him in the porch. After he had come down the third time, he started once more to return. A dear friend, who had watched his movements, hastened and addressed him affectionately. This broke the spell of grief. He pressed her hand and walked down the aisle. So hard was it to part from that beloved pulpit.

On the 4th of Jan., 1821, he embarked at Boston. The voyage to New Orleans was rough and uncomfortable. His disease was irritated rather than mitigated. The weather during his stay in that city was unpropitious, and continued so till after he left Natchez. He was thus extremely unfitted to commence his journey of several hundred miles through the wilderness to the mission stations. But he persevered. At Mayhew, in the Choctaw nation, he stayed several days. He was greatly refreshed, both in body and spirit, by the kind attention and Christian intercourse of the missionaries. When he reached Brainerd, he was carried in the arms of the missionaries from the vehicle into the mission-house. One said to him: "You have got almost through the wilderness." He replied: "This may be true in more respects than one. God is very gracious. He has sustained me, as it were, by miracle, thus far, and granted me one great desire of my soul in bringing me to Brainerd." He added: "I had rather leave my poor remains here than at any other place."

On the following Sabbath he desired to see some members of the Church and congregation. Being raised in bed, he addressed them in an affecting manner. "He afterwards requested that the children might come in. He took each by the hand, as they passed the bed." They then sang a hymn. He was affected to tears. He afterwards addressed them in a few words. They, in turn, wept. This was his last public labor. How appropriate a close to so many and arduous toils for the heathen! How must those songs of Zion from the lips of Indian children have soothed his dying hours! It was well that he traveled all that long and tedious journey to die at Brainerd. On the 2d of June he desired that a letter might be written to his wife, of which he dictated a part. They were his farewell words to his beloved family. On the 5th it was evident that he was fast going to his rest. He gave up all hope of recovery. His mind sometimes wandered, but even then his thoughts were employed in devising means to extend the Redeemer's kingdom. The great passion of his life still throbbed at his heart in the final hour. On the 6th, he appeared to be much in prayer. "He said if he were to choose, he had rather go, and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause, but rejoiced that he had been enabled to do something toward this great object." About 7 o'clock on the morning of the 7th, "he cast his eyes towards heaven, and, smiling, resigned his spirit to God. Without the least apparent pain or struggle, he fell asleep in the arms of Jesus." Two days afterwards his remains were affectionately committed to the grave. No tears of kindred were shed around it—these were shed far away, and the more bitter because they could not soothe the dying man, nor bedew his ashes. But the purest of all earth's griefs—the sorrow of bereaved brethren in Christ—there wept.

In 1844, filial affection bore his ashes back to the scene of his consuming labors, and deposited them in the Harmony Grove Cemetery.[1]

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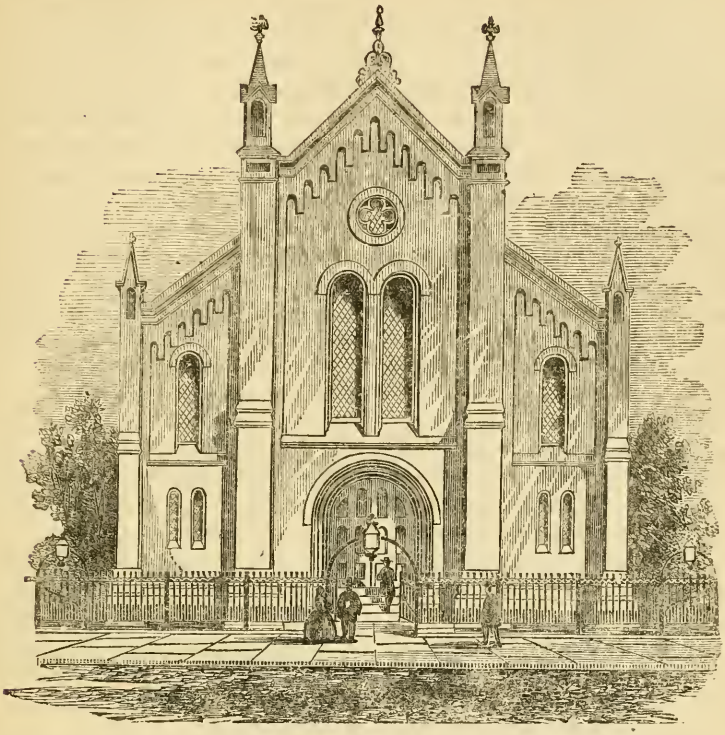
[1] See the "Literary Notices" near the end of this number, for a notice of the last edition of Dr. Worcester's Memoir, by his son, Rev. S. M. Worcester, D.D., in two volumes, 12mo.



STATE STREET CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

The persons originally uniting in this organization, were members of the Methodist Episcopal Church of Brooklyn, who, desiring the establishment of a Methodist Church with the Congregational form of government, held a meeting on Monday evening, May 8th, 1848, and resolved to form a new religious Society, to be known as the "First Congregational Methodist Church of the City of Brooklyn."

The certificate of incorporation was recorded in the Clerk's Office of King's County, N. Y., on the 5th of June, 1848.

The Second Congregational Church, at the corner of Lawrence and Tillary Streets, was purchased, and regular religious services held therein until January 1st, 1859. Rev. John C. Green was the first Pastor, and held the position until his health failed in August, 1853, when the Rev. James J. Bell, of the Methodist Episcopal Church, was selected as his successor, and, having withdrawn from that body, at once entered upon his duties as Pastor. After serving the Church satisfactorily, Mr. Bell resigned on the 1st May, 1856, and accepted a call to the pastorate of the North Congregational Church, at East Hampton, Ct., where he is now laboring with success.

In October, 1858, the Society purchased the lots in State Street, near Hoyt, and erected their present neat and commodious church edifice. Its present capacity is about nine hundred sittings, with unoccupied spaces for additional pews, sufficient to increase the capacity of the building to twelve hundred sittings. The entire cost of the enterprise—ground, building, and furniture, was $30,000. T. Reeve & Co. were the architects and carpenters. John French, mason. The car-

pets, upholstery, &c., were furnished by Husted & Carll.

On the 19th November, after interesting religious exercises by the leading Congregational clergymen of Brooklyn, the corner stone was laid. On the 17th day of April, 1859, the Lecture-room was occupied. On the 30th day of June following, the Church was dedicated to the service of Almighty God. Rev. Richard S. Storrs, Jr., D.D., Pastor of the Church of the Pilgrims, preached the dedicatory sermon. Rev. Rufus W. Clark, of the South Congregational Church, and other Congregational clergymen, assisted in the exercises.

On the first Sabbath in May, 1860, Mr. Washington Gladden, of Owego, N. Y., preached his first sermon in this church, and having received and accepted a call extended to him by the Church and Society, began his pastoral labors on the first Sabbath in June. A Council was convened on the 15th day of November, 1860, when Washington Gladden was ordained and duly installed as Pastor of the Church. Rev. William Alvin Bartlett, of the Elm Place Congregational Church, preached the Installation Sermon. Rev. R. S. Storrs, Jr., D.D., gave the right hand of fellowship; Rev. Rufus W. Clark delivered the charge to the Pastor; and Rev. Moses Tyler, of Poughkeepsie, that to the People.

At a special meeting of the members of the Church and Society, held Wednesday evening, Jan. 9th, 1861, called for the purpose of acting upon the report of a committee appointed Dec. 4th, 1860, it was unanimously—

Resolved, That this Church be hereafter known as the State Street Congregational Church of Brooklyn.

On the 1st of June, 1861, Rev. W. Gladden resigned, and accepted a call to the pastorate of the Congregational Church at Morrisania, New York.

The first effort to obtain a successor was made on the 4th day of June following, by an application to the Rev. Newton Heston, (formerly of Philadelphia,) of the Methodist Episcopal Church, in Newark, N. J. A call from the Church and Society, bearing date 4th July, 1861, was forwarded to Mr. Heston on the 13th August.

After serious deliberation, involving considerable delay, Mr. H. referred the committee to the Episcopacy, and expressed a willingness to assume the relation of Pastor, provided he could do so with the sanction of the Bishops of the M. E. Church. Negotiations were therefore opened by the committee, and every effort made to secure the desired sanction. It was not until the 19th October that a final and decisive answer was received from the Bishops, to the effect that there was no law or precedent in the M. E. Church which would allow of the appointment of one of its preachers to a Church of another denomination, however much that Church might desire it. The whole subject was then referred again to Mr. Heston, for final consideration, and resulted in his acceptance of the unanimous call of the Church; and his withdrawal from the Methodist Episcopal Church, by the following letter:

Newark, N. J., Nov. 1st, 1861.

Rev. J. M. Tuttle, *Presiding Elder of Newark District—Newark Conference:*

Dear Brother,—For reasons satisfactory to my own mind and conscience, and which I need not here enumerate, I have concluded to accept a call to another field of ministerial labor, and to become connected with another branch of the great Christian Household in this country.

I write you, therefore, as the representative of the Newark Conference for the time being, to inform you of my purpose, that you may make such provision for the Union Street charge as in your judgment shall be advisable.

From this date also, you will please regard me as *withdrawn* from the Methodist Episcopal Church, and will please report me accordingly at the next session of the Newark Conference. With all good feeling toward my brethren of the Newark Conference, and all others who love our Lord Jesus Christ in sincerity and truth, I remain,

Your brother
and fellow-laborer in the Gospel,
Newton Heston.

On Sabbath evening, 27th October, Mr. H. preached his last sermon, as pastor, in the Union Street M. E. Church, at the close of which he read a carefully prepared valedictory, giving the reasons and convictions which had finally induced his acceptance of this call. He said:

"The struggle with my feelings has been intense: no one can know what this decision has cost me—what anxious thought—what sleepless hours. It is no easy thing to sever such a church connection; and, should your feelings change toward me, mine shall remain unchilled. You may not see my motives aright—you may not comprehend my heart now, but you will hereafter. . . . . I desire a *settled pastorate*—a permanent field of labor—free from the uncertainties, the changes, and contingencies of the itinerant system. I wish to take hold of a Church, feeling that I have something to cling to, as a man works for and clings to his *home;* that we may grow up together, and live and flourish in mutual success, sympathy and love, free from the disheartening prospect of an *early* and *forced* separation. I want all the moral power which such a relation gives to true manhood—all the spur, devotion, courage and perseverance which such a feeling must impart to an earnest heart. These views and feelings are not of recent growth, nor the offspring of any supposed grievances, but the result of careful observation and mature reflection."

On Monday evening, Nov. 4th, Mr. H., by special request, delivered a farewell lecture in the Union Street M. E. Church, at the close of which the Officiary arose, and approaching the altar, one of their number, Mr. Samuel W. Clark—with very kind and touching words, in which he forcibly expressed the earnest regard of his former associates for the retiring minister, recognized the fact that this change in denominational relations was not the result of any discontent, or failure, or friction, but of conscientious conviction; and avowed the unchangeable tenderness and respect with which they should follow him—presented him with a superbly bound parting gift.

The union of the State Street Church with its new Pastor promises great prosperity.

CHRISTIANS ON FURLOUGH.

BY REV. JOHN S. SEWALL, WENHAM, MS.

Our ships of war, on foreign stations, are accustomed to give their men an annual or semi-annual "liberty" of three days on shore. It is expected that all the individuals comprising each successive draft will duly return and report themselves on board. And yet it is morally certain that all will not. And if the strategy of midshipman, master's-mate, and detective police fail to entrap the absentees, and the missing are still missing, an ominous "R" is written against their names in the ship's roll; and the department at home is duly informed that Smith, seaman; Jones, ordinary seaman; and Brown, landsman, have run. These contingencies are so certain to happen during the cruise, that every muster roll is ruled for a column to be headed with "R," just as regularly as other columns are headed with "D," for Discharged; "D D,"[1] Discharged Dead; "Tr.," Transferred, and so on.

There is a sinister column in the muster roll of our churches. It is a column, indeed, which we could ill afford to lose; for its figures are essential to a truthful exhibit of our effective force. The summary of "males" and "females" makes a substantial row of units, tens and hundreds; but then follows this minus column, to caution you against that sanguine fellow, "total;" he deals too much in the poetry of mathematics; some of his figures are figures of speech—his pretensions need to be sobered down. The minus column proceeds to abate on "total's" statements, and sometimes very emphatically; as in

[1] We trust our contributor here intends no covert satire upon the common ecclesiastical signification of these pregnant initials!—Eds.

this instance of a Church within the bounds of our own State, reported a year or two ago as composed of "3 males, 9 females—total, 12;" upon which the good-natured soul, who takes a bright view of things, would ejaculate, Well done; here is a beginning; here is the nucleus for a rising Church, which, by the power of the Spirit, shall in due time bless the whole community. But that ill-favored villain of a column, close by, checks the ardent aspiration, and adds to the statement a wicked codicil of his own—"males, 3; females, 9; total, 12; ABSENT, 10." The figures almost leer at you as you sadly reverse your former decision, and running your eye along the row, find every other column occupied by a "0," which says, ominously, "nothing done here—nobody to do it."

Such facts as these have sometimes suggested to us that the column in our statistics, headed "Absent," ought, like that significant column in our navy muster rolls, to be headed "R." The churches which so often complain of "desertion," might sometimes interpret the phrase of their own members, as well as of their absent Lord. To be sure, the non-resident does not abscond; he does not flee from the fold because restless within it. He goes at the call of business, or pleasure; perhaps, indeed, at the call of Christian duty. And though his new home may be under the very eaves of some "sister Church," he takes no pains to associate himself with it, or be recognized by it, or give to it the sanction and aid of his name and his service. Is not the effect, therefore, very nearly the same? Is not the Church at home weakened by his absence? Is any other Church the gainer by his arrival? It might be safely given as the general experience of our churches, that members of other churches residing near them add little to their efficiency; render very little sympathy and help in the Sabbath School, the prayer-meeting, and the outdoor plans for home evangelization; in fact, do not always make themselves known as Church members. The seventy-five thousand enrolled on the lists of our Massachusetts churches, muster well in the rank and file of the statistical tables; but the eleven thousand "absent" make a serious abatement; in a very large proportion of the cases, probably, a needless abatement. It reduces our actual working numbers more than fourteen per cent. And if the eleven thousand thus detached from the various forces already in the field, were fairly united to some other division in the grand army of the great King, we could find no cause of complaint. We should feel that the Master had need of them elsewhere, and that he had deployed them to another position on the ground, where they could quit themselves like men, and like soldiers of the cross, just as well as if still attached to the regiments from which they were drawn.

A portion of this drainage from our churches has united with the general current of imigration to the broad vallies of the West, and to the Pacific coast. Some of it floats away upon the sea. Some of it, this year, especially, has taken the direction of the camp and the blockade. Many of our churches have sent forth their best men into the field; and we thank God that so many of our Christian soldiers are faithful to their vows as soldier Christians. But it is both true and sad that in the turmoil of business that knows no respite, either by sea or by land, many who were in "good and regular standing" at home, have been swept away, and no tidings have come back. The individual has been lost in the mass. Pastors and Church clerks have labored to recover some clue to the whereabouts of the absent; nothing came of their labor but "vanity and vexation of spirit." It is probable, nevertheless, that most of our absentees are still within the bounds of New England. There is a constant interchange of membership going on between our own home churches. The average departures are made good by the arrivals. The equilibrium is generally maintained.

But for every one who brings "a letter," and regularly transfers himself to the Church near which he has planted his new home, it may be assumed, without fear of overstatement, that those who remove without such transfer of Church relation, would count up to a two-fold, three-fold, or even four-fold majority. The changes in New England for the past statistical year, amount, in round numbers, to 3,600 "removals," and a few more "additions by letter;" while the absentees number nearly 26,000. This much is to be taken into the account, however, by way of palliation; all of the twenty-six thousand have not become absentees within the year. Perhaps most of them were absentees before. Many of them are chronic cases, who have long been in "regular standing" in the 'absent' column, and most likely will continue to be placed there till the column of deaths shall receive them, and report them for the last time.

There are some instructive facts in the reports which the churches have furnished. The attention which they give to this portion of their returns is not probably much greater in one State than in another; and yet the tables represent a very great difference in actual condition. We have been figuring out the percentage of absentees in the summaries for each of the New England States, as they are given in the last returns. For the sake of comparison, we will prefix the percentage of the two preceding years:

	Jan. 1,'59.	Jan. 1,'60.	Jan. 1,'61.
Maine,	.15¼	.15¼	.16¾
New Hampshire,	.17½	.18¼	.17⅓
Vermont,	.12⅔	.16⅓	.15 11/12
Massachusetts,	.13¾	.13¼	.14½
Rhode Island,	.17	.07	.16⅔
Connecticut,	.08	.09	.10¼

Maine shows a slight loss in membership, but an increase of absentees. The year before, there was such a proportional advancement in both, that she gallantly held her own.

New Hampshire has lost in membership. But she has thinned the ranks of her absentees enough to sink her percentage to very nearly the point at which it stood in 1859.

Vermont is better off than last year. Her Church members number more, and her absentees not proportionally so many.

Massachusetts was improving last year. This year she has fallen back more than she had gained before.

Rhode Island reported, in 1859, that seventeen per cent. of her Church members were non-resident; in 1860, only seven per cent.; at which we felt encouraged. But this year, with an actual loss of members, she confesses more than double the number of absentees: *descensus facilis.*

Connecticut reports a steady increase in the absent column for all three periods; and that, too, this year, with a loss in membership. She stands now, however, first on the list.

These figures give to the several States some sudden transpositions in rank, as will be seen by a glance at the following:

1859.	1860.	1861.
Connecticut,	Rhode Island,	Connecticut.
Vermont,	Connecticut,	Massachusetts.
Massachusetts,	Massachusetts,	Vermont.
Maine,	Maine,	Rhode Island.
Rhode Island,	Vermont,	Maine.
New Hampshire,	New Hampshire,	New Hampshire.

The returns from New Hampshire place her at the bottom for each period, with the heaviest percentage of absentees. A philosopher might possibly discover an appropriateness in the Granite State thus reposing at the foundation of the column, and giving to it granite solidity of support. Time and attention, we trust, will topple down or disintegrate the column, notwithstanding its firmness of base.

The evil of which we speak is more easily seen by comparison of individual churches. If you will run your eye down the quadripartite numbers given in our last returns, you must conclude that if confidence is to be placed in figures, some of our churches must be in a dilapidated condition. To "unite by profession" with some of them—if the neophyte follow the example of his predecessors—one would

think would be equivalent to taking out a roving commission. A large proportion of the members, even in some of our largest churches, are in more senses than one, "strangers and pilgrims." Let me give you a sample. Here are half-a-dozen churches of our own State, whose record stands thus:

Membership.	Absent.			
511	230	or	45	per cent.
26	10	"	38	"
164	54	"	33	"
179	55	"	30	"
113	32	"	28	"
185	50	"	27	"

of all which, the best acknowledges more than one-fourth of its members gone. In the tables for last year, we found one large Church in which the non-residents amounted to 49 per cent.; almost one-half of the Church absent. Here is something wrong. There is a defect somewhere. There must be, it would seem, a strange slackness on the part of pastor or people, or a sad depreciation of the solemn value of covenant vows on the part of the absent themselves. The difficulty may justly be expressed in the two following propositions:

One is, that a Church of one hundred members is materially weakened if twenty-five of them be gone.

The other is, that the seventy-five actually remaining on the ground are weaker than they would be if relieved of the twenty-five absent.

In other words, a Church of one hundred, with twenty-five absent, is not, *ceteris paribus*, so strong as a Church of seventy-five, all at home; for the proof of which it is safe to appeal to the experience of any pastor. An *ecclesiometer* would undoubtedly show a rise of strength equal at least to one degree for every name honorably transferred to the rolls of the distant Church, near which the absent member resides.

There are some churches—and we would not omit to commend them—which have apparently attended to this duty, and are able to send us a healthy record. We have found specimens which did our eyes good to look at; churches numbering respectively, 149, 110, 97, 60, 52, 45—of whom not a single member is reported absent. It is true that we cannot *certainly* rely on these statements, because some clerks keep no record of absences; and therefore the figures of this column are sometimes lacking for want of care, or are supplied by guess. We cannot think, however, that such neglect can be frequent, or that it invalidates all the testimony above given. Some of these churches must be truthfully reported. They are to be congratulated on having their troops all in the field—not a single soldier of the cross away on furlough. There are still other churches in the columns for this year, which have reduced the numbers of their non-residents—not, indeed, to a zero, like these—but at least to a very manageable compass. We have found instances numbering respectively 197 and 144, with but five absent; still better, 208 and 175, with only four absent; 126 and 103, with three absent; 170 and 118, with two absent; and the list is crowned by a Church of 200, which mourns the absence of only *one*. These figures seem to be honest. We know no reason to doubt them. The fact that any members are reported missing, shows that the clerk is more or less familiar with his list, and has not neglected to score the names of those who have changed their place of residence. We feel safe in trusting such returns. We cannot doubt that a pastor or clerk who is careful enough to write down 5, is careful enough to mean 5, and not 10; and when he says *one* is absent, does not mean two, or twenty. It seems, therefore, that there are some churches which have done much to stop this leakage of their strength. The example is to be commended to others. It is worthy of all acceptation. The churches which will emulate it, we feel sure will find themselves in possession of a force combining more of the true elements of an aggressive piety—a force every way more available in the cause of the Redeemer.

Still, the remedy is not altogether in the hands of the churches. It is one of the felicities of Congregational polity that no church, as a body corporate, can tyrannize over its individual members. Congregationalism is not despotism. It cannot become despotism. The absent member has no fear that the church at home will launch a firman after him, decreeing, Be thou removed, and joined to that sister church. He would consider that equivalent to discipline. And yet we hold that it is, and of right ought to be, within the jurisdiction of every church to decide whether or no a long and apparently unnecessary 'absence' may be treated as a case of discipline. We would indeed draw around the wandering Christian all possible influences to keep him in the path of piety, and would shield him from even a breath of injustice; but he must remember that the duty is not all on one side. Has he not some responsibility for his own religious *status?* And is he not bound to watch over, and labor for, the interests of the churches, as well as the churches to watch over and protect him? If he has reason to believe that the Master needs his name and influence in the place of his present abode, rather than in the home church from which he has migrated—and a few moments of sober reflection would decide it—why is he not under moral obligation to act accordingly? Why will he not hold himself responsible? There is no provision in the bond for recreancy. He does not shake off his vows by leaving the sacred spot on which they were spoken. He is to be as watchful and as helpful abroad as at home. The cry of the Spanish sentry, as the bell tells the hour of night, is the same, whether his ship float on the placid waters of Rio, or ride at the rough roadstead of Macao—"*Alerto! alerto!*"—in every part of the world just the same. So let the Christian, wheresoever the providence of God may pilot him, be equally on the alert for the safety and welfare of the Church. For the vows we have taken upon us are solemn vows. We "can never be as we have been." They "go with us through life, and accompany us to the bar of God." We are everywhere and always accountable to Him for the manner of our holding them. And when the multiform interests of life draw us to distant places, and the familiar home of our early consecration is exchanged for new scenes, do we not carry our armor—are we not bound to carry our armor—and put it on—and openly range ourselves shoulder to shoulder with the followers of the Prince?

The main responsibility in this matter rests on the absent themselves. To them, nevertheless, it is too often an indifferent question. The duty returns, therefore, upon the pastors, and clerks, and standing committees of our churches, of endeavoring, by all suitable methods, to communicate with them, and point out their manifest duty. They may not always gain a hearing; and when they do, may not always persuade to action. Yet the end is worth the means. We know that in many churches this is done—has been done for years. But we also know that in others it has been entirely neglected. If each pastor would keep by him a list of his members, and with his own hand note on it the changes which take place among them with the passing years, in his growing familiarity with those precious names, over which he prays, and for which he labors, the absent ones could not long be forgotten. The question would often force itself on his mind: What can be done for the welfare of these wanderers? Both experience and reflection would reply: Let them not count themselves released from the obligations of their faith, nor absolved from the vows which they had assumed long years ago in their distant home. Counsel them rather to unite themselves with the people of God where they are, and make to themselves a new home for their faith, and a new arena for their Christian service.

CHURCH COVENANT OF WINDSOR, CT., A. D. 1647.[1]

[Dated Windsor, Oct. 23, 1647.]

1. We believe though God made man in an holy and blessed condition, yet by his fall he hath plunged himself and all his posterity into a miserable state.—Rom. iii : 23 ; v : 12.

2. Yet God hath provided a sufficient remedy in Christ for all broken hearted sinners that are loosened from their sins and selves and world, and are enabled by faith to look to Him in Christ, for mercy, inasmuch as Christ hath done and suffered for such whatever His justice requires to atonement and life ; and He doth accept His merits and righteousness for them that believe in Him, and imputeth it to them to their justification, as if they had satisfied and obeyed, themselves.—Heb. vii : 25 ; Mat. xi : 28 ; xxii : 24 ; v : 4, 6 ; 1 Cor. i : 30 ; Rom. iv : 3, 5 ; v : 19.

3. Yet we believe that there is no other name or means to be saved from guilt and the power of sin.—John xiv : 6 ; Acts iv : 12.

4. We believe God hath made an everlasting covenant in Christ with all penitent sinners that rest on him in Christ, never to reject, or cease to do them good.—Heb. viii : 6 ; vii : 22 ; 1 Sam. xii : 22 ; Jere. xxxii : 40.

5. We believe this covenant to be reciprocal, obliging us to be his people, to love, fear, obey, cleave to him, and serve him with all our heart, mind, and soul ; as him to be our God, to love, choose, delight in us, and save and bless us in Christ : yea, as his covenant binds us to love him and his Christ for his own sake, so to love our brethren for his sake.—Deut. x : 12 ; Hos. iii : 3 ; ii : 21 ; Deut. xxvi : 17–19 ; John iv : 21.

6. We believe that God's people, besides their general covenant with God, to walk in subjection to him, and Christian love to all his people, ought also to join themselves into a church covenant one with another, and to enter into a particular combination together with some of his people to erect a particular ecclesiastical body, and kingdom, and visible family and household of God, for the managing of discipline and public ordinances of Christ in one place in a dutiful way, there to worship God and Christ, as his visible kingdom and subjects, in that place waiting on him for that blessing of his ordinances and promises of his covenant, by holding communion with him and his people, in the doctrine and discipline of that visible kingdom, where it may be attained.—Rom. xii : 4, 5, 6 ; 1 Cor. xii : 27, 28 ; Ephes. iv : 11, 12 ; Acts ii :

[1] For this interesting document we are indebted to the kindness of Hon. J. H. Trumbull, of Hartford. Mr. T. says, "I found it, a few weeks since, in the MS. Note Book of one of the Deacons of that Church, (Matthew Grant,) along with full notes of a sermon by Mr. Warham, Aug. 15, 1647, (two months before this Covenant was adopted,) 'on the matter and form of a Church, and of baptizing children.' I was pleased with the discovery,—as the Covenant is of much earlier date than any I have seen, or known of, in Connecticut. Mr. Warham was at the Cambridge Synod, in June, 1647 ; out of which, apparently, grew the sermon ; and the sermon prepared the way for the adoption of the Covenant. I may observe, however, that the sermon is, in great measure, a digest of Hooker's 'Survey,' which Mr. W. must have not only perused, but thoroughly studied in MS., for it was not printed till the next year."

The Windsor Church was formed at Plymouth, England, in March, 1630,—[there is a mistake in Sprague's notice of Warham, *Annals*, i : 10 ; Hawes' note in *Eccl. Cont. Conn.*, p. 86 ; and M'Clure's *Hist. Windsor*, *Mass. Hist. Coll.*, 1st series, v : 166,—all of whom name *January*, 1630, as the date,—owing to a neglect of the fact that the year, O. S., began with *March*, so that the "beginning of the year" would be March 1, and not January 1,]—by people from the counties of Devon, Dorset and Somerset ; and Warham and Maverick were ordained its pastor and teacher. They arrived at Dorchester, Ms., about the 1st of June, where they first settled. But, hearing from the Dutch of a valuable tract of land on the Connecticut, they concluded to remove, and went in a body, in the summer of 1635 ; carrying their church organization and Mr. Warham with them—Maverick dying in Dorchester. This creed and covenant, (for it partakes of both elements,) seems to have been adopted eleven years after the settlement at Windsor. Warham died in 1670, and Cotton Mather says he was the first minister in New England who preached "with notes." H. M. D.

47; Exod. xii: 43, 44, 45; Gen. xvii: 13. Isa. xxiii: 4.

7. We for ourselves, in the sense of our misery by the fall and utter helplessness elsewhere, desire to renounce all other saviours but his Christ, and to rest on God in him alone, for all happiness, and salvation from all misery; and do here bind ourselves, in the presence of men and angels, by his grace assisting us, to choose the Lord, to serve him, and to walk in all his ways, and to keep all his commandments and ordinances, and his Christ to be our king, priest and prophet, and to receive his gospel alone for the rule of our faith and manners, and to [be] subject to the whole will of Christ so far as we shall understand it; and bind ourselves in special to all the members of this body, to walk in reverend subjection in the Lord to all our superiours, and in love, humility, wisdom, peaceableness, meekness, inoffensiveness, mercy, charity, spiritual helpfulness, watchfulness, chastity, justice, truth, self-denial, one to another, and to further the spiritual good one of an other, by example, counsel, admonition, comfort, oversight, according to God, and submit or[selves] subject unto all church administration in the Lord.

FINIS.

THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

BY PROFESSOR M. L. STOEVER, GETTYSBURG, PA.[1]

THE first settlement of Lutherans in the United States, of which we have any account, was made by emigrants from Holland, who here sought a home and a place to worship God, soon after the establishment of the Dutch in the province of New Amsterdam or New York, in 1621, during the period that Holland had possession of the colonies planted at the mouth of the Hudson. These emigrants, for a long time, assembled in private houses for prayer and the reading of the Scriptures by one of their own number, a layman appointed for the purpose of conducting their social devotions. In the course of time, they had very much increased by accessions from Germany and France. The first Lutheran minister whose services they enjoyed was John Ernest Goetwater, sent in 1657, by the *Lutheran Consistory* in Holland to labor for the spiritual interests of their suffering brethren in New Amsterdam, and, no doubt, designed to missionate among the scattered Lutherans in other parts of the colony. He remained, however, only for a few months, in consequence of the religious intolerance in the administration of the civil government. Jacob Fabritius, so often referred to, did not reach this country till 1669. The first church edifice was erected in 1671.

A colony of Swedish Lutherans arrived in 1638, and settled on the banks of the Delaware. The settlement was contemplated during the reign of Gustavus Adolphus, but his benevolent wish was not executed until after his death. The long-cherished plan of an American colony claimed the early attention of his prime minister, Oxenstiern, one of the ablest and purest men that ever governed a kingdom. Reorus Torkillus accompanied the colony as its preacher, and officiated in this capacity till death terminated his labors. In 1642, they were favored with the services of John Campanius, who labored as the first Protestant missionary among the Indians of this country, and was so well known for his enlightened zeal and earnest efforts for their spiritual welfare.

The next settlement of Lutherans in this country was that of the Germans. Towards the close of the seventeenth and

[1] By the kind permission of our esteemed friend, the author, we have compiled the following sketch, and the appended statistics, from his valuable publications, issued by the Lutheran Board and by T. N. Kurtz, Baltimore.

the beginning of the eighteenth century, immigrations into the provinces of New York and Pennsylvania were frequent and numerous. These settlements subsequently extended to Maryland and Virginia. About the year 1709, four thousand Germans, principally Lutherans, the victims of civil oppression and religious persecution, fled for refuge to England, and, under the patronage of Queen Anne, settled in the provinces of New York and South Carolina. In New York, a large tract of land was appropriated to this object, and the patent distinctly states, that it was for the maintenance of Lutheran parish schools and ministers from Germany, locating in the vicinity of the Hudson. In 1717, the immigration into Pennsylvania was so great as to excite the serious apprehension of the civil authorities. The Colonial Records tell us, that the Governor of the province felt it his duty to direct the attention of the "Provincial Council" to the fact, "that large numbers of foreigners from Germany, strangers to our language and constitution, had lately been imported into the province." They continued to come from the Palatinate, Wurtemburg, Darmstadt, and other parts of Germany. Although deprived of the regular ministrations of the sanctuary, large portions of them, who were under the influence of religious principles, remained true to the faith in which they had been reared. They had brought with them from their native land their hymn-books, catechisms, and manuals of devotion, which they faithfully read, endeavoring to keep alive in their hearts the spirit of piety, and anticipating a more propitious season, when the means of grace would be adequately provided. In the meantime, the Swedish ministers rendered occasional services in preaching the Word and administering the sacraments, whenever their duties to their own churches did not interfere. From the very commencement, the most friendly feeling and the most cordial relations existed between the Swedes and the Germans.

In 1734, a colony of Lutherans settled in Georgia. They came from Salzburg, then a district of Bavaria, but, since 1814, a part of the Austrian dominions. Suffering from civil oppression and Romish intolerance at home, in consequence of their unwavering attachment to the gospel, they sought an asylum in this country, where they might, without fear and molestation, worship the God whom they loved, and with whom they had entered into solemn covenant. They were kindly welcomed to their new home by General Oglethorpe, and the spot selected for their settlement they named Ebenezer, and resolved to raise a column of stone, in token of gratitude to God, whose providence had conducted them safely to these shores. These exiles were highly favored in being furnished with most excellent and faithful pastors in John Martin Bolzius and Israel C. Gronau, who shared with them all the vicissitudes, the trials, and difficulties incident to their position.

The arrival, in 1742, of Henry Melchior Muhlenberg, generally and justly recognized as the Patriarch of the Lutheran Church in America, marks a new era in our history. From this period, the character of our Church gradually improved; its position was strengthened and permanence given to its efforts. Dr. Muhlenberg, by nature and education, was eminently fitted for the mission which he had undertaken. He possessed piety, learning, experience, skill, industry, and perseverance. He was deeply interested in the work to which he had devoted himself. He burned with an earnest desire to relieve the spiritual destitution that prevailed, to gather together the lost sheep, and to preach to them the truths of the gospel. He immediately took charge of the congregations in Philadelphia, at Providence, and New Hanover, which had united in the call for a minister, and for a season labored not only alone, but also exercised a paternal supervision over the whole Church in this country. His duties were arduous, but they

were discharged with cheerfulness and unwearied fidelity, and amid perils and difficulties, trials and exposures, at the present day, scarcely credible. Some idea of the wants of our Lutheran population, at this time, may be formed from the following representations, given by Dr. Muhlenberg, in his correspondence with his friends at Halle: "Here are thousands who, by birth, education, and confirmation, ought to belong to our Church, but they are scattered to the four winds of heaven. The spiritual state of our people is so wretched as to cause us to shed copious tears. The young people have grown up without any knowledge of religion, and are fast running into heathenism. If affairs had remained a few years longer in the same state in which I found them, our poor Lutherans would have been irretrievably lost. There are found here almost innumerable systems, opinions and temptations. Atheists, Deists, and Materialists, surround you on every side. It seems to me, there is not a sect in the world which is not fostered. You meet with persons from almost every nation in the world. What would not be tolerated in Europe finds full license here. God and his word are openly blasphemed, his ordinances neglected, and his worship despised."

An increase of laborers was demanded. Earnest appeals to the brethren in Germany were often renewed, and the cry for help importunately raised. Muhlenberg's influence with his transatlantic friends induced others to embark in the work and to unite with him in his labors of love. In 1745, Brunnholtz arrived, accompanied by Kurtz and Schaum, as catechists, to aid the pastors and instruct the young. It was a part of our earlier system always to connect the teacher with the minister, to plant a school wherever there was a church. It was regarded as an essential element in our organization to educate the children of the Church in the principles of the Christian religion, as well as to furnish them with secular instruction.

The call for ministerial services became from year to year still louder and more general. Other congregations were organized, and faithful pastors to instruct them in the way of life, and minister the sacraments, were earnestly sought. In response to repeated applications for aid, reinforcements to the field were, at different periods, sent from the Orphan House at Halle. In 1748 Handschuh came; in 1751, Heintzelman and Shulze; in 1764, Voigt and Krug; in 1765, Schultze; in 1769, Helmuth and Schmidt; in 1770, Kunze, and, about the same time, the three sons of Dr. Muhlenberg, who had gone to Europe to prosecute their studies, returned, and entered upon the active duties of the ministry. During the earlier period in our history, from other points also came Berkenmeyer, Sommer, Hartwig, Ritz, Bager, Weygand, Gerock, Driesler, Nussman, Storch, and others deserving of our gratitude and veneration, imbued with the missionary spirit, and devoted to the interests of the truth, influenced by a desire to build up the waste places of Zion in this missionary field, and to extend the interests of Christ's kingdom. Much has been said, and properly, too, in praise of the "Pilgrim Fathers," who abandoned the endearments and comforts of their native land, on account of their attachment to the truth and love of souls; yet, in genuine piety, Christian heroism and energetic devotion to the cause of the Redeemer, the men who planted the Lutheran Church in this Western Hemisphere will not suffer in comparison with them. Their history presents a most beautiful example of patient endurance and untiring zeal in the service of God. Their indefatigable and self-denying efforts, their earnest and faithful life, illustrating the doctrines of the Church they loved, and for whose advancement they were toiling, made a deep impression upon their cotemporaries, and secured the confidence and sympathy of all with whom they were brought in contact. The prevalence of the German language

among them, and the preservation of their records in their native tongue, have deprived them of the position in the early history of our country to which their acknowledged literary character, their virtues and their influence justly give them a claim.

In 1748, at the suggestion of the Theological Faculty at Halle, the first Lutheran Synod in this country was organized, for the purpose of promoting a harmonious co-operation of all parts of the Church, and of imparting greater efficiency to the efforts of the ministry. The Convention was held on the 14th of August, in Philadelphia, and there were in attendance six ministers, viz., Muhlenberg, Brunnholtz, Handschuh, Hartwig, Sandin, and Næsman; the last two were of the Swedish Lutheran Church. They, however, participated in the deliberations of the Convention, and assisted in the examination and ordination of candidate Kurtz, who was the first Lutheran minister regularly set apart in this country to the work of the ministry. Pastor Hartwig, on the occasion, preached the ordination sermon from the words, "His blood will I require at thy hand." At this period in our history there were altogether only eleven ordained Lutheran ministers and forty organized congregations, whilst the Lutheran population was estimated at sixty thousand, dispersed over a large extent of territory.

The Synodical meetings continued to be held annually, and were attended with the most beneficial results. They not only advanced the prosperity of the Church, but the hands of the brethren were strengthened, and their hearts encouraged. They promoted kind feeling, and formed a bond of union among the churches. These meetings were also frequently blessed to the awakening and edification of the congregations in whose midst the conventions were held. In 1768, the ministry embraced twenty-four members, the youngest, at that time, being J. Daniel Kurtz, who only recently, in 1856, in the 93d year of his age, was called from the toils of earth to the rewards of heaven.

In 1765, Drs. Helmuth and Schmidt commenced a private seminary for the instruction of candidates for the sacred office, the supplies from Germany being inadequate to meet the wants of the Church. This institution was in successful operation twenty years, and educated many of our earlier and more influential ministers. In 1787, the Legislature of Pennsylvania established Franklin College for the special benefit of the Germans of the Commonwealth, as an acknowledgment of services by them rendered to the State, and in consideration of "their industry, economy, and public virtues." Henry Ernest Muhlenberg, at the time pastor of the Lutheran Church in Lancaster, was chosen as the first President of this institution. In 1791, influenced by a feeling of gratitude, the Legislature also made an appropriation of five thousand acres of land to the free schools of the Lutheran Church in Philadelphia, in which, at that time, eighty indigent children were receiving gratuitous instruction. The prospects of our Church were now most promising. It was increasing in numbers, efficiency and influence. It possessed the confidence, regard and sympathy of all Christian denominations. Our ministers everywhere challenged respect, and enjoyed a large share of public favor.

Unfortunately, however, the contest which arose in reference to the introduction of the English language into the exercises of public worship, arrested our progress, and, for a season, dimmed our horizon. It proved an occasion of discord and alienation, resulted in serious injury to the Church, and almost caused its total ruin. It was natural that the Germans should be reluctant to give up the language to which they had been accustomed from infancy, and which they sincerely thought would be perpetuated in this land of their adoption. But it was a mistaken policy. This resolute adherence to the

exclusive use of their vernacular tongue was the great obstacle to our success as a Church. Thousands abandoned their parental communion and sought a home among other denominations, because their children did not understand the German, whilst many, who remained because of their limited acquaintance with the language, lost all interest in the services, and became careless in their attendance on the ministrations of the sanctuary. If the noble example of Dr. Muhlenberg had been followed, and the judicious counsels of Dr. Kunze prevailed, it would have been well for us. The Church, at the present, would exhibit a very different aspect.

For nearly forty years the Synod of Pennsylvania was the only ecclesiastical body in our connection. In 1785, the New York Ministerium was organized, with fourteen ministers and eighteen congregations. In the year 1809, the first exclusively English Lutheran Church in Pennsylvania, and, perhaps, in the whole country, was established by Dr. Mayer, who ministered to the same congregation for upwards of half a century, and only within a brief period, in the spring of 1858, in the 78th year of his age, passed away, and "like as a shock of corn cometh in his season," fully ripe, was gathered into the heavenly garner. The Synod of North Carolina was formed in 1803; the Synod of Ohio in 1819; the Synod of Maryland and Virginia in 1820; the Synod of West Pennsylvania in 1825. From that period until the present, Synods have multipled, so that the number now amounts to thirty-eight, spread over eighteen different States of the Union. The Theological Seminary at Hartwick, New York, established, in virtue of a legacy of a large tract of land, in Otsego County, by J. C. Hartwig, went into operation in 1816, and has been steadily engaged in training young men for the holy office of the ministry.

As the Church began to diffuse itself over a more extended territory, and the number of District Synods was increased, the propriety of forming some central bond of union was often discussed. The conviction, from year to year, deepened among those who were interested in the prosperity of the Church, that a step of this kind was necessary, in order that injudicious divisions might not arise, and that more general uniformity in the usages and practices of the Church might prevail. Our best men felt that the occasional intercourse of the District Synods, through their representatives, assembled in general convention, would secure to the Church great advantages, and impart increased strength and more efficient action to all those enterprises in which concentration is so essential to success. This was the origin of the General Synod, which forms a new epoch in our history, and whose operations have been productive of so much good. At the commencement of its career it was compelled to contend with various difficulties, and it encountered considerable opposition in various quarters, from a mistaken opinion that existed as to its character and power. These prejudices were, in the course of time, removed, and the salutary influences of the organization manifested. The General Synod has been a great blessing to the Church. It brought into existence, and has sustained those noble institutions among us, which have been so happy in their effects, and which are the glory of our Church. It has united the North and the South, the East and the West, in numerous efforts for the extension and improvement of our common Zion. In 1820, at the time of the organization of the General Synod, there were one hundred and three ministers connected with the Church. Of late years, the increase in our ministry and membership has been very great. In 1823, there were 175 ministers and 900 congregations; in 1833, 337 ministers and 1,017 congregations; in 1843, 430 ministers and 1,371 congregations; in 1853, 900 ministers and 1,750 congregations.

The following statistics will convey an idea of the present position of this branch of Christ's church.

SYNODS CONNECTED WITH THE GENERAL SYNOD.

Synods.	Ministers.	Churches.	Communicants.
1. New York Ministerium	62	58	11,516
2. Hartwick Synod	25	39	4,904
3. Synod of Pennsylvania	102	275	40,000
4. Synod of East Pennsylvania	72	117	12,500
5. Synod of West Pennsylvania	40	88	11,417
6. Alleghany Synod	30	106	7,200
7. Pittsburg Synod	51	114	8,795
8. Central Synod of Pennsylvania	28	86	8,098
9. Synod of Maryland	29	41	6,152
10. Melancthon Synod of Maryland	17	36	4,300
11. Synod of Virginia	30	61	3,200
12. Synod of Western Virginia,	20	37	2,039
13. Synod of North Carolina	23	38	4,200
14. Synod of South Carolina	42	54	9,859
15. Synod of Texas	19	23	2,800
16. Synod of Kentucky	11	15	798
17. English Synod of Ohio	12	32	2,480
18. East Ohio Synod,	36	63	3,951
19. Wittenberg Synod	47	39	2,407
20. Miami Synod of Ohio	27	48	3,634
21. Synod of Northern Indiana	26	71	1,852
22. Olive Branch Synod of Indiana	9	24	1,272
23. Synod of Illinois	32	36	3,305
24. Synod of Northern Illinois	52	75	5,297
25. Synod of Southern Illinois	10	27	1,250
26. Synod of Iowa	19	45	1,247
27. Synod of New Jersey	7	14	1,200
Total	875	1,662	165,826

SYNODS NOT CONNECTED WITH THE GENERAL SYNOD.

Synods.	Ministers.	Churches.	Communicants.
1. Joint Synod of Ohio	102	235	20,000
2. Joint Synod of Missouri	170	225	25,000
3. Tennessee Synod	32	93	5,800
4. Holston Synod, Tennessee	7	18	1,200
5. Synod of Indiana	14	16	2,500
6. Synod of Wisconsin	21	45	5,000
7. German Synod of Iowa	37	50	4,000
8. Synod of Minnesota	10	15	1,500
9. Buffalo Synod	23	30	4,000
10. Franckean Synod	26	31	3,100
11. Mississippi Synod	7	11	2,000
12. Scandinavian Augustana Synod	31	25	5,100
Total	471	784	79,200

Grand Total—1,346 Ministers, 2,446 Congregations, and 245,026 Communicants.

PERIODICAL PUBLICATIONS.

ENGLISH.

1. The Lutheran Observer, (weekly,) Baltimore, Md. F. R. Anspach, D. D., and B. Kurtz, D. D., LL. D., Editors. T. Newton Kurtz, General Business Agent.
2. The Missionary, (weekly,) Pittsburg, Pa. Rev. W. A. Passavant, D. D., Ed.
3. The Lutheran and Home Journal, (semi-monthly,) Philadelphia. Edited by a Committee of Clergymen.
4. The Lutheran Standard, (semi-monthly,) Columbus, O. Rev. D. Worley, Editor.
5. The Lutheran Sunday-School Herald, (monthly,) by the Lutheran Board of Publication, Philadelphia. Rev. M. Sheeleigh, Editor.
6. The Evangelical Review, (quarterly,) Gettysburg, Pa. W. M. Reynolds, D. D., and Prof. M. L. Stoever, Editors.

GERMAN.

1. Der Lutherische Kirchenbote, (semi-monthly,) Selinsgrove, Pa. Rev. P. Anstadt, Editor.
2. Der Lutherische Herold, (semi-monthly,) New York. H. Ludwig, Ed.
3. Die Lutherische Zeitschrift, (semi-monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
4. Der Lutheraner, (semi-monthly,) St. Louis, Mo. Rev. C. F. W. Walther, Editor.
5. Informatorium, (semi-monthly,) Buffalo, N. Y. Rev. J. A. A: Grabau, Ed.
6. Die Illustrirte Abendschule, (semi-monthly,) St. Louis, Mo. Rev. C. Diehl, Editor.
7. Die Lutherische Kirchen-Zeitung, Columbus, Ohio. Committee of Clergymen, Editors.
8. Jugend Freund, (monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
9. Missions Blätter, (monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
10. Lehre und Wehre, (monthly,) St. Louis, Mo. Rev. C. F. W. Walther, Ed.
11. Historiches Zeitblatt, (monthly,) Buffalo, N. Y. C. Baer, Editor.
12. Kirchenblatt, (monthly,) Galena, Ill. Rev. G. Groszman and Rev. G. Fritschel, Editors.

SWEDISH.

1. Hemlandet, (semi-monthly,) Chicago, Ill. Rev. T. N. Hasselquist, Ed.
2. Det Raetta Hemlandet, (monthly,) Chicago, Ill. Rev. T. N. Hasselquist, Editor.

NORWEGIAN.

1. Norsk Lutherisk Kirke Tidende, (semi-monthly,) Leland, Ill. Committee of Clergymen, Editors.
2. Kirkelig Monedstidende, (monthly,) Madison, Wis. Rev. A. Andrewsen, Ed.
3. Kirkelig Tidende, (monthly,) Mission Point, Ill. Rev. P. J. Rosmussen, Ed.

LITERARY AND THEOLOGICAL INSTITUTIONS,

SUSTAINED BY CHURCHES IN CONNECTION WITH THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

THEOLOGICAL SEMINARIES.

I. HARTWICK SEMINARY, Otsego Co., N. Y. Founded 1816.

Faculty — Rev. L. Sternburg, A. M., Principal. G. B. Miller, D. D., Professor of Christian Theology.

II. SEMINARY OF THE GENERAL SYNOD, Gettysburg, Pa. Founded in 1825.

Faculty—S. S. Schmucker, D. D., Professor of Didactic and Polemic Theology, Homiletics and Church Government. C. P. Krauth, D. D., Professor of Biblical and Church History, Hebrew, Biblical Exegesis and Pastoral Theology. C. F. Schaeffer, D. D., Professor of New Testament Exegesis, Hermeneutics and Catechetics.

III. SEMINARY OF SOUTH CAROLINA, Newberry, S. C. Founded in 1830.

Faculty— ——— ———, Professor of Biblical Literature and Exegetical and Didactic Theology. ——— ———, Professor of Ecclesiastical History, Homiletics and Pastoral Theology. John Bachman, D.D., LL. D., Lecturer on the Connection between Science and Revelation.

IV. THEOLOGICAL DEPARTMENT OF WITTENBERG COLLEGE, Springfield, Ohio. Founded in 1845.

Faculty—Samuel Sprecher, D. D., Professor of Christian Theology.

V. THEOLOGICAL DEPARTMENT OF ILLINOIS STATE UNIVERSITY, Springfield, Ill. Founded in 1853.

Faculty—S. W. Harkey, D. D., Professor of Christian Theology.

VI. THEOLOGICAL DEPARTMENT OF THE MISSIONARY INSTITUTE, Selinsgrove, Pa. Founded in 1859.

Faculty—B. Kurtz, D.D., LL.D., Superintendent and Professor of Theology and Church Government. H. Ziegler, D. D., Professor of Hermeneutics and Exegesis, Natural, Apologetic, Catechetic and Didactic Theology, and Homiletics. Rev. S. Domer, M. A., Professor of Church History.

COLLEGES.

I. PENNSYLVANIA COLLEGE, Gettysburg, Pa. Founded in 1832.

Faculty and Instructors—H. L. Baugher, D. D., President and Professor of Mental and Moral Science. M. Jacobs, D. D., Professor of Chemistry, Mathematics and Mechanical Philosophy. M. L. Stoever, A. M., Professor of Latin Language and Literature, History and Political Economy. Rev. F. A. Muhlenberg, A. M., Franklin Professor of Ancient Languages. C. F. Schaeffer, D. D., Professor of German Language and Literature. H. S. Huber, M. D., Lecturer on Anatomy and Physiology. W. V. Gotwald, A. B., and J. F. McCreary, A. B., Tutors in Preparatory Department.

II. WITTENBERG COLLEGE, Springfield, Ohio. Founded in 1845.

Faculty and Instructors—Samuel Sprecher, D. D., President and Professor of Mental and Moral Science. Rev. M. Diehl, A.M., Professor of Ancient Languages. Rev. H. R. Geiger, A. M., Professor of Mathema-

tics and Mechanical Philosophy. Rev. I. Sprecher, A. M., Professor of History and Principal of the Preparatory Department. G. S. Sprecher, A. B., Tutor.

III. Illinois State University, Springfield, Ill. Founded in 1853.

Faculty and Instructors—W. M. Reynolds, D. D., President and Professor of Mental and Moral Science. S. W. Harkey, D. D., Professor of the German Language, &c. Rev. B. C. Suesserott, A. M., Professor of the Latin and Greek Languages. L. H. Croll, A. M., Professor of Mathematics and Natural Philosophy. A. R. Dodds, Tutor.

IV. Roanoke College, Salem, Va. Founded in 1854.

Faculty and Instructors—D. F. Bittle, D. D., President and Professor of Intellectual and Moral Science. S. Carson Wells, A. M., Professor of Mathematics and Natural Philosophy. Rev. W. B. Yonce, A. M., Professor of Ancient Languages and Literature. J. G. Frey, Assistant in Ancient Languages and Principal of the Preparatory Department. Rev. D. A. Cammann, Professor of Modern Languages and Hebrew. Rev. Webster Eichelberger, A. M., Tutor.

V. Newberry College, Newberry, S. C. Founded in 1858.

Faculty and Instructors—Rev. J. P. Smeltzer, A. M., President and Professor of Mental and Moral Science. Rev. J. W. Schreckhise, A. M., Professor of Latin and Greek. G. F. Pifer, A. M., Adjunct Professor of Ancient Languages. Robert Garlington, A. M., Professor of Mathematics and Mechanical Philosophy. O. B. Moyer, M. D., Professor of Chemistry, Mineralogy and Geology. J. Bachman, D. D., LL. D., Lecturer on Natural History. Rev. J. W. Baily, Principal of the Preparatory Department.

VI. North Carolina College, Mt. Pleasant, N. C. Founded in 1859.

Faculty—Rev. D. H. Bittle, A. M., President and Professor of Mental and Moral Science. Rev. L. A. Bikle, A. M., Professor of Mathematics. Rev. G. F. Schaeffer, A. M., Professor of Ancient Languages and Literature.

VII. Iowa College, Albion, Marshall Co., Iowa. Founded 1860.

Faculty—Rev. A. M. Geiger, A. M., President and Professor of Mental, Moral and Natural Science. T. W. Tucker, Professor of Mathematics and Mechanical Philosophy.

VIII. Colorado College, Columbus, Texas. *Faculty not yet organized.*

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from p. 37.)

Northfield is No. 5, 11th range. Population in 1850, 1,474; in 1860, 1,350. About half the people are from Pennsylvania, and half from New England and New York.

The Church was organized—a Plan of Union Church—by Rev. Messrs. Caleb Pitkin and John Seward, Nov. 9, 1843. After the exscinding of the Western Reserve Synod, by the General Assembly, in 1837, this Church withdrew from the (N. S.) Presbytery of Portage, and became connected with the (O. S.) Presbytery of Wooster. The following persons have ministered to the Church, in the order of their names, and for nearly the length of time specified; but precise dates are wanting.

Rev. Caleb Pitkin, s.s., four years; Mr. Wm. R. Graham, licentiate, three years; Rev. C. J. Abbott, two years; Mr. Crittenden, licentiate, six months; Rev. John Andrews, p., 1846 to 1855; Rev. William Campbell, the present pastor, became s.s. Oct. 1, 1855, and was installed March, 1858.

When the Presbyterian portion formed a strictly Presbyterian Church, and united with the Presbytery of Wooster, the Congregational portion were, by their own request, dismissed, and were organized as a Congregational Church, in connection with Portage Presbytery. It was feeble at first, was reduced by emigration, and never had a pastor. It continued to about 1845, when it was dissolved by a com-

mittee of Presbytery, and the members recommended to adjacent churches.

Besides these organizations, there is a United Presbyterian Church, the largest in the town, a Methodist, and a Freewill Baptist, Church. A Congregational, and a Close Communion Baptist, Church, have become extinct. Six churches in a population of 1,474.

Richfield is No. 4, 12th range. Population in 1850, 1,268; in 1860, 1,060, —the greater part of whom are of New England origin; half from Litchfield Co., Ct.

The First Congregational Church was organized May 15, 1818, by Rev. Messrs. William Hanford and John Seward, with eleven members—ten from Connecticut, and one from Massachusetts. Rev. Israel Shaler commenced preaching in 1820; was installed in 1821, and dismissed Aug. 17, 1830. Rev. Noah Cook was s. s. during 1831. Rev. Isaac Shaler, in 1832, nearly a year. In November, 1832, Rev. Horace Smith became s. s., and so remained sixteen years. In 1849, Rev. Stephen C. Leonard became s. s., and continued till June, 1853. From April, 1854, to May, 1859, Rev. Horace Smith was s. s. In Dec., 1859, Rev. Reuben Hatch became s. s., and continues to this time.

The Church at its organization became connected with Portage Presbytery by unanimous vote. By the formation of Presbyteries it was afterward connected with Huron and Cleveland Presbyteries. In April, 1837, it became connected with the "General Association of the Western Reserve." In June, 1840, the connection of the Church with this body was dissolved. In June, 1853, it united with the Puritan Conference, with which it still continues. All these changes were made by unanimous vote.

There have been ten years since the organization of the Church, in which there were no additions. In 1828, there was a revival, in which the pastor, Mr. Shaler, was assisted by Rev. Joseph A. Pipoon, as the fruit of which 17 were admitted to the Church; of whom 14 live, or have died, as Christians. Three have left the place. In 1831, there was what was called a great revival, in connection with a four days' meeting; 29 were admitted to the Church on profession of faith, and 2 by letter. Of these 31, 14 forsook the faith. This was a revival of special effort and labor. In 1832, 12 were received on profession, 1 by letter; 2 have since forsaken the Church. There were no extra services. In 1836, 18 were added by profession, 4 by letter. Mr. Smith was aided by pastors in the region. In 1838, 22 were received on profession, 9 by letter; of these, 31, 22 have lived or died in the faith, and 9 departed from it. This revival occurred in connection with a protracted meeting.

The number at organization was 11; since added, by letter, 82, by profession, 129; total, 222.

The Church has not been agitated by any serious controversies. The present number of members is 60, of whom 16 are absent, 44 present—12 males, 32 females. The congregations are not large, the house being seldom filled. There is, besides, a Methodist society. The population here changes much more rapidly than that in New England.

Twinsburg is No. 5, 7th range. Population in 1850, 1,281; in 1860, 1,138. The people came from New England, the largest number from Killingworth, in Connecticut. The Church was organized by Rev. Messrs. Wm. Hanford and John Seward, missionaries of the Connecticut Society. Thirteen members united in the organization, Aug. 23, 1822.

The Rev. Mr. Seward, Rev. Samuel Hale and Rev. Samuel Bissel, supplied the Church with frequent preaching.—Rev. Samuel Bissel was ordained pastor April 30, 1828; dismissed Sept. 2, 1835. Mr. Bissel was absent about two years, acting as pastor of the Church in Edinburg. He returned in 1837, and took

charge of a part of the Church, which was divided, on the 11th of June, 1837. He continued to minister to the seceding portion of the Church till it was reunited, in 1843, with the old Church. Rev. E. Ward and —— Chapin preached to the remainder during the separation. On the 3d of May, 1843, the Church became reunited. Rev. Robert C. Learned was ordained pastor, Sept. 26, 1843; dismissed April 5, 1846. Rev. Horace W. Palmer was ordained April 5, 1848; dismissed April 5, 1852. Rev. J. H. Scott was ordained pastor, Nov., 1853; dismissed April 5, 1859. George E. Pierce, D.D., and Prof. Henry B. Horsford supplied the pulpit till the spring of 1861, when the present pastor, Rev. Sidney Bryant, commenced his labors, and was installed pastor Nov. 21, 1861.

The Church was connected with Presbytery from the time of its organization, to April 19, 1861, when it withdrew, and united with the Puritan Conference in June following.

Seasons of unusual religious interest have occurred at sundry times, resulting in additions as follows: In 1828, 9 united on profession; in 1831, 33; in 1834, 27; in 1843, 22; in 1858, 9; in 1861, 13. There have been usually conversions in Mr. Bissel's school, the subjects of which did not unite with this Church. I have not been able to ascertain the whole number who have been admitted. Present number, (Jan. 1860,) 102.

Of the controversy which divided the Church, I do not propose to speak. It is now happily united, and in a condition to enjoy a healthful growth.

There are a Methodist Church, with a Freewill Baptist, and regular Baptist churches in the town.

SONNET.

Grand Dieu, tes jugements sont remplis d'équité,
Toujours tu prends plaisir à nous être propice.
Mais j'ai fait tant de mal que jamais ta bonté
Ne me pardonnera sans blesser ta justice.

Oui, mon Dieu, la grandeur de mon impiété
Ne laisse à ton pouvoir que le choix de supplice:
Ton intérêt s'oppose à ma félicité,
Et ta clémence même attend que je périsse.

Contente ton désir puisqu'il t'est glorieux,
Offense-toi des pleurs qui coulent de mes yeux.
Tonne, frappe, il est temps; rends-moi guerre pour guerre.
J'adore en périssant la raison qui t'aigrit.
Mais dessus quel endroit tombera ton tonnerre,
Qui ne soit tout couvert du sang de Jésus Christ?

Desbarreaux.

CONFESSIONS OF FAITH.

BY REV. EDWARD W. GILMAN, BANGOR, ME.

It was a remark of Cotton Mather, in his day, that if the Protestants have been, by the Papists, called *Confessionists*, the Protestants of New England have, of all, given the most laudable occasion to be called so. It was once (he says,) an unrighteous and injurious aspersion cast upon the churches of New England, that the world knew not their principles; whereas they took all the occasions imaginable to make all the world know that in the doctrinal part of religion, they have agreed entirely with the Reformed Churches of Europe.[1] It is proposed in this article to bring together some facts respecting the history and use of confessions or creeds in Congregational churches, and in other denominations.

The Church of England has its thirty-nine "Articles of Religion," which, since 1571, have been a part of the law of the realm. These are substantially the same with the forty-two articles prepared by Cranmer, whose use was ordered by Edward VI., in 1553, and are closely allied to some of the Continental Confessions.[2] The Convocation at Dublin, in 1615, adopted one hundred and four articles,[3] which remained in force until 1634, when they were set aside, and the articles of the Church of England were received in their room.[4] The same formulas, with slight modifications, were adopted by the Protestant Episcopal Church in the United States, in 1801,[5] and a part of them form the Articles of Religion of the Methodist Episcopal Church, with some additions and alterations.[6]

The Assembly of Divines at Westminster, in 1643, spent ten weeks in the early part of their session in amending the Articles of the Church of England, and newly modeled fifteen of the thirty-nine;[7] their attention was then called to other matters, and after a long interval, to satisfy the Scotch commissioners, it was determined to form a new Confession of Faith. The titles of the thirty-two chapters were accordingly prepared and assigned to sub-committees, who reported progress from time to time, until the Confession was completed. The *doctrinal* part of the Confession was approved by the English Parliament and published by their order, but the chapters relating to *discipline* were recommitted and finally laid aside. The *whole* Confession, however, with the proofs, was at once approved by both the General Assembly and the Parliament of Scotland, as the established doctrine of the Scotch Church,[8] by which it is retained to the present day. The seceders in Scotland adhere to the same standards. The Presbyterian churches in Ireland, Nova Scotia, Canada, and the United States, have adopted these formulas of belief; and not only the Congregationalists of England and New England, but also the Particular Baptists of England have made the Confession of the Westminster Assembly substantially their own.

In New England three general Councils, convened by legislative authority, are referred to as having given public expression to the belief of the Congregational churches. The Synod which met

[1] *Magnalia*, Book v., Part I, §§ 1, 3.

[2] See Herzog's *Encyclopedia*, Art. Anglican Ch., and England. Neal, *History of Puritans*, Part I, chap. iv.

[3] Neal, Appendix, No. 6.

[4] Neal, Part II., chap. ii.

[5] *Book of Common Prayer.*

[6] *Doctrines and Discipline.*

[7] Neal, Part III., chap. ii., and Appendix, No. 7.

[8] Neal, Part III., chap. viii.

at Cambridge, in 1648, having perused "with much gladness of heart and thankfulness to God, the Confession of Faith published of late by the reverend assembly in England," by unanimous vote pronounced it very holy, orthodox, and judicious in all matters of *faith*, and gave it their free and full consent for substance.[9]

A general Synod of the New England churches, which met at Boston in 1680, approved and consented to the Savoy Confession which had been adopted in 1658, by representatives of the Congregational churches in England. This Confession differs from that of the Westminster divines "only in the omission of the chapters on Church discipline, and in some unimportant variations in respect to doctrine."[10]

In 1708, another Synod, convened at Saybrook, by direction of the General Assembly of Connecticut, unanimously agreed to commend the Boston Confession of 1680 to the General Assembly, for their public testimony thereto as the faith of the churches of the Colony;[11] at the same time expressing the opinion that it was sufficient for a Church to "acknowledge the Scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule."[12]

The Episcopal Church in this country has, as we have seen, its Articles of Religion; but in its daily worship it makes no formal use of them, but recites a briefer Creed, either the Apostles' or the Nicene. Candidates for confirmation are not required to assent to the Articles, but must say the Creed, and be able to answer the questions of the Catechism. In the ordination service, however, priests promise "always so to minister the *doctrine* and sacraments," as "this Church hath received the same;" and the bishops "promise conformity and obedience to the *doctrine*, discipline and worship" of the Church.

Nor does the discipline of the Methodist Church enjoin upon its members a formal assent to its articles. Adults at baptism are required only to assent to the Apostles' Creed. Candidates for admission are examined by the minister in charge, before the Church, as to the correctness of their faith. Ministers coming from other churches must show their agreement with them in doctrine; and if any preachers hold or disseminate doctrines contrary to the articles of religion, they are to be dealt with as in a case of immorality.

The various branches of the Presbyterian Church have, besides their Confession, their Catechisms and the Apostles' Creed. For admission to the communion, however, "the book" does not prescribe precise conditions. Ruling elders, deacons, evangelists and pastors, at their ordination, as well as licentiates, profess to receive and adopt the Confession of Faith as containing the system of doctrine taught in the Scriptures. From chap. ix. of the *Directory for Worship*, it would appear that only unbaptized persons make a public profession of their faith in the presence of the congregation; and that baptized children are admitted by the session after examination as to their knowledge and piety. This distinction, however, is not always made, and for membership, assent is required to a brief summary of truth, which varies with different churches of the same presbytery. In six manuals before us, we find as many different formulas of confession; the shortest of them, (that of Madison Square Church, N. Y.,) is comprised in five articles and about twenty lines. One Presbyterian Church in Rochester, N. Y., (St. Peter's,) employs for this purpose the Apostles'

9 *Congregational Order*, p. 77.
10 *Cong. Order*, pp. 76, 158; Neal, Part IV., chap. iii.
11 Trumbull, *Hist. of Conn.*, i: 509.
12 *Heads of Agreement*, VIII.

Creed, which is recited by the candidates for baptism, together with the minister and the Church. Another form follows for the reception of baptized persons to the fellowship of the Church, which however involves no further confession.

The usages of Congregational churches in respect to creeds are various. It is very common at the present day to require a public assent to the Articles of Faith from all candidates who do not bring letters of recommendation from other churches, whether they are to be baptized or not. The candidates stand before the pulpit, on the Lord's day, in the presence of the congregation, and indicate their agreement with the Confession which is read to them. Sometimes each Article begins with the formula, "You believe," as in Bowdoin St. Church, Boston; sometimes with the expression, "We believe," as in the First Church, Hartford; sometimes the expression, "We, as a church," is used. Sometimes a *subscription* to the Articles and Covenant, as well as a public acknowledgment, is required, as in the Broadway Tabernacle Church, New York. Again, as at the Park Street Church, the subscription is required, but only the Covenant is publicly assented to. In the First Church of Cambridge, the Articles, which are taken substantially from the Boston Confession of 1680, are not read publicly, but the "Form of Admission" contains this question: "Having carefully examined, and fully assented to the creed of this Church, as set forth in its printed Confession, do you now publicly and solemnly profess your entire and cordial belief in each and every article of it?" In Hopkinton, the reading of the Confession in public seems to have been given up between 1843 and 1856, but none are propounded till they have assented to the Articles. The Congregational Church in Dubuque, Iowa, has its Articles of Faith, but for membership, one is only required to assent to an abridged Confession of Faith. The Plymouth Church, of Rochester, also has two creeds, one identical with that of the General Association of New York, the other, "An Abstract of the Confession of Faith, to be used in the public admission of members." The First Church in Northampton has in its Church Book both the Apostles' Creed, and a Confession of recent date. That of the Vine St. Church, Roxbury, has the Apostles', the Nicene, and the Athanasian, beside its own.

This diversity of present usage gives interest to an inquiry into the ways of the fathers. How did they make confession of their faith? To what extent and for what end did they employ public formulas of doctrine? Says Cotton Mather, "It is true that *particular churches* in the country have had their confessions by themselves, drawn up in their own forms. . . . It is also true that few learned men have been admitted as members of our churches, but what have, at their admissions, entertained them with notable confessions of their own composing."[13]

At this day, a "profession of faith" is generally made by assenting to the standard articles of belief adopted by some Church; but we are not to carry *this* signification of the phrase backward two hundred years. Even in this century, as at Fitzwilliam, N. H., it has been customary for the candidate for Church membership to present a written statement of his doctrinal belief, and of his religious experience, to be read to the Church as his profession. This public *individual* confession, in distinction from an assent to a common formula, was characteristic of the earlier Congregational churches. And there is reason to suppose that it was required, not so much as a test of orthodox belief, as for an open avowal of Christian experience. It was a profession of "repentance and faith;" and the usage of requiring this, was in direct opposition to the theory and practice elsewhere prevalent, of considering Church membership to be gained by simple residence within the limits of a

[13] *Magnalia*, Book V., P. 1, § 3.

parish. Our fathers did not regard it sufficient for one to say the commandments and the catechism; beside this, he must confess his trust in Christ: a Church must consist of 'particular,' 'faithful persons;' 'faith in the heart' is not enough, for it is invisible; 'cohabitation' is not enough, for 'atheists and infidels may dwell together with believers;' 'saints, by calling, must have a visible union among themselves' to become a particular Church.[14]

At the organization of the Church in England, in 1616, by Henry Jacob, the brethren "having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity *each* of them made open confession of their faith in our Lord Jesus Christ, and then standing together they joined hands, and solemnly covenanted with each other.....The same year Mr. Jacob published a protestation or confession in the name of *certain Christians*, showing how far they agreed with the Church of England, and wherein they differed, with the reasons of their dissent drawn from Scripture."[15] So, in 1617, Robert Cushman and John Carver were the bearers of "Seven Articles which the Church of Leyden sent to the Council of England to be considered of;" the first of which expresses assent to the doctrines of the Church of England, and the second a persuasion of their practical efficacy and a desire to maintain communion with churchmen.[16]

The first Church founded in New England, was that formed at Salem, in 1629. For this, both a Confession of Faith and a Church Covenant were prepared, and thirty copies transcribed for the use of the original members. These were printed in 1665, as "A Direction for a public profession in the Church Assembly after private examination by the Elders," and were reprinted in the Congregational Year Book for 1857.[17] Still the usage in that Church *seems* to have been variable. Mather says: "Some were admitted by expressing their consent unto their confession and covenant; some were admitted after their first answering to questions about religion, propounded unto them; some were admitted when they had presented in writing such things as might give satisfaction unto the people of God concerning them; and some that were admitted, orally addressed the people of God in such terms as they thought proper to ask their communion with; which diversity was perhaps more beautiful than would have been a more punctilious uniformity."[18] This is confirmed by an extract from the Church record of July 29, 1677. "Mr. Lindall having stood propounded above a month, was admitted unto Church membership, with consent of the brethren, on the Lord's day, after the sermon. He expressing he had not *an audible voice*, gave in a *paper* containing his profession of *faith and repentance*, desiring it to be read for him, which was done by the pastor."[19]

But the creed of the Salem Church was exceptional. What other Church can we find founded upon a formula of faith, prior to 1668? After describing the organization of that at Watertown, in 1630, Mather says, (without giving dates,) "In *after time*, they that joined unto the Church subscribed a form of the covenant somewhat altered, with a Confession of Faith annexed unto it."[20] The accounts given of the forming of churches at Cambridge and Woburn, in 1636 and 1642,[21] make no mention of formulas. In the former case, the "ancient ministers" advise the brethren to "make confession of their faith, and declare what work of grace

[14] See *Cambridge Platform*, chap. iv.

[15] Neal, Part II., chap. ii.

[16] Palfrey's *History of New England*, I. 150.

[17] Page 167. See Felt, I. 116; and *Cong. Dictionary*, pp. 130, 131.

[18] *Magnalia*, Book I., chap. iv., § 7.

[19] Quoted by Rev. Samuel Sewall, in *Am. Quar. Register*, xii: 237.

[20] *Magnalia*, Book III., Part 2, chap. 4, § 6.

[21] Felt, *Ecclesiastical History of New England*, i: 239, 474. *Quar. Reg.*, xii: 236; iv: 210.

the Lord hath wrought in them;" in the latter, "the persons entering into covenant, relate their spiritual experience, *state the doctrines of their creed*, and are questioned, as need seems to require, by members of the council." In Dorchester,[22] 1636, the council found most of the candidates defective in religious experience, though they gave proof of their gifts and "made a confession of their faith, which was approved."

Neither the Church organized at Charlestown, in 1630, and soon moved to Boston, nor that formed in 1632, seems to have had a creed.[23] John Cotton joined the former by making a profession of his views; but requested for his wife, that instead of being put to make open confession, she might be examined privately; whereupon she was asked if she assented to the confession made by her husband.

About the year 1637, clergymen in England sent to their brethren in Massachusetts a series of questions concerning their views and customs.[24] In answer to the question whether "a public profession of their faith concerning the Articles of Religion" is required for admission to the Church, our fathers say, "we hear them speak what they do believe concerning the doctrine of faith. Hereby we would prevent the creeping in of any into the Church that may be infected with corrupt opinions." And when asked whether they have agreed upon, or mean to have a *platform* of doctrine and discipline, they say it may be lawful and expedient in some cases for churches to compile such a document; but *not to impose it* on all to the very letter. A few years later, however, (1644) it began to appear desirable to have some confession of doctrine and discipline approved by the churches, and published, for confirming the weak here and stopping the mouths of adversaries abroad,[25] and hence the Synod of 1648 and the Cambridge Platform, with its endorsement of the Westminster Confession.[26]

Some obscurity rests upon the early history and usages of the first churches in the colonies of Connecticut and New Haven. The Church at Windsor was constituted in 1630, at Plymouth, (England,) by persons on the point of embarking for Massachusetts, and was afterwards, in 1636, transplanted again from Dorchester to Windsor. A formula of faith and covenant has been brought to light,[27] bearing date Oct. 23d, 1647. This Confession, omitting several doctrines professed at Salem, in 1629, takes up only such truths pertaining to sin and redemption as have a direct connection with the covenant; and its adoption, more than seventeen years after the organization of the Church, in immediate connection with the Synod of June, 1647, which Mr. Warham attended, and about the middle of a pastorate which extended over a period of forty years, is the only thing we can cite from that quarter bearing upon our present subject. The First Church in Hartford was also transplanted from Massachusetts. If it had originally Articles of Faith, they have been lost sight of; but in 1822, it adopted its present "summary of Christian Doctrine and a form of Covenant," (afterwards modified by an address,) to be "publicly read on the admission of members."[28] The records

[22] Felt, i: 242.

[23] For the brief covenants of these churches, see *Quar. Reg.*, xii: 248, and *New Englander*, viii: 412.

[24] Felt, i: 279, 381, 384. See, also, pp. 532, 542.

[25] Felt, i: 546, 563, 602.

[26] The Old South Church, Boston, adopts in full the "Confession of 1680." The Second Church in Attleborough has that, and also another formula. The churches in Windsor, Ct., (West and South,) "early adopted the Westminster Confession of Faith."—*Contributions to Eccl. Hist.*, p. 481. The churches and ministers of Connecticut, in 1708, met in a consociated council, and gave their consent to the Westminster and Savoy Confessions both; and afterwards, several times in public conventions renewed their consent to these articles of faith.—*Cong. Order*, p. 16, and Trumbull's *History of Conn.*, i: 504.

[27] Now first published, (p. 168,) in the present number of this *Quarterly*.

[28] Published in 1822. *These* articles were adopted, with some changes, in 1829, by churches in Lisbon, (org. 1766.) and Manchester, Vt., (org. 1784,) and in 1852, in Manchester, Ct.; and also by Hartford South Church, (org. 1669.)

of the Church of Wethersfield, prior to 1694, are lost, and "no formulas of faith are extant, of a period preceding the last thirty years." [29]

Churches were formed in New Haven and Milford, in 1639, and in Guilford, in 1643. The records of the Church in Milford contain the Covenant by which the seven original members were joined together, but make no mention of any Articles of belief.[30] From Dr. Trumbull's account, (written, indeed, a century and a half later,) it has been supposed that some such formula was used as is current in our day. Speaking of the choice of seven "pillars" in each of the towns just named, he says: "A confession of faith was drawn up, to which they all assented, as preparatory to their covenanting together in Church estate. . . . The confessions of faith contained a summary of Christian doctrine, and were strictly Calvinistic. . . . The other brethren joined themselves to the seven pillars by making the same profession of faith, and covenanting in the same manner." [31] If such a confession of faith was a test by which the belief of every candidate must be tried, its omission from the Milford record would be unaccountable. If it was offered as an individual avowal of belief, which others might adopt or modify, or set aside for one of their own framing, its omission is perfectly natural. And so in the case of the New Haven Church. Since Dr. Trumbull's day, the original Profession made by John Davenport, one of the seven pillars of that Church, has been discovered and republished. It was not a matter of Church record, but was printed in London, in 1642, as a matter of testimony to the orthodoxy of New England, against reproaches and slanders current in the old country. It begins with the expression, "I believe with all my heart and confess with my mouth," and purports to contain "twenty several heads, as it was drawn from his own copy." And Dr. Bacon says, in a preface to the reprint,[32] "There is no evidence that this Confession of Faith was drawn up to be imposed on all candidates for admission to the Church, or to be used at all as a test of soundness in the faith. It is to be understood as the form in which John Davenport made public profession of his own faith, when he and the six others who had been designated to that service, united in constituting the New Haven Church. The others may have adopted the same form, or they may have had each his own form of sound words."

The First Church of Concord, (1636) and the Old North, of Boston, (1650) are said to have been organized without a formal enumeration of articles of faith.[32*] The First Church in Norwich, Ct., (1660) does not *appear* to have had a formula of doctrine until 1717, when, by formal vote, it renounced the Saybrook Platform. At that time, in connection with the ordination of Mr. Lord, a Confession of Faith very briefly drawn up was assented to by him and the Church.[33]

At New Ipswich, a Covenant was drawn up by Mr. Stephen Farrar, and adopted by the Church at its organization and his ordination, (1660.) There was no separate creed, but the Covenant said, "We now declare our serious and hearty belief of the Christian religion, as contained in the sacred Scriptures, the rule of faith and practice, and as it is usually embraced by the faithful in the churches of New England, which is summarily exhibited in the substance of it, in their well known Confession of Faith." [34] Here we find traces of a usage, afterwards very common, of referring in a general way to well known formulas of faith, as in harmony with the belief of the Church. This part of the Covenant gave place to a creed, in 1819.

29 W. S. C. 30 See *Manual* of the Church, 1855.

31 *History of Conn.*, I., chap. 13, p. 297.

32 *Ancient Waymarks*, New Haven, 1853.

32* *Quar. Reg.*, xii: 235. For the original Covenant of the latter, see Robbins's *History of the Second Church*, p. 209.

33 *Manual*, 1860, and H. P. A.

34 *History of New Ipswich*, (1852) p. 170, 178.

The Church at Northampton was gathered in 1661, with a Covenant, but seven years afterwards a Profession of Faith, "consisting of forty-six Articles, or Positions, extracted from God's Holy Word, by their pastor, was, after due and serious consideration, assented unto by the brethren of the Church;" and the same consent was expected from "all adult persons that shall be acknowledged regular and approved members thereof."[35] In 1684, the Church at Marblehead was organized with a full Confession in six Articles.[36]

The Brattle Street Church, Boston, was organized in 1699, without a Creed, and with a Manifesto, (in place of a Covenant,) containing the words, "First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster."[37]

Of the churches organized subsequently to 1700, but a few will be referred to. That at Green's Farms, Ct., organized in 1715, had no Confession of Faith for about a century;[38] but in 1822, adopted Articles and a Covenant,[39] which had been drawn up in 1791, for two churches at Torrington, by a Council, consisting of Rev. Daniel Brinsmade, Ammi R. Robbins, and Samuel J. Mills.[40]

The Old South Church, Worcester, (organized in 1716,) adopted a Covenant in 1746, promising to use both the Westminster catechisms in the instruction of children and servants. Under the ministry of Mr. Austin, about 1790, a Confession and a new Covenant were introduced; but "it does not appear from the records extant that the Church had adopted any Articles of Faith at any previous period of its history."[41]

The South Church in Dedham, organized in 1736, had a form of Confession of Faith and Covenant, "subscribed by the original members," and another form "read on the admission of members from the time the Church was embodied until August, 1815,"[42] when a new form was adopted.

The Church in Franklin, Ms., was organized in 1738; but during the whole period of Dr. Emmons's connection with it as a member and pastor, it had "no more explicit avowal of doctrine" than this: "Whereas there are different apprehensions in the minds of great and wise men, even in the doctrinals of religion, we do declare our consent to the New England Confession of Faith, apprehending, in our judgment and conscience, that it is agreeable to the Holy Scriptures."[43]

In 1759, a Church was formed in Yale College, with a Confession "equally short and simple" with another introduced there by President Dwight, in 1795, which latter is still in use, and scarcely fills a dozen lines.[44]

The Second Church in Norwich, Ct., had a Confession in ten Articles, which "was publicly read and assented to by those who signed the Covenant," at its organization in 1760.[45]

The Church at Princeton, Ms., (organ- in 1764,) retained till about 1810, a Covenant which has this formula of belief: "You declare your firm belief in the infinite and eternal God, Father, Son, and Holy Ghost; and that the Scriptures are of divine original, and contain our whole duty, respecting both our faith and practice."[46]

At Fitchburg, (1768) "there were no Articles of Faith distinct from the Covenant of the Church," prior to 1798.[47]

The "Reforming Synod" (Boston, 1769) recommended that none be "admitted to the communion without making a personal

35 *Cong. Quarterly*, Vol. iii: p. 170-7.
36 *Manual*, 1837.
37 *Quar. Reg.*, xii: 239.
38 *Contributions to Ecc. History of Conn.*, p. 394.
39 Published in 1829.
40 *Historical Notice of Torrington Church*, 1852.
41 *Manual*, 1854. See, also, *Life of Dr. Samuel Worcester*, i: 163.

42 Published in 1827.
43 Prof. Park's *Memoir of Emmons*, p. 47.
44 Prof. Fisher's *Commemorative Discourse*, p. 27.
45 Dr. Bond's *Historical Discourse*, p. 55.
46 *Panoplist*, 1817, p. 269.
47 *Life of Worcester*, i: 193.

and public profession of their faith and repentance, either verbally or in some other way." [48]

In Berlin, Ct., "thirty-eight male members signed a Confession of Faith and Covenant," and became a Church in 1775. [49]

The Church organized at Winthrop, Me., in 1776, had no other Creed than that contained in the Covenant, which, in words almost identical with those quoted above from the Franklin Church, declares assent to "the doctrines as held forth in the Westminster Confession of Faith or Shorter Catechism." [50]

The Church in Augusta, Me., had no Creed, even in its Covenant, for more than twenty years after its organization, in 1794.

In 1798, Dr. Samuel Worcester drew up a Confession of Faith and Covenant, which was adopted by the Church in Fitchburg, of which he was then pastor. Circumstances led to the publication of these papers in 1802,[51] and gave them a circulation in other places. Thus they passed into Maine, where, with some verbal changes, they were adopted in Bangor, First Church, (1811) Hammond Street, (1833) and Central, (1847;) in Holden, (1828) and probably in other neighboring churches; and were also introduced by Dr. Pond, into "A Manual of Congregationalism," recommended by the General Conference of the State to the consideration of the churches.[52]

Substantially the same articles were adopted by the Brookfield Association, and by most of the churches connected with it, about 1827; and with more or less modifications, they appear in the Manuals of Attleborough, Barre, and Billerica; Pine Street and Essex Street, Boston; Pilgrim Church, Brooklyn; Chelsea, Granby, Gloucester Harbor, Oakham; Townshend, Vt.; Greenville, (Liberia,) and many other churches.[53]

Dr. Griffin was the author of the Articles of Faith and Government, and the Form of Admission, adopted at the organization of the Park Street Church, in 1811.[54] The same Articles were used in the Broadway Tabernacle, previous to 1846,[55] and in the Old South Church, Reading, *after* 1851; but the Form of Admission, and especially the Address following the Covenant, has been very widely copied.[56]

A pioneer missionary in Western New York, describing the usages prevailing there from 1800 onward, says that the individuals proposing to unite in Church fellowship "gave their assent to a short confession of faith, or summary of Christian doctrine, read to them by the minister officiating; after which a form of covenant was read by the minister, to which all gave their assent, whereupon they were declared to be a Church of Christ;"

48 *Quar. Reg.*, iv: 206.

49 *Manual*, 1857. 50 Thurston's *History*, p. 222.

51 In "*Facts and Documents concerning an Ecclesiastical Controversy in Fitchburg.*" See, also, *Life of Worcester*, Vol. i.

52 Pages 73-87.

53 It is interesting to notice the conformity of this Confession to the *order* of theological topics adopted by Dr. Emmons for his school. See Prof. Park's Memoir of Emmons, pp. 208, 218, and "An Outline of the Course of Study in the Department of Christian Theology," at Andover, 1822.

54 See *Memoir of Dr. Griffin*, i: p. 102-6.

55 *History of Broadway Tabernacle Church*, 1846, p. 12.

56 Considerable portions may be found in the Manuals of Bowdoin Street, and Pine Street, Essex Street and Mt. Vernon churches, Boston; Harvard Church, Brookline; First and Second churches, Cambridgeport; Old South, Worcester, (as modified since 1837;) Hammond Street, Bangor; Lockport, (as modified after 1844;) Bergen, N. Y.; First Cong. Church, Chicago; Plymouth Church, Cleveland; First Church, Hartford; Fourteenth Street Presbyterian, and Madison Square, New York; North Presbyterian, Buffalo; as well as in many others, East and West, and in Dr. Pond's "Manual of Congregationalism."

The Fitchburg formulas had no covenant of the Church responding to that of the candidates; nor was any such response made in Bangor First Church before 1850; nor in Norwich First, prior to 1817, if before 1825; nor in Norwich Second, until 1829. *This* part of the Covenant in Chicago First, Jackson and Detroit, Mich., and Berlin, Ct., has something in common with that used in Norwich First. Rutland, (Vt.) Consociation, in 1838, *recommended* that "the Church rise in token of their cordial approbation, while the minister says: We do now publicly declare our reception of you as a member of the Christian Church, in full communion." The Torrington (Ct.) Manual shows no such response in 1852.

and he gives a specimen of forms then in common use in Congregational and Presbyterian churches.[57] The Congregational Church in Bergen, N. Y., adopted Articles of Faith and a Covenant which its founders took from Connecticut, in 1807.[58] They are found, however, to correspond very nearly with the Articles framed for the Church at Clinton, N. Y., in 1791, by Dr. Jonathan Edwards.[59] The Confession of the Church in Colebrook, Ct., which he also organized in 1795, has very different phraseology.[60] Neither of the two latter has the form of a covenant on the part of the Church.

The Congregational Church of Lockport, N. Y., was organized in 1838, by *Presbyterian* ministers, with a constitution adopting the Westminster Confession and Catechisms, "as amended and ratified by the General Assembly of the Presbyterian Church of the United States," and a summary of the same to be propounded to all persons wishing to form a connection with the Church.[61]

The facts now presented have been gleaned from a wide field, and a larger induction would not probably change the aspects of this subject, or essentially modify the conclusions which these statements suggest.

1. Various facts indicate that the original design of Congregationalists in framing common formulas of faith, was to bear testimony to the truths of the gospel;[62] and that sometimes in self-defence.[63] In respect to the Savoy Confession, Neal says the Independents petitioned "for liberty to hold a synod, in order to *publish to the world* a uniform confession of their faith. . . . The Presbyterians in the Assembly of Divines had urged them to this, and their brethren in New England had done it ten years ago." "Forasmuch as all sects and parties of Christians had published a confession of their faith, they apprehended the world might reasonably expect it from them."[64]

In 1644, the question was raised by commissioners of the colonies "whether the elders may not be entreated seriously to consider of some confession of doctrine to be approved by the churches, and published by consent (till further light) for the confirming of the weak among ourselves, and stopping the mouths of adversaries abroad."[65] Four years after, the Synod at Cambridge said, "being called on by our godly magistrates to draw up a public confession of that faith which is constantly taught and generally professed amongst us, we thought good to present unto them, and with them, to our churches, and with them, to all the churches of Christ abroad, our professed and hearty assent and attestation to the whole confession of faith (for substance of doctrine) which the reverend assembly presented to the religious and honorable parliament of England; excepting," &c.[66]

So it would seem that the Cambridge Synod meant to make their Confession no less *declarative* than that of the Westminster divines. They were not propounding terms of communion, but promulgating their faith. To the question whether comprehensive systems of theology, like that of the Westminster Confession, *ought* to be proposed for approbation to every one who desires a seat at the Lord's table,

57 Hotchkin's *History of Western New York*, p. 30–32.

58 *Manual*, 1853.

59 *Confession*, &c., 1848.

60 *Records*, &c., 1822. 61 *Manual*, 1839.

62 See the Confession of John Field, in Neal, Part I., chap. 5, and that of Henry Jacobs, *ib.* Part II., chap. 2.

63 So, in 1833, "the Cong. Union of England and Wales" published a "Declaration of Faith. Church Order and Discipline," not as a "Test or Creed for subscription," but to disabuse the public mind, and correct misrepresentations of their views.

64 Part IV., chap. 3. See, also, in his Appendix, No. XI.: *A Confession of Faith, of so called Anabaptists "published for the Vindication of the Truth and Information of the Ignorant; likewise for the taking off those Aspersions which are frequently, both in Pulpit and Print, unjustly cast upon them,"* 1646.

65 Felt, i: 563.

66 *Preface to Cambridge Platform.* Mather says the government had recommended to the Synod a Confession of Faith, "as one thing which the transmarine churches expected of them."

Dr. John M. Mason answers, No. "Because, 1, such was not the *original design* of Protestant Confessions; 2, they were not, *in fact*, terms of communion for private Christians; nor even for the reciprocation of ministerial fellowship; as is plain, from their absolute silence about such a requisition. . . . The Westminster Confession gives not the most distant hint of such a use. The Church of Scotland never imposed it upon strangers; nor upon her own private members; . . . . 3, they *cannot* be, in effect, terms of Christian communion."[67] And he quotes from Prof. William Dunlop, of the University of Edinburgh, who says: "So far as is known to us, there is no act of Assembly, nor even of any inferior Church judicature, establishing the Confession of Faith a term of Christian communion, and appointing ministers to require an assent thereto from Christian parents, in order to their being admitted to all the privileges of Church communion." "Nor can any man, (he says,) so far as we know, allege that he acquainted a minister that he had scruples as to some articles of our Confession, or was of contrary opinion to them, and therefore that he could neither profess his own belief of them, nor engage to educate his child in them, and was therefore denied access to this sacrament."[68] All this throws light upon the design of the Confessions adopted in New England. They were not imposed as a condition of Church membership, but were a declaration of the common belief, an embodiment of truth in opposition to error, and a standard of "thorough orthodoxy," which is defined by Prof. Shedd to be "thorough accuracy."[69] So the Saybrook Synod could say: "This Confession of Faith we offer as *our firm persuasion*, well and fully grounded upon the Holy Scripture, and commend the same unto all, and particularly to the people of our Colony, to be *examined*, accepted, and constantly maintained." And hence candidates for Church membership made a profession of their own faith as of their own repentance, submitting to the consideration of the brotherhood, their experience and their belief.

This function of creeds is illustrated by an Article in the Fitchburg Confession, declaring that "visible believers with their households only, can consistently be admitted to the ordinance of Baptism," and thus bearing testimony against the "half-way covenant,"—an Article not *so* necessary for a Church in Liberia. So a Church at Constantinople, in 1846, adopted an Article against image worship and the invocation of saints and prayers for the dead.[70]

2. It also appears that in other denominations than the Congregational, creeds have been made a test for office-bearers as a preliminary to ordination. Perhaps this was not the *original* intention of the Westminster divines,[71] but the General Assembly of Scotland, in 1690, directed that "all probationers licensed to preach, all intrants into the ministry, and all other ministers and elders received into communion with us in Church government, be obliged to subscribe their approbation of the Confession of Faith," and in 1700 prescribed the formula with which this was to be done.[72] The custom of the Episcopalians, the Methodists and the Presbyterians, in this country, has already been stated in this Article. Among Congregationalists, however, while every candidate for the ministry of the word, (not excepting ordained ministers about to be installed,) is expected to make profession of his belief and of his experience, and his motives in entering the ministry, and to be carefully examined in public by the Council, it is *not* common to require his assent to any particular formula of faith.

[67] *Plea for Sacramental Communion on Catholic principles*, 1816; p. 353.

[68] *Preface to an Edition of the Westminster Confession*, &c.. 2d ed., London, 1724; pp. 191, 193.

[69] *Bibliotheca Sacra*, xv: 687. *Congregationalism and Symbolism.*

[70] *Missionary Herald*, 1846; p. 318.

[71] See Neal, Part III., chap. 6, and Appendix IX.

[72] Dunlop's *Preface*, &c., p. 64.

We note a few *exceptional* cases. At the Old South, Boston, the pastor elect, after receiving a call, is expected to declare his consent to the Confession of 1680, and to become a member of that Church, before the preliminary arrangements for his ordination are completed.[73] In the Tabernacle Church, Salem, the pastor elect is expected to sign the Articles before his ordination.[74] The Church at Essex, say, "We think it necessary that every pastor elect should give the Church a particular account of what God has done for him by a work of grace in his heart, and sign the Articles and Covenant of this Church, before ordination or installation."[75] So the incumbents of certain *professorships* are required to subscribe to established formulas of doctrine.[76]

3. At the same time there are indications that our churches have fallen into the way of holding up their formulas as a test of membership,—a means of determining who shall and who shall not be received to the privileges of the Church; or at least that their formulas are understood to have this design. Thus, in a sermon before the Maine Missionary Society, in 1856, Prof. Daniel T. Smith says: "As a matter of fact, our churches generally require, as a necessary qualification for admission, an assent to creeds and covenants so framed as to place obstacles in the way of receiving many whose Christian character is unhesitatingly acknowledged;" and in opposing what he considers the prevalent custom, he urges that "the creed of a Church is to be looked upon not so much in the light of a *test*, as of *testimony;* and that its true use consists not in its furnishing a standard, by which to estimate in all cases the character of one who claims to be a follower of Christ, but in its being a means of maintaining in the world those views of truth which it is believed that Scripture was designed to teach, in distinction from the errors which its language may be perverted to support."[77]

Prof. George P. Fisher, of Yale College, contrasting the Church in that institution with others, says: "The practice of incorporating an entire system of theology into the creeds of our Congregational churches, came into vogue with the dissensions that followed the great revival. Our Church has happily kept clear of this pernicious and unjustifiable custom. While it has properly required of its *teachers*, at their ordination, a full and satisfactory statement of their belief, it has only exacted of its communicants an assent to such articles of faith as lie at the foundation of Christian experience. In this way it has excluded from communion few, if any, real believers. On this catholic and only lawful basis, may it always continue to stand!"[78]

The manuals of the churches, so many of which show that the candidates are expected publicly to avow their belief of every Article of the Confession, without qualification and without explanation, sustain the allegations that our creeds have often been made tests of Christian character.

That this has come about almost unconsciously, is possible; and the process is illustrated by a case at Fitzwilliam, N. H. The Church there was organized in 1771, upon the Cambridge Platform. Until 1813, persons proposing to become members of it presented written statements of their doctrinal belief, which, however, were often general, and might be construed into a rejection of some of the principles of the Westminster Catechism. Then a regular Confession of Faith was adopted, but by so small a majority that its use was subsequently discontinued, and the written confession resumed. In 1823, the Church voted that the *written* confessions be dispensed with, and individuals

[73] *Manual*, 1855.

[74] See *Cong. Year Book*, 1857, p. 165.

[75] *Manual*, 1841.

[76] See, e. g., *The Memorial of the Semi-Centennial at Andover*, p. 94.

[77] Pages 26, 29.

[78] *Discourse Commemorative of the History of the Church*, &c., 1858; p. 27.

appear to have been received without presenting any statement of experience or belief. Eighteen months later it was voted to be more explicit in regard to proponents; and to insist on a Confession at the time of being propounded, allowing the proponent to present the Confession adopted in 1813, or *part of it*, as he might choose, as his own. This continued until 1849, when, "in view of the ultimate tendency of such a practice to a lax state of discipline and religious sentiment, it was deemed expedient to adopt a definite system of religious truth drawn from the Word of God, to which candidates should be required to give their assent." [79]

But to make the *formula* a test of worthiness, is a *departure* from the design of those who were instrumental in introducing our present custom. Thus Dr. Worcester says of the Articles introduced at Fitchburg: "It was intended, indeed, that the new form should be used in the future admission of members. Still it was not considered as an absolutely indispensable term of admission that the candidates should consent to every Article in the doctrine of faith. . . . If [after delay] it should appear that the difficulties in his mind, though not fully obviated, do not result from enmity to the truth, but from some other cause, and that he is really a subject of the true Christian temper, the Article in question would be dispensed with, in his favor, and he admitted according to his desire. *For it was never designed to exclude any from our communion who appear to be the real subjects of experimental religion.* This is with us a principle in regard to the admission of members, and this liberal principle was occasionally explained, while the articles of faith were under consideration, and after they were adopted." [80]

4. By the use of the current formulas, a "profession of faith" has become, to a great extent, so far as the publicity of it is concerned, simply a matter of the intellect; the confession of penitence and trust, and hope and love, and joy, is made in private, or at most, to the Church, and not to the world. It does not lack solemnity; sometimes, indeed, the form is too awful for souls coming with all the tenderness of a new-born hope to commemorate their nuptial day; but many forms, both of creed and covenant, are so constructed as hardly to express any of the emotion which we must suppose to be felt by those participating in the service. The Manual of the Allen Street Presbyterian Church, in New York, is *peculiar* in having the *Creed* followed by a *profession* of Christian experience, as well a *Covenant*. St. Peter's Church, Rochester, is peculiar in having the Confession *recited* by the candidates, together with the minister and Church, all standing. Many of the churches which have borrowed from Dr. Griffin's forms, have omitted the sterner parts of his address; but only occasionally we find such a tender and affectionate address as a father might compose when about to open the gates of the fold for his own dear children.[81]

5. A natural result of the use to which our Confessions of Faith are put, is their *modification* and *abridgment*, so that the testimony of the churches to the truth is less full than formerly.

The Old South Church, in Boston, retains the full Confession of 1680, but it is not read at the reception of members. The Confession adopted at Northampton, in 1668, has *forty-six* Articles, and fills more than ten closely printed columns of this *Quarterly*.[82] The Confession adopted by the same Church, in 1860, has *five* Articles, which would fill less than one column.

Alterations of Church formulas may appear necessary when their phrases are obsolescent, or when new errors arise and old errors are forgotten. If they are to be accepted by children and by unin-

[79] *Confession*, &c. Published 1854.

[80] *Life of Worcester*, i: 279.

[81] E. g., that of the Church of the Pilgrims, Brooklyn, N. Y.

[82] Vol. III., p. 169—179.

structed adults, they need to be expressed in simple terms, and to announce facts rather than theories.[83] Then it is natural to feel that many Confessions are too full *for the use that is made of them;*[84] too obscure and abstract for the catechumens just admitted to the fellowship of the Church; and with this idea they are recast and simplified and abbreviated. This seems to have been the case repeatedly.

But then this result follows, that our *testimony* to the truth is diminished in the same degree. We read our creeds to the congregations who witness our ceremonial; but we read meager and abridged statements. When we publish our symbols, we seem to be defining terms of communion, not propounding our views of the gospel. The ancient Confessions are little studied, and less explained. The Catechisms have given place to question-books on the Scriptures; and then we throw away many doctrines out of comity to those with whom we differ, that we may co-operate with them in issuing tracts and sustaining colporteurs, forgetful of the heritage which has come down to us, and of the length and breadth of the system of truth whose author is God, and which it is given to us to explore.

This whole subject suggests the inquiry: HOW SHALL OUR CONGREGATIONAL CHURCHES BEAR THE FULLEST AND MOST THOROUGHLY ACCURATE TESTIMONY FOR THE TRUTH AND AGAINST ERROR, WITHOUT IMPOSING UNWARRANTED TERMS OF COMMUNION UPON THE DISCIPLES OF CHRIST? He who solves this question will do great service to the cause of truth.

[83] See Dr. J. P. Thompson, on *The Formation of Creeds*, *New Englander*, vol. iv: 265–274.

[84] Dr. J. W. Alexander says of the Westminster Confession: "Many of its clauses ought to be expunged, as referring to Catholic tenets and peculiar errors from which we are now sufficiently guarded." —*Familiar Letters*, i: 32.

THE BICENTENARY OF NONCONFORMITY.

BY REV. JOSEPH P. THOMPSON, D.D., N. Y. CITY.

WHAT malice has moved tyrants and bigots to associate with the name of BARTHOLEMEW, the pure and guileless Israelite, (the *Nathanael* of John's Gospel,) deeds of treachery and blood worthy of the name of Judas? Not only is the 24th of August marked in the calendar with the bloody memories of St. Bartholemew's Day, 1572,—when Charles IX., spurred on by the infamous Duke of Guise and his own intolerant mother, sought to exterminate the Huguenots by a simultaneous massacre of their leaders throughout France—but that same fatal day is marked again by the ejecting, silencing and impoverishing of two thousand ministers of the Church of England, by the Act of Uniformity of Charles II., which took effect on the feast of St. Bartholomew, 1662. That act prescribed that "every parson, vicar, or other minister whatsoever, shall, before the feast of St. Bartholomew, which shall be in the year of our Lord 1662, openly and publicly, before the congregation assembled for religious worship, declare his unfeigned assent and consent to the use of all things contained and prescribed in the said book, in these words, and no other:

"'I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled 'The Book of Common Prayer and Administration of the Sacraments' and other rites and ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons.'"

The reaction from the Puritanism of the Commonwealth toward royalty and Episcopacy, was now at its hight; and a Parliament, composed of restored Bishops

and resentful Cavaliers, urged on the court in the attempt to make the authority of the Church a perpetual support of the crown. A Convocation had revised the Book of Common Prayer, making it more offensive than ever to men of Puritan scruples, inserting such apocryphal lessons as the story of Bel and the Dragon, and adding new saint's-days and holy-days, the observance of which was sacredly enjoined.

But the Act of Uniformity did not rest in regulations for the conduct of public worship. In enacted that every incumbent in the Church should subscribe the declaration that "it is not lawful, upon any pretence whatever, to take arms against the King; and that I do abhor that traitorous position of taking arms by his authority, against his person, or against those that are commissioned by him; and that I will conform to the liturgy of the Church of England, as it is now by law established." The act also required every one who had taken "the oath commonly called the solemn League and Covenant," to abjure the same; it enacted that "no person shall presume to consecrate and administer the Lord's Supper, before he be ordained a priest by Episcopal ordination, on pain of forfeiting for every offence one hundred pounds;" and that "no form or order of common prayer shall be used in any church, chapel, or other place of public worship, or in either of the universities, than is here prescribed and appointed."

The terms of conformity are summed up by Neal, in the following five points:

"(1.) Re-ordination, if they had not been especially ordained before.

(2.) A declaration of their unfeigned assent and consent to all and everything prescribed and contained in 'The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, together with the Psalter,' and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons.

(3.) To take the oath of canonical obedience.

(4.) To abjure the solemn League and Covenant, which many conscientious ministers could not disentangle themselves from.

(5.) To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatever."

But conformity in these particulars involved other points most offensive to an enlightened conscience; since to follow strictly the Book of Common Prayer in the administration of the sacraments, was to believe in baptismal regeneration; to make the sign of the cross in baptism; to recognize "god-parents," however unchristian their lives; to kneel at the Lord's Supper; to admit scandalous persons to that ordinance, and to sanction many other things which were then regarded as relics of Popery. This act was planned with a view to the ejection from the Church of England of all who were tainted with Puritan sentiments, or with the ecclesiastical liberalism of the Cromwellian period. It is related that when the Lord Chamberlain told the King that he was afraid that the terms of uniformity were so hard that many of the ministers would not comply with them, Bishop Sheldon, afterwards Archbishop of Canterbury, replied, "*I am afraid they will.*" Many of the clergy did too readily comply with these arbitrary requirements; of whom, Orme says, "not a few of them were *jus divinum* Prelatists, in the time of Charles I., took the Presbyterian Covenant under the Long Parliament, submitted to the Independent engagement, and once more assented and consented to an altered Prayer Book, which they had never seen."[1] But about two thousand ministers refused to subscribe; and when we consider that among these were such names as Bates, Baxter, Calamy, Charnock, Philip Henry, Howe, Owen, and many others alike eminent for learning and piety, we may be sure they did not act rashly in relinquishing their livings and posts of usefulness, nor make needless scruples about things indifferent.

Philip Henry, father of Matthew, has

[1] Life of Baxter, i: 211.

this entry in his diary against August 24, which he was afterwards accustomed to call "the Black Bartholomew." . . . "The day which our sins have made one of the saddest days to England, since the death of Edward the Sixth. It was a day famous for two remarkable events happening upon it, and both fatal. The one, that day three score years before, fatal to the Church of France in the massacre of many thousands of Protestants at Paris. The other, fatal to the Dissenting Ministers of England, near upon two thousand, (whereof myself an unworthy one,) who were put to silence on that day, and forbidden to preach the gospel under severe penalties, because they would not, they durst not, sin against God." Again, against Aug. 24, 1663, he quaintly writes, "This day thirty-two years I was born; this day twelve-month *I died;* that fatal day to the godly, painful, faithful ministers of England, among whom I am not worthy to be remembered. We mourned and prayed before the Lord at W. B.'s house, *if so be there may be hope.*" The issue raised by the act of uniformity was but another form of the issue raised in the reign of Elizabeth, between *liberty of conscience* and the impositions of *human authority* in matters of faith and worship. The two thousand relinquished their livings rather than violate their consciences.

What this fidelity to conscience cost them, Baxter has told us. "Many hundreds of them, with their wives and children, had neither house nor bread; the people they left were not able to relieve them, nor durst they if they had been able, because it would have been called a maintenance of schism or faction. Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them, in fields and private houses, till they were apprehended and cast into jails, where many of them perished."

Another authority from the opposite quarter, quoted by Neal, under the title of "The Conformist's Plea for the Nonconformist," says:

"It is impossible to relate the number of the sufferings, both of ministers and people; the great trials, with hardships upon their persons, estates, and families, by uncomfortable separations, dispersions, unsettlements and removes; disgraces, reproaches, imprisonments, chargeable journeys, expenses in law, tedious sicknesses, and incurable diseases ending in death; great disquietments and frights to the wives and families, and their doleful effects upon them. Their congregations had enough to do, besides a small maintenance, to help them out of prisons, or maintain them there. Though they were as frugal as possible, they could hardly live; some lived on little more than brown bread and water; many had but £8 or £10 a year to maintain a family; so that a piece of flesh has not come to one of their tables in six weeks' time; their allowance could scarcely afford them bread and cheese. One went to plough six days and preached on the Lord's Day. Another was forced to cut tobacco for a livelihood."

This last, however, would be an appropriate penalty for our clerical patrons of the vile weed, who deserve to be ejected from the pulpit, and condemned to a year's service on the confiscated tobacco plantations of Virginia.

The Act of Uniformity which virtually silenced two thousand "godly and painful" ministers of the Word, was followed by a series of more stringent measures, designed to prevent their exercising ministerial functions in private houses, or conducting a religious service under forms other than those of the Church of England, which they had renounced. Thus the famous Conventicle Act of 1664, enacts,—

...."that if any person above the age of sixteen, after the first of July, 1664, shall be present at any meeting under color or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall for the first offense suffer three months imprisonment, upon record made upon oath under the hand and seal of a justice of peace, or pay a sum not exceeding five pounds; for the second offense six months imprisonment, or ten pounds; and for the third offense the offender to be banished to

some of the American plantations for seven years, excepting New England and Virginia, or pay one hundred pounds; and in case they return or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy. Sheriffs, or justices of peace, or others commissioned by them, are empowered to dissolve, dissipate, and break up, all unlawful conventicles, and to take into their custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeiture as other offenders."

The execution of this act reminds one of the infamy of our own Fugitive Slave Law. What a refinement of cruelty was the provision that, when banished to America, the exiles should not be suffered to enter the Puritan colonies of New England! Neale says of the act:

"This was a terrible scourge over the laity, put into the hands of a single justice of the peace, without the verdict of a jury, the oath of the informer being sufficient. The design of the Parliament was to drive them to despair, and to force them into some real crimes against the government. By virtue of this act, the jails in the several counties were quickly filled with dissenting Protestants, while the papists had the good fortune to be covered under the wing of the prerogative. Some of the ministers who went to Church in sermon time were disturbed for preaching to a few of their parishioners after the public service was over; their houses were broke open, and their hearers taken into custody; warrants were issued out for levying £20 on the minister, £20 upon the house, and 5s. upon each hearer. If the money was not immediately paid, their was a seizure of their effects, the goods and wares were taken out of the shops, and in the country, cattle were driven away, and sold for half their value. If the seizure did not answer the fine, the minister and people were hurried to prison, and held under close confinement for three or six months. The trade of an informer began to be very gainful by the encouragement of the spiritual courts. At every quarter sessions several were fined for not coming to church, and others excommunicated: nay, some have been sentenced to abjure the realm, and fined in a sum much larger than all they were worth in the world."

But notwithstanding the increased disabilities to which they were subjected, and the cruel instances of persecution in enforcing these acts, many dissenting ministers—of whom Baxter was a prominent example—courageously braved personal danger for the weak and scattered of Christ's flock, who clung to them for instruction and comfort. And when the Plague affrighted most of the clergy of London from their pulpits, not a few of the ejected ministers came forward, in face of death, to preach to their deserted parishes. For this labor of self-denying love, the Court, more fearful of the infection of schism than of the pestilence, rewarded them by the infamous Five Mile Act, which declared that

...."all such Noncomformist ministers shall not, after the 24th of March, 1665, unless in passing the road, come or be within five miles of any city, town corporate, or borough that sends burgesses to Parliament; or within five miles of any parish, town or place wherein they have since the Act of Oblivion, been parson, vicar, or lecturer, &c., or where they have preached in any conventicle, on any pretense whatsoever, before they have taken and subscribed the aforesaid oath before the justices of peace at their quarter sessions for the county, in open court; upon forfeiture for every such offense of the sum of forty pounds, one third to the king, another third to the poor, and a third to him that shall sue for it. And it is farther enacted, that such as shall refuse the oath aforesaid shall be incapable of teaching any public or private schools, or of taking any boarders or tablers to be taught or instructed, under pain of forty pounds, to be distributed as above. Any two justices of peace, upon oath made before them of any offense committed against this act, are empowered to commit the offender to prison for six months, without bail or mainprize."

But it is not the design of this article to review the history of Nonconformity in the reign of Charles II. It was the repeated conflict between liberty of conscience and the exactions of a narrow and bigoted churchism, hightened, in this period, by a spirit of retaliation against the Puritans, who had humbled the Church of England in the days of their power. The easy, indolent, frivolous, voluptuous king was not personally in-

clined to bigotry; nor would he have persecuted a religious party recently so powerful in the state, had he not been urged to this by political and prelatical advisers, who made his alleged dangers and duties the cover for their own interests. Macaulay thus pithily describes the tone of the new Parliament borne into power upon the first wave of loyal enthusiasm. "A large proportion of the successful candidates were men who had fought for the crown and the Church, and whose minds had been exasperated by the many injuries and insults suffered at the hands of the Roundheads. When the members met, the passions which animated each individual acquired new strength from sympathy. The House of Commons was, during some years, more zealous for royalty than the king, more zealous for Episcopacy than the Bishops."....With regard to the ejection, he says: "The dominant party exultingly reminded the sufferers that the Long Parliament, when at the hight of power, had turned out a still greater number of Royalist divines. The reproach was but too well founded; but the Long Parliament had at least allowed to the divines whom it ejected a provision sufficient to keep them from starving; and this example the Cavaliers, intoxicated with animosity, had not the justice and humanity to follow." [1] To this influence it was mainly due, that the ecclesiastical polity of Charles II. became even more marked for stringency and intolerance than that of Elizabeth herself. Its acts of oppression were (1) the Corporation Act, (13 Car. II.,) requiring all persons holding office in any city, corporation, town or borough, to subscribe certain strict declarations, and to receive the Lord's Supper according to the rites of the Church of England. (2) The Act of Uniformity, (14 Car. II.) This is given in detail above. (3) The Conventicle Act, (16 Car. II.) This was made more stringent by a second act, (22 Car. II.) The substance of both is given above. (4) The Five-Mile Act, (17 Car. II.,) already quoted. (5) The Test Act, designed to enforce more strictly the Corporation Act, first enumerated.

The severities toward Nonconformists, which began by the Act of 1662, continued with little intermission for twenty-five years. In 1687, the Declaration of Indulgence, proclaimed by James II., though really designed to favor Papists, brought temporary relief to all dissenters; but it was not till the reign of William of Orange that they began to enjoy a true toleration; and the Corporation and Test Acts were finally abolished so late as the time of George IV.

The Congregational Union of England and Wales propose to celebrate, with appropriate memorial services, the coming St. Bartholemew's Day —the Bicentenary of Nonconformity. In an important sense, the permanent organization of Dissent in England may be said to date from that memorable 24th of August, 1662. For more than a century previous the *Puritans* had been known as a protesting and reforming party within the Church. In the reign of Elizabeth, congregations of *Separatists* had attempted to gain a recognized footing outside the pale of the Establishment—with what success, the record of persecutions and martyrdoms at Bury St. Edmunds, at Norwich, and at Southwark, in London, may testify. Under the Commonwealth the Presbyterian Directory had superseded the Liturgy, to yield in turn to the growing spirit of Independency. But this had been only a spasmodic eruption of religious liberty over the accumulated strata of ecclesiastical laws yet unrepealed. Hence, both by the number and the character of the recusant ministers, and in the circumstances and the consequences of their ejection, Nonconformity, in 1662, marks a new era in the history of religious liberty in England. This was the more significant because it was not the movement of a political party or of a religious sect. The Presbyterians had assented to

[1] History of England, Vol. I, Chap. 2.

the restoration of the crown, and had made overtures for a revision of the Liturgy with a view to the reconstruction of the national Church. Had the Convocation of 1661, that immediately followed the fruitless Conference of Episcopal bishops and Presbyterian divines at the Savoy, made any reasonable modifications in Church order and worship, or even provided for a reasonable latitude of opinion and practice in the Church, the Presbyterians, as a body, might have been won to a permanent alliance with the Establishment. But their *consciences* were outraged, and therefore their best men, in common with their brethren of the Independent churches, determined to suffer all things rather than submit to ecclesiastical impositions and requirements that violated their own sense of right. By the resolute nonconformity of two thousand of England's best ministers—a nonconformity made conspicuous and memorable by the fact that it took effect upon one and the same day, and was participated in by men of various antecedents and sympathies, both political and ecclesiastical—Dissent was fairly organized in England as a power. It is most appropriate, therefore, that Dissenters should magnify St. Bartholomew's Day in their calendar.

Inasmuch as the Nonconformity of 1662 was in no sense a denominational act, but the declaration of a principle, it would seem proper that all Dissenting bodies in England should unite in the observance of its Bicentenary. But for reasons that are not very clear or satisfactory to us upon this side of the water, the Congregational Conference appointed by the Union to make arrangements for this celebration, have declined the proposals of the Baptists for a united commemoration, and have decided that, "for practical purposes, it is desirable for the Congregational body to promote a denominational rather than a combined movement." This movement embraces three leading objects: the erection of a Memorial Hall in London, the creation of lectureships for disseminating the principles of Nonconformity, and the building of chapels—together with cognate denominational schemes. These are all set forth in the following basis:

"That the proposed Memorial Fund be raised by donations, congregational collections, and Sunday School offerings. That donations may be paid either in one amount in 1862, or in three instalments in the course of 1862, 1863, and 1864, and may be appropriated by the donors to any one or more of the following objects—that is to say, either to the erection of the Memorial Hall in London, for the use of the Congregational body, together with the creation of a fund for the endowment of periodical lectures on the principles of Nonconformity and the publication of a literary memorial of Nonconformity, or to any one or more of the following objects:—Chapel extension, British Missions, evangelistic labors, educational agencies, Pastor's Retiring Fund, extinction of chapel debts, the necessary working expenses of the Committee, or any other denominational object that the donor may select. That the money thus subscribed may be expended locally, or be remitted directly to the treasurer of one or more of the institutions selected by the donors, or to the treasurers of the General Committee, to be appropriated by them according to the wish of the subscribers."

As an indication of the spirit of the movement, we may mention that already upwards of $200,000 have been subscribed toward the Memorial Fund, of which $135,000 were pledged at a single meeting, where three gentlemen gave *each* £5,000, ($25,000,) another gave $15,000, another $10,000; four gave each $5,000, and three gave each $2,500—making $127,000 from twelve persons. A few subscriptions upon such a scale would soon establish our Congregational Library, in Boston, upon a permanent foundation, and enable the Congregational Union to aid hundreds of churches in erecting houses of worship and in providing libraries for pastors. In England, it is true, Congregationalists have important political interests to consult, as a denomination; and so long as the Establishment remains, they will have to do battle

for religious liberty—since the privilege of dissent is by no means identical with religious freedom; and therefore the need of unity and liberality in denominational affairs is more urgently felt by English Congregationalists than by their brethren in the United States. Yet Congregationalists here do well to strengthen their unity, by cherishing their denominational history, and by interchanging acts of sympathy and fellowship between the stronger and the weaker, the older and the newer, churches of their own faith and order. Although the secession from the Establishment, in 1662, followed by more than forty years the Pilgrim Exodus to America, so that it had no direct influence upon the ecclesiastical polity of New England, it nevertheless quickened emigration to this country, and strengthened the cause of those who had already braved exile and the wilderness for conscience-sake and the gospel's. It seems highly proper, therefore, that the Congregational Union, and the various General Associations, Conferences, Conventions, or other Congregational bodies in the United States, should be represented at the proposed public commemoration of St. Bartholomew's Day in England, and should take measures to bring the day into remembrance in this country.

This public commemoration of Nonconformity will be a renewed testimony against the hereditary falsehood of an Established Church—a testimony never more needed than in an age when that Church holds within its bosom the most papistic interpreters of its rubrics, and the most rationalistic interpreters of its articles, yet would not tolerate any scruples of conscience as to the forms prescribed for baptism, the Lord's Supper, and the burial of the dead—the chief causes of dissent two centuries ago. Dr. Vaughan said truly in his speech before the Congregational Union of England and Wales, in 1861: "A Congregational Dissenter, from the very essence of what is distinctive in his profession, must be opposed to an Established Church. If there be a State endowment of religion, there must be State influence and control in relation to it. That is very proper. If I were a statesman, and I thought myself at liberty to endow religion, I should think it right to look after that. But it is of the very essence of our Independency to resist all such interference. In the nature of things, therefore, Congregationalists can never be parties to a State religion. They would cease to be Congregationalists if they submitted to a State Establishment."

There is yet work in England for the descendants of the Nonconformists of 1662. Like their brethren in America, they must go beyond dissent, and assume the name, and fulfil the mission of ABOLITIONISTS.

STATISTICS OF THE ORTHODOX CONGREGATIONAL CHURCHES IN CANADA.

THE following Statistics reached us too late to appear in our January number, and therefore are inserted here. Few from any source have come to hand so varied and complete. We do not know why the columns for Baptisms, "Infant" and "Adult," were omitted, when almost everything else was obtained. We are obliged to strike out twelve columns of figures to put the tables in our usual form. All credit is due our persevering brother, Edward Ebbs, of Paris, C. W., who has done nobly and well.

"The churches at Manningville and Stanstead North, in C. E., and Brockville, Hillsburgh, Toronto 1st, and Vankleek Hill, C. W., have not been heard from."

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com.	CHH. MEMBERS. May 5, 1861. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1860-61. Prof.	Letter.	TOTAL.	REMOVALS. 1860-61. Deaths.	Dism.	Excom.	TOTAL.	SCHOLARS IN SAB. SCHOOLS.	CONTRIBUT'NS, LOCAL & GEN'L.
CANADA EAST.																
Brome,	1844	Archibald Duff,	1856	9	9	18		4	0	4	0	0	0	0	15	$691
Cowansville,	1855	Do.		10	18	28	3	0	2	2	1	0	0	1	45	
Danville,	1832	Ammi James Parker,	1829	48	74	122	8	2	5	7	4	1	0	5	185	490
Durham,	1837	David Dunkerley,	1837	15	16	31	11	0	0	0	0	0	0	0	60	46
Eaton,	1835	Edwin J. Sherrill,	1838	19	44	63	9	3	0	3	0	1	0	1	155	507
Fitch Bay,	1859	L. P. Adams,	1854	11	16	27	2	1	0	1	0	0	0	0	0	117
Granby,		G. B. Bucher,	1855	25	36	61	0	3	0	3	1	0	0	1	0	479
Inverness,	1845	Student supplies.		21	22	43					1	0	0	1	0	105
Magog (Mission),	No ch.	Levi Loring, (missionary,)	1861												65	
Melbourne,	1837	Vacant.		14	20	34	1	0	0	0	0	0	0	0	0	220
Montreal "Zion,"	1832	Henry Wilkes, D.D.	1836	114	188	302	19	20	23	43	5	12	4	21	430	9,788
Potton,		L. P. Adams, (see above.)		5	11	16										50
Quebec,	1840	Henry Dingle Powis,	1857	22	44	66	3	4	1	5	2	0	0	2	60	1,150
Sherbrooke,	1835	James Robertson,	1837	32	61	93		4	1	5	0	3	0	3	80	940
St. Andrews,	1840	Alexander Sim, M.A.	1854	25	14	39		0	1	1	0	0	0	0	30	214
Stanstead, South	1856	Alexander McDonald,	1858	23	43	66	5	1	4	5	2	3	0	5	25	674
Warwick, Little	1857	A. J. Parker, (see Danville.)		6	9	15	2	0	0	0	0	5	0	5	30	45
CANADA WEST.																
Albion,	1845	Joseph Wheeler,	1845	30	29	59	10	0	2	2	1	0	0	1	140	630
Alton,	1839	Student supplies.		18	29	47	1	0	0	0	0	0	0	0		220
Amabel & Albemarle,	1858	Ludwick Kribs,	1858	7	11	18	1	0	0	0	0	0	0	0	0	100
Barton & Glanford,	1856	Vacant, (occas'nl supplies.)		20	22	42	6	0	0	0	0	3	3	6	56	102
Belleville,	1859	John Climie,	1858	6	24	30	1	6	2	8	0	0	0	0	35	646
Bluevale,	1860	Student supplies,		8	9	17	0	0	0	0	0	0	0	0		15
Bothwell,	1857	William Clarke,	1857	4	6	10	2	2	0	2		2		2	0	35
Bowmanville,	1839	Thomas M. Reikie,	1855	18	27	45	3	2	0	2	1	14	0	15	50	488
Brantford,	1834	John Wood,	1853	35	54	89	15	3	3	6	0	12	0	12	140	1,020
Brock,		Dougald McGregor,		32	35	67	1	3	1	4	0	0	0	0	0	916
Burford,	1839	Wm. Hay, (see Scotland.)		30	58	88	10	5	2	7	1	1	0	2	120	455
Caledon, South	1858	Student supplies.		13	15	28	0	0	0	0	0	0	0	0		176
Church-hill,	1838	Joseph Unsworth,	1853	15	38	53	0	4	1	5	2	0	0	2		157
Cobourg,	1835	Archibald Burpee,	1857	19	21	40	4	2	3	5	0	1	0	1	65	515
Cold Springs,	1840	William Hayden,	1845	24	29	53		1	0	1	1	0	0	1	100	370
Dresden,	1858	William Clarke,	1858	6	6	12		1	0	1	0	1	0	1	0	42
Drummondville,	1860			8	25	33	6	24	1	25	0	0	0	0		447
Eden Mills,	1824	Vacant.		6	14	20		0	0	0	0	2	0	2		20
Eramosa, 2d ch.	1845	Enoch Barker,	1855	23	43	66	10	0	0	0	0	1	0	1	75	467
Garafraxa,				13	22	35	0	3	0	3	0	0	0	0		
Georgetown,	1846	Joseph Unsworth,	1853	18	27	45	2	7	1	8	1	3	0	4		476
Guelph,	1835	William Fletcher Clarke,	1860	28	49	77	6	5	9	14	0	4	1	5	80	943
Hamilton,	1835	Thomas Pullar,	1858	37	58	95	14	2	3	5	0	7	3	10	60	1,600
Hawkesbury,	1839	Vacant.		20	18	38	0	0	0	0	1	0	0	1	50	0
Indian Lands,	1829	Student supplies.		17	17	34	3	0	0	0	0	0	0	0	0	29
Innisfil,		Ari Raymond,	1860	6	12	18	1	0	0	0	0	0	0	0	40	189
Kelvin,	1854	John Armour,	1857	7	14	21	0	0	0	0	1	1	2	4	40	440
Kincardine,	1856	Niel McKinnon,	1856	13	9	22	0	0	0	0	0	0	0	0	0	247
Kingston,	1849	Kenneth M. Fenwick,	1847	26	53	79	5	16	2	18	0	1	0	1	200	1,247
Lanark, 1st ch.	1852	Robert K. Black,	1852	43	78	121	6	0	0	0	1	1	5	7	100	500
Lanark Village,	1853	Philip Shanks,	1858	23	24	47	8	0	3	3	1	4	0	5	30	568
Listowel,	1854	Robert McGregor,	1857	29	26	55	3	3	2	5	1	2	0	3	40	278
London,	1837	Charles Poole Watson,	1859	23	45	68	10	6	2	8	0	2	0	2	110	526
Markham,	1844	William Henry Allworth,	1861	12	20	32	4	2	2	4	0	0	0	0	122	232
Martintown & Roxboro,	'29			21	37	58		0	0	0	0	3	0	3	20	140
Meaford,	1860	Student supplies.		3	3	6	1	0	0	0	0	0	0	0		25
Molesworth,	1859	R. McGregor, (see Listowel.)		15	18	33	1	7	1	8	1	0	0	1		41
New Durham,		John Armour, (see Kelvin.)		17	14	31	2	0	1	1	0	0	0	0	100	106
Newmarket,	1842	Thomas Baker, (supply.)		17	19	36	18	0	0	0	0	0	0	0	70	
Oro, Bethesda ch.	1841	Student supplies.		10	18	28	0	4	0	4	0	0	0	0	50	118
Oro, 2d ch.	1844	Do.		9	17	26	0	4	0	4	1	4	0	5		69
Ospringe,	1858	Enoch Barker,	1858	5	12	17	3	0	0	0	0	0	0	0	0	290
Ottawa City,	1860	Joseph Elliot,	1859	11	18	29	4	3	3	6	0	2	0	2	35	198
Owen Sound,	1855	Joseph Hooper,	1860	15	16	31	5	12	0	12	1	0	0	1	90	489
Paris,	1848	Edward Ebbs,	1858	26	36	62	13	5	1	6	0	2	2	4	120	1,274
Pine Grove,	1841	Robert Hay,	1859	20	14	34	2	7	2	9	0	4	2	6	70	333
Plympton,	1853	D. McCallum, (see Warwick)		7	8	15	0	0	0	0	0	0	2	2	0	82
Port Hope,	1858	Arch. Burpee, (see Cobourg.)		5	5	10	0	2	0	2	0	1	0	1	30	86
Sarnia,		Robert Gardiner Baird,	1859	10	21	31	3	2	0	2	0	1	1	2	30	481
Scotland,	1835	William Hay,	1847	42	56	98	8	3	1	4	0	2	0	2	109	470
Simcoe,	1843	Samuel Harris,	1855	10	25	35	4	4	0	4	0	5	0	5		205
Southwold,	1842	John Durrant,	1860	13	19	32	0	8	1	9	0	0	0	0	70	256
St. Andrews,	1859	Robert Hay,	1859	3	4	7	2	0	0	0	0	0	0	0	60	210
Stouffville,	1842	William H. Allworth,	1861	18	25	43	2	0	8	8	0	0	0	0	90	232
Stratford,	1846	Robert Robinson,	1859	11	22	33	5	2	1	3	0	3	1	4	60	385
Toronto, 2d ch.	1849	Francis Henry Marling,	1854	57	72	129	10	13	6	19	1	10	5	16	180	1,585
Trafalgar,		Hiram Denny,	1860	15	17	32	2	0	0	0	0	0	0	0	90	366
Warwick,	1839	Daniel McCallum,	1852	18	25	43	0	1	0	1	1	0	0	0		378
Whitby,	1843	James Thomas Byrne,	1851	7	26	33	9	0	0	0	1	0	1	2	60	351
				1421	2139	3560	289	216	101	317	33	124	32	189	4167	37,782

HOME EVANGELIZATION.[1]

BY LEONARD WOOLSEY BACON, LATE MISSIONARY AT LARGE FOR CONNECTICUT.

THE term HOME EVANGELIZATION has come into recent use as the title of an enterprise in some respects novel, and has thus acquired a conventional and limited sense. In this use, it may be defined as *the work of bringing under Christian care and instruction the entire population of a region occupied by Christian churches.*

It is one of the three grand natural divisions of the aggressive work of the Church. The first is FOREIGN MISSIONS, or the planting of the Gospel and the Church in heathen lands. The second is HOME MISSIONS, or the establishment and sustentation of Christian institutions by the churches of a Christian country in destitute regions of the same. And the third is HOME EVANGELIZATION.

The name is less convenient and determinate than might be desired. The term "*Thorough Christianization*" has been recommended in place of it; and, again, the title of "The *Home* Home Missions" has been aptly suggested. But the thing signified under these various titles is quite distinct and specific.

The work of Home Evangelization differs more in its methods and agencies from Home and from Foreign Missions, than either of these differs from the other. The main agency of Home Evangelization is the Church. In the Mission work, on the other hand, the Church is not so much a means as an end; the mission-work proper terminating, for a particular region, in the establishment therein of pure and faithful churches. In estimating the progress of a mission-work, we reckon by the number of preachers commissioned, of stations established, of catechumens and converts gained, of churches gathered; and in planning mission operations it is at once a right principle and an apostolic usage, to aim at main centers of influence, and beyond this to be guided by spiritual indications and providential opportunities. On the other hand, we estimate the progress of Home Evangelization inversely by the number of households and souls in a given region yet unreached by Christian influence and instruction; and in planning the work, we make no discrimination in favor of one community or neighborhood to the exclusion of another; but so lay out the work, by a division of the territory, as that every soul of the unevangelized population shall come at once under responsible and actual oversight. In this respect, Home Evangelization differs from any existing enterprise of denominational "extension." Reports of General Assemblies and General Associations, "Conventions" and "Convocations," agree in this, that instead of giving account of progress made toward the Christianization of the territories which they represent, they report only progress in sectarian aggrandizement or decline. Their "Narratives of the State of Religion" give no intimations of the State of Irreligion. Their accounts of the state of the churches afford no information of the state of *the people.* The absolute progress which is reported of the several denominations, or of all together, may be a relative loss; and while the churches "sit secure and sing" of their prosperity, the gates of hell may be rejoicing that, whatever may be the growth of Christ's kingdom, it is overmatched by the growth of theirs.

Having now defined Home Evangelization, and distinguished it from the missionary work, whether abroad or at home,

[1] With the general scope of this article the Editors of the *Quarterly* have deep and earnest sympathy. From some of its minor statements they might feel compelled to dissent.

and from the work ordinarily taken in charge by the provincial bodies, clerical or ecclesiastical, of different denominations,—having also indicated, incidentally, that the main agency for Home Evangelization is to be *the Church*—we propose to discuss the subject further in the following order:

I. In its relation to the individual Church;

II. In its relation to the mutual organization of the churches of a given province;

III. In its relation to Societies external to the organization of the churches.

I. *Home Evangelization in its relation to the individual Church.*

When the fact has been successfully pressed on the attention of a New England village or country town, that there is present in their population a very large irreligious element, outside of all ordinary Church influences and "means of grace," one of the first remarks to be expected from among the more earnest of the people, is that "we ought to form a Society to inquire into and attend to this matter." Some recommend, at once, to form a local Bible or Tract Society, ("Auxiliary," &c.;) to which the objection is obvious that as neither Bible nor tract circulation is going to accomplish the whole of the work proposed, nor even any considerable part of it; and as the Society, if organized, could not afford to limit itself to these modes of operation, it would not *be* a Tract Society, and had better not call itself one. A "Young Men's Christian Association" is suggested, which is incompetent to the work for like reasons. There is no reason in excluding aged or middle aged Christians, or Christian women, from a share in the work, and there are some parts of it that cannot be well done, except by women. If it were further considered what sort of a Society it should be which could advantageously undertake the evangelization of the township, it would be found desirable to have it organized for permanence; constituted of all classes of good Christians, with as little mixture as possible of unbelievers; equipped with all necessary officers and ministers, but able to accommodate itself readily in this to the exigencies of the work; having arrangements and accommodations for frequent stated meetings, where plans may be laid and reports received, and labor may be kept in the closest possible relation to prayer, and worship, and the study of the Divine Will. In short, we should have described to us *a Church.* And in any community occupied by a Church, to establish a separate "Society" for the evangelization of the neighborhood, would be simply to erect a rival to the Church, assuming to itself some of the most important functions belonging to the Church by virtue of its divine constitution,—functions without the exercise of which the Church decays.

There is one notable argument urged in favor of depending on *a Society* for systematic Home Evangelization, rather than on a Church; to wit, that it is "good and pleasant, like the precious ointment upon the head;" that in a work like this, of common interest to all Christians, believers of different sentiments and denominations should have the opportunity of openly uniting.

The argument is suggested by a right and truly Christian impulse, and founded on a misconception as to the sphere and organ of Christian fellowship, too generally prevalent, and too tenaciously rooted in prejudices and institutions to be here refuted in a few words, but which it is essential to the subject in hand distinctly to indicate. The impulse is that yearning for the unity of the Church and that love of all the brethren, which (notwithstanding all apologies for sects, and pleas for perpetual schism put forth in the name of catholicity,) are ever among "the distinguishing traits of Christian character." The misconception consists in believing that a Church is, and ought to be, the embodiment of a schism, the representa-

tive of a party, the fractional part of "a denomination;" and that the proper and divinely intended sphere of Christian fellowship, of "the communion of saints" on the simple basis of the one faith, is *not* the Church, but—the Tract Society. If you desire Christian union in the evangelization of your town, (and you ought to desire it,) seek it by making your Church a catholic Church, instead of a schismatic one. Take down your diplomatic statement of theological dogmas from where it now stands, as a bar to membership, and receive henceforth "whosoever will," for the evidence that they believe *on* Christ, and not for their profession of what they believe *about* him. Then you will have "Christian union," not only in this, but in every other proper work of the Church; and if after that your Calvinists or your Arminians, your Episcopalians or your Baptists, or your Congregationalists, desire scope for their various peculiarities of belief, commend them to their respective tract societies and "benevolent institutions."

One highly practical objection to substituting a Society for a Church, in the work now under consideration, is this: that the Society is a temporary institution, the Church a permanent one. Let interest in the work decay, and the Society intermits its meetings, and by and by expires. But however remiss in particular duties the Church may become for the time, it continues in being, ready for the return of *the power*. The Church is built on a rock. The "auxiliary tract society" is not.

How the Church should conduct the work of thoroughly evangelizing its own parish, is a large question. It includes almost the whole subject of the administration of an American church, parish, and "ecclesiastical society." The literature of this subject is singularly meager, considering its importance, and the fact that it is the field of a distinct professorship in so many theological seminaries. On the conduct of a family, of a school, of a singing-school, of a Sunday-school, we have methodical and systematic treatises in abundance, giving useful directions in full detail. But when an inexperienced young man, about to enter on the work of a pastor, asks to be referred to a convenient and judicious manual for his guidance, what book have we to recommend to him?

Of course there is no room for us in the *Quarterly* to state more than the merest outline of the work of a church in its parish.

First, Have a Parish. That man will deserve well of American Christianity who shall restore to its vocabulary the lost word *parish*, in its proper use and meaning. In our time and country, a minister's parish consists of the families who take pews in the meeting-house, or in some such way voluntarily connect themselves with the congregation. When a minister speaks of the size of his parish, he means the number of families who thus put themselves expressly under his charge, or perhaps the extent of the area within which they reside. When he has gone the round of these families, he has visited his whole parish. There are other families within the same area, that belong to the Baptist or Episcopalian or Roman-catholic parish, and a large number that belong to no parish at all.

Now in the original and proper use of the word,[1] it means a territorial precinct allotted to a particular church as its field of missionary labor, within which that church shall be responsible that no family is left without Christian care and instruction.[2]

[1] We like best the derivation of this word from the low Latin *parochia*, and Greek παροικια—*dwelling near*, i. e., all the people who live near enough to a church to receive its influence.

[2] Doubtless many other ideas are *associated* with this word parish,—as, for instance, the idea of prerogative and exclusive spiritual jurisdiction, and the idea of taxation for the support of the parish minister; and doubtless these associations have had much to do in excluding the word from its proper use. But it is used in this article, simply with reference to missionary or evangelizing operations. It does not necessarily include more.

Without assuming a circumscribed territory as its field, no church can do anything effective and systematic in the way of Home Evangelization. Without a parish, it may do mission-work, selecting the best points for new stations and centers of usefulness, and aiming at great achievements in the propagation of the faith; but it cannot labor, distinctly and determinately, for the evangelization of *the whole* population, since *the whole* is an indefinite quantity.

Consequently, *the parish* is one of the earliest of Christian institutions, being next in order of time to the Church. Without taking time and space here to hunt up authorities to sustain the remark, we may safely assert that one of the earliest steps after the general establishment of churches throughout the earlier lands of the gospel, must have been the more or less formal recognition by neighboring pastors and churches of the bounds of their respective dioceses or parishes, whereby the *special* responsibility of each for the thorough dissemination of religious truth should be defined. To this day, in countries of early, or of medieval Christianity, the parish-system—hindered and stunted indeed by the overgrowth of corruptions—is extant and useful.

In England, for instance, where this system has had much to contend with, in the deficiencies of the parish clergy, and in the withdrawal of great masses of the people into a position of dissent, it is still the chief defense of great tracts and populations from barbarism and utter heathenism;—it has provided some sort of responsible care—in name at least—for every household in the kingdom. It is not without reason that the *Edinburgh Review*,[1] not wont to be lenient toward public abuses, has pronounced "the parochial system to be one of the greatest and most beneficent of our national institutions."

The idea of the parish as a practical necessity to the Church, was clearly conceived and fitly appreciated by the fathers of New England. We may be permitted to speak more specifically of Connecticut, where the definite responsibility of every church for its own neighborhood—its duty of providing Christian instruction and care for all within the fixed boundaries of its parish, were recognized in the legislation of the State. The whole territory of the State was divided and allotted to different churches. There was no hovel so lonely or remote, no wanderer so friendless, no man so outcast and degraded, as to be unprovided with a pastor. And not only this, but every church was provided with a charge—a mission-field.[2] There was no opportunity for any church in that great fellowship of churches, which then as now occupied the surface of the State—eased of its responsibility for the soil on which it stood—forgetful of the heathen at its doors—to say to itself, "Soul, take thine ease; thou art rich and increased in goods; thy services are edifying; thy congregations are full and devout; thy brotherhood of communicants is increasing; thy pews are all rented and occupied; thy pewholders' families are all visited by the pastor; thy pewholders' children all attend the Sunday-school; soul, take thine ease!" The poor were always with them; and not only the poor of the church, but the poor of "the society" or parish.[3] Not for the souls of their church-goers only, but also for the souls of those who *ought* to have been fellow-worshipers with them, but were not worshipers at all, the Church was made to feel that it was specially accountable to

[1] *Edinburgh Review*, April, 1853. Article on "The Church of England in the Mountains."

[2] There were early exceptions to this, but they were so rare as to "prove the rule." The South Church in Hartford was organized in 1669, without definite parochial limits.

[3] It is almost unaccountable that our fathers, so intelligently holding on to the *idea* of the parish, should have rejected the *word*, and substituted for it, in its application to a territorial precinct the awkward phrase, "Ecclesiastical Society." They used the word parish *malo sensu*. Perhaps they thought it easier to use a new name, and an awkward one, than to recover the old one from unpleasant associations.

God and to its sister churches,—accountable, not for a *congregation* only, but for a parish.[1]

Under the next division of this article, we shall mention again the obvious necessity of division into parishes, for the evangelization of a province, by the concurrent labors of many churches. The point of the present argument is that the recognition of definite territorial limits to its field of labor is essential to systematic, hopeful and effective labor for "home evangelization" in an individual Church.

Secondly, having "first got a parish," UNDERSTAND THE CONDITION OF IT.

Among the points to be inquired after, are,

1. The population of the parish.
2. The number of Church-going families in it.
3. The number of non-Church-going families.
4. The total number of church-sittings.
5. The total Church attendance, counted on two or three successive fair Sundays.
6. The total Church membership of the parish, of all denominations.
7. The number of children in the parish, as officially reported to the State.
8. The proportion of these in the Sunday Schools.
9. What are the efforts already in operation to reach the unevangelized? And with what success have they been attended?
10. What influences are operating against the gospel? To what extent, and with what success are they engaged? For example, dram-shops, gambling "saloons," houses of ill-fame, infidel lectures and clubs, demoralizing amusements.
11. What are the resources of the Church for its work?

The town must be one of unusual sanctity, or the Church one of unusual intelligence, in which the answers to some of these questions are not found startling and awakening in a high degree. And simply for this end, as a stimulus to exertion, and as itself an earnest of thorough work to come, the thorough exploration of the parish will be worth all that it costs. Ordinarily it will not cost much, either in money or in labor. In country towns and small villages each family knows all about its neighbors, for a considerable distance, in every direction; and the information furnished at second-hand is often more detailed and more trustworthy, than could be got by inquiries from house to house. In cities, the labor

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[1] The difference between a parish minister and the minister of a congregation, in the English Church is thus delineated by Conybeare, in his famous article in the *Edinburgh Review*, (Oct., 1853.) entitled "Parties in the Church of England." The sketch requires but trifling modification to adapt it to our own meridian.

Their theory [i. e. that of the "Recordite" or ultra-Evangelical clergy] naturally leads them to neglect the mass of their parishioners, and confine their attention to the few whom they regard as the elect. ....But, in truth, a Recordite clergyman is out of his element in a parish. When he has one, indeed, he often labors most conscientiously among his parishioners; but the parochial system, with its practical recognition of the brotherhood of all Christians, cannot be made to square with his theological exclusiveness. What he likes is, not a parish, but a congregation. The possession of a chapel in a large town, which he may fill with his own disciples, is his ideal of clerical usefulness....In fact, few positions are, in a worldly point of view, more enviable that that of a popular incumbent of a town chapel. No vestry patriots vex his meditative moments; no squabbles with tithe-abhorring farmers disturb his sleep. When he looks round from his pulpit, his glance is not met, like that of the parochial clergyman, by the stare of stolidity or indifference; but he beholds a throng of fervent worshipers, who hang upon his lips, and whose very presence as voluntary members of his congregation is a pledge of their personal attachment to himself. There is something not merely soothing to vanity, but animating to the better parts of his nature, in such a spectacle. The zealous man must feel his zeal quickened, the pious, his piety warmed, by such evidence of sympathy; and among the Recordite clergy, men of zeal and piety are not lacking. But besides these advantages, he is exempted from all the more burdensome responsibilities of the pastoral charge. His flock consists exclusively of the wealthy, or easy classes, so that the painful task of attempting to enlighten brutal ignorance, and to raise degraded pauperism is not among his duties. Even if a local district has been nominally attached to his chapel, its poor inhabitants form no part of his congregation, or, at most, only a straggling representative of their class lurks here and there, behind the pulpit or beneath the organ. The duties of such a district, if there be any, are performed by the curate, who reads the prayers, and is kept to "serve tables," while the incumbent devotes himself to "the ministry of the Word."

His ministry consists essentially in preaching two extempore sermons on the Sunday. But there are other duties incidentally pertaining to his office. One of the most important is that of attending the evening parties of his wealthier adherents....

Undoubtedly there is a strain of caricature in the above, and still more in some of the succeeding paragraphs of that lively article. But the force of the caricature lies in the large element of truthful delineation which it contains.

is far greater, to be sure, but then the resources of the city churches are every way superior.

But the great value of such inquiries to stimulate and arouse the Church, is not their highest value. They are needed, not only in their gross results, but in full detail, in making out the plan of operations for the Church. Thorough inquiry is *essential* to intelligent and effective operations. The Church, or at least the pastor, must have before the eye a minute map of the field, and work by it.

Thirdly, Active operations.

The powers of the Church, in its conflict with the kingdom of darkness, are (according to the classification of Dr. Chalmers,) Attractive and Aggressive. Our subject is concerned with both classes, but chiefly with the latter.

What particular measures shall be adopted by a particular Church in a particular parish, must be determined, in great measure, in view of the results of the *inquiry* which has just been recommended. To insist on a routine of operations for all parishes alike, would be quackery.

But there is one measure recommended by primitive and apostolic usage, which must underlie all others, and that measure is *Systematic Visitation from house to house.* Whether among the other means of the Church's activity, one or the other is to have the greater prominence,—whether the Sunday School, or Bible reading, or Tract distribution, or Mission-chapels, or open-air preaching, they must all depend, for their best efficiency, on labor from house to house. Undoubtedly, at the same time, for its *best* efficiency, systematic visitation depends, in turn, on its connection with some or all of these other forms of labor, and its relation to the Church and its ministry.

This measure of Systematic Visitation has become the subject of a literature of its own, and need not, therefore, be described at length here.[1]

Fourthly, Organization of the Church for the work of Home Evangelization.

One way of organizing for this work would be to have a Society within the Church, specially devoted to it. But inasmuch as the work devolves, as a duty, on *all* the members of the Church, according to their several gifts, such a Society would be substantially an "*ecclesiola in ecclesia*," and might tend to schism. Nevertheless, where the mass of the Church is indolent or unfaithful, it might be necessary for those willing to work to get together by themselves. An example of this sort of organization is to be found in the "Church-guilds" of some Episcopalian churches.

But the normal and best method, is, doubtless, that the Church, *as such*, should enter the work. It is divinely organized for this already. It would be difficult to suggest a form of institution for local evangelization, better fitted for all possible exigencies of the work, than the no-form of the primitive Church. What officers it needs, it takes. If there is extra service of "daily ministration," it "looks out" for a committee of deacons. For all other uses, it has officers to correspond: "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues,"—not only *three* orders of ministers, but four—five—a dozen, if there is occasion for them. The one constant thing in the constitution of the primitive churches, is that it is constantly flexible and variable, according to the exigencies of time, place

[1] Kindling, or A Way to Do It. By a Sabbath School Teacher. With an Introductory Note, by Rev. R. S. Storrs, Jr., D.D. New York, 1856.

Systematic Christian Visitation. Second annual report of the chairman of the visiting committees of Clinton Avenue Congregational Church, Brooklyn, N. Y. With selections from reports of the visitors: 1859.

Also Sunday Tracts, circulars and pamphlets, emanating, in large part, from Brooklyn, where the work of *systematic* visitation has been carried on in such a way as to set a noble example to other cities.

The Berkeley Street Church, in Boston, have been engaged, during the last six months, in the same work, with most encouraging results.

and need. It would be impossible more strictly, at this hour, to define, *à priori*, the form of the best organization for Home Evangelization.

But there is one Church institution so simple, so flexible, so little cumbrous, and so self-supporting, that we do not hesitate to recommend it, without any exception, to all churches which wish to enter earnestly into the work of the gospel in their own parishes. The plan of this institution has been set forth in an article in *The Home Missionary*, by the Rev. Daniel P. Noyes, entitled "Every Church a Band of Missionaries." It has been reprinted and circulated as a Tract, by the Connecticut Home Evangelization Committee. We present the substance of the plan in Mr. Noyes's own words:

A METHOD OF BEGINNING.

1. Make one prayer meeting in each month, THE HOME PRAYER MEETING; and let it be devoted specifically to the wants and the work of its particular field.

2. Let the *pastor* be as faithful as possible in pastoral labors, be watchful of opportunities, and make it a matter of principle, and a part of his system, promptly to follow up (either personally or otherwise) all such individuals as seem to be in any degree *touched* by the Divine Spirit. And, that he may be perpetually reminded of this duty, and incited to its fulfillment in the best manner, let him *accustom himself to make a monthly statement to the church, each month, at the "Home Prayer Meeting,"* of his labors for that month, of baptisms and of additions to the membership, of dismissions and losses by death,—and also of the general condition of the church, and of that portion of the community which constitutes its appropriate field—with the peculiar exigencies of the times.

3. Let the *officers* of the church, with all those whose duty it is to aid the pastor in counsel, and in Christian labor, likewise strive to be more systematic and zealous in the performance of their duties; and, that they may be perpetually reminded of them, let them be requested to add their *monthly statement* to the pastor's, with their observations upon the state of the community, of the church, its work, and its duties.

4. *Sabbath school teachers* can generally do more for the members of their classes than they have been accustomed to do—may take more pains to become personally intimate with them, and to win their affection, may visit them at their homes more regularly, and be more watchful and quick to follow up any manifest good impressions made on their hearts. That they may be perpetually reminded of these privileges of their office, let them be asked to make *monthly report* of all that they have done, and of all facts of interest pertaining to the school, within their knowledge, to the *Superintendent*, who shall present the substance and summary of the whole to the church, with timely suggestions and exhortations.

5. In many churches, again, there are intelligent members who, though neither officers nor teachers, are yet able to do good by VISITING *from house to house*, with tracts and Bibles, inviting neglecters of worship to the house of God, gathering children into the Sabbath School, ministering to the bodily and spiritual comfort of the sick, of strangers, widows and orphans, and doing good in all ways, as they have opportutity. The number of these *visitors* may be increased; the work may be cut out for them in varying amounts to suit persons of various amounts of leisure; each one may have his *parish*, large or small, according to his time and ability; and then, in order that they may be perpetually reminded of their duty, incited to regularity, instructed in the best methods of performing it, and encouraged to be faithful, let their *monthly reports*, also, be given to the SUPERINTENDENT OF VISITATION, and the summary and substance of them, with as many of the details as possible, be laid before the church.

6. Any other CHURCH COMMITTEES for the promotion of Temperance, *e. g.*, or for the conversion of Romanists, or for any good thing in which the church sees fit to engage, may make their regular statement at this HOME PRAYER MEETING. In short, *whatsoever* of a moral or spiritual nature *needs to be done* in the community where any church is located, can be taken in hand by the church: and the habit of looking after these interests of the Redeemer's Kingdom, of laboring for their promotion, of listening to the story of each other's efforts, and of uniting in prayer for these objects which come home to all hearts, this HABIT will help to keep Christian hearts warm, to make Christian affections natural, healthful, and abundant, through this natural and regular outflow and exercise in action; while in all this communion of labor, prayer and counsel, the church is quietly and unobtrusively transforming itself into an ORGANIZED BAND OF MISSIONARIES; and is approv-

ing itself the "body of Christ" on earth—manifesting his Spirit, continuing his work, and daily entering into his joy, in foretaste of the joy to come.

7. Where a church is able to engage largely in the work, it will be well that a *Record* be kept of these *Home Prayer Meetings*—giving a summary of the *facts* reported, with whatsoever else is of permanent interest. At the end of the year, of course, a general summary will be necessary.

The arrangements suggested above are very simple, and need only be fairly started to become self-sustaining. This is a fire that creates its own fuel.

We venture to commend the suggestions given above to the prayerful consideration of the missionaries of this Society; being persuaded, that in multitudes of instances, some plan—like the above, or better—will enable churches, by God's blessing, to *hold fast* where so many have failed, and permanently maintain a high degree of Christian activity; which, again, is sure, when genuine, to react upon the hearts of believers, and, in deepening and widening the channel of their experience, to increase the volume and the strength of their spiritual life.

Waste no time or enthusiasm upon constructing a complex organization; but, thus simply and directly, Go to Work! remembering that *prayer is labor.* If able to do nothing more, at least establish The Home Prayer Meeting.

II. Home Evangelization in its relation to the mutual organization of the churches of a given province.

It is obvious that when a certain province is to be evangelized by the joint labors of several churches within it, these labors must be prosecuted by the individual churches, not only in general sympathy and in pursuit of a common end, but with explicit concert, and stated mutual consultation. Such consultation is necessary in order to a distribution of the field into parishes, without which some parts of the field will be disproportionately tended, and other parts neglected; in order to the incitement of mutual responsibility, without which the parishes of some churches will be like the field of the sluggard, and there will be no provision for "giving them unto other husbandmen;" and in order to free mutual communication and public report of means used, and results attained, the use of which will tend to give stability to the work.

That such alliance of churches for this object may be joined between churches of different denominations, is proved by the happy experiment in the city of Brooklyn. And this alliance is not liable to the objection to confederations on the "Catholic basis," inasmuch as it implies no compromise of individual convictions, and no pledge of neutrality. But the parties to such an understanding come into it as *churches*, and not as parts of a "denomination." Any diplomacy between the representatives of different sects, would inevitably wind up in a quarrel.

But there are a few cases in which the whole territory of a State is fairly occupied by the churches of a single denomination.[1] In such cases, arrangements for the thorough Evangelization of the State, need not depend on the success of any negotiation between churches of different sentiments. The arrangements can be made, and ought to be made, by "the standing order." They ought to assume, not the honors or prerogatives, but the duties which belong to parish churches.

These duties were the birthright of the Puritan churches of New England. But they show a willingness to sell this birthright without getting so much as a mess of pottage in exchange for it. When the territorial charge of each Church ceased to be marked out, for purposes of taxation, by the Legislature, it ought to have been designated for purposes of evangelization, by the council or conference of churches.

[1] It is remarkable that the only instances of this, in the United States, are the cases of the general prevalence of *Congregationalism*, in the New England States. All the early Church establishments of other denominations in our country have been supplanted on the soil which they once occupied. Episcopacy has at times almost died out in Maryland, Virginia, and the Carolinas. Congregationalism only has shown the qualities of stability and tenacity of life. For authorities and figures, see the "Report of the Connecticut Home Evangelization Committee for 1860."

If that had constantly been done, the mission-field of each Church would have been distinct; the whole territory would have been parcelled out to the responsible care of the churches. The charge of each Church would have been separated from that of its neighbor by clean-cut lines, instead, as now, of broad, vague bands of neutral territory, liable to be ravaged by local or sectarian rivalry, or (more commonly) to fall under neglect, and be given over to ignorance, under the plea of a lack of special responsibility, and the fear of trenching on the field of one's neighbor. The authentic returns made to the Connecticut Home Evangelization Committee, show that the worst desolations of that State lie in these neutral regions midway between the country churches.

There are sundry objections suggested against the plan of an union of the Congregational churches, say of a county or half-county, for the common interests of their local aggressive work:

1. That it would be exclusive and sectarian.

As Congregational churches are actually organized and administered, on a schismatic basis, with a "cunningly devised" formula of admission to keep out from their membership all but the eligible sort of Christians,—the objection is not without force. But it is to be obviated, not by a compact between one order of schismatic churches and another, by which mutual toleration shall be secured, and schism be recognized as a Christian institution; but by making the parish churches themselves catholic or "union" bodies, and leaving no excuse for schism. This remark opens into a large subject, for which we have no room at present.

2. That people will not be governed by any parish lines in deciding to what churches they will belong.

Of course not; and as this division is not proposed to affect the relation of a Church to the church-going people, but only to aid it in its mission-work among the non-church-goers, the parish lines will not interfere with the largest liberty of any worshiper.

3. That it would be impossible to restrain any Church from doing good as it has opportunity, whether in its own parish or in that of another Church; or, *if* possible, it would be wrong.

And here, again, the objection grows out of a misconception of the proposal; the plan is simply that each Church shall have a distinct field for which to be *specially* responsible, without suffering any restraint on its surplus activity in other fields.

4. That you could not compel a Church to enter into this arrangement, or to undertake and prosecute the work in its appointed parish.

Which is true. The Church could be *invited* by its neighbors to co-operate in a work of common importance to all the churches and to their Head. The boundaries of its field could be arranged by agreement among its neighbors. If a Church declined to report the progress of its parish-work, the neighbor churches might send thither and inquire into the facts—we have no law, yet, (in Connecticut) against asking questions—and report the result. If a Church was remiss in its work, the fact might appear in the annual report on the progress of religion in the district. If a Church should obstinately refuse to labor for the unevangelized in its parish, the vineyard might be taken from it, and neighboring churches might agree to care for it as a mission-field. In an extreme case, if a Church should seem actually to renounce its essential duty of preaching to the poor, the neighbor churches aggrieved by such a scandal might refuse its fellowship. But it would not be possible, and probably not desirable, to use compulsion.

5. That such an agreement between neighboring churches is unsuited to the genius of the Congregational order.

If this objection is valid—if the Congregational polity can indeed plead *incompe-*

tency to the systematic care of the population of a district or province, the confession is a weighty argument against that order of Church government. That it is not valid, the whole history of Congregationalism, both in the Apostolic age, and in the earlier periods of New England, sufficiently proves.

The exigencies of the Home Evangelization work, if they do not find, will certainly create, an arrangement of District and State "Conferences." And this is one of the admirable incidental benefits of the work to the churches. Such arrangements for mutual counsel and correspondence as grow out of the necessities of the common aggressive work of the churches are the best possible arrangements for that purpose. Such meetings as they would contemplate, being directed to a specific object, and that object not the internal administration and prosperity, but the outward and aggressive action, of the Church, would avoid the objections commonly alleged against "standing councils." They would be preferable to those church-conferences which are called simply for the purposes of edification and devotion; for they would propose as their main subject, a matter of the greatest moment to the Church and to the people—one which appeals most deeply to the religious affections, and which compels the sense of human inadequacy and dependence on God. The worship and the mutual counsel of a meeting engaged in such a work would be full of the mind of Christ. They would be all the more fervent in spirit, as they were not slothful in business.

The annual report of a State conference fully and earnestly engaged in the work of Home Evangelization, would be something quite unprecedented in value to all who love the kingdom of Christ. It would be very different from the brief bit of rhetoric annually exhibited in many States under the title of a "Narrative of the state of Religion";—very different, also, from the elaborate and useful statistics published by various bodies, from year to year, of the condition of "our denomination." It would contain an account of the religious condition and wants of the population of the State. It would exhibit the resources of the kingdom of Christ in the churches, not of one, but of all denominations, to supply these wants. It would show what was doing in each parish to reach the unevangelized, first by the parish church, then by the various churches of other denominations operating within the parish. It would describe the various methods of labor used by the different churches, and the comparative success that had attended them. And each year it would afford a complete strategic map of the campaign for the year to come. Such a report as this would stimulate and sustain the efforts of each church in its own parish, of each district-conference in its own district. The cost of it, thus expended, would secure more of effective missionary work, than vastly larger sums spent in hiring missionaries, or in any other way. And the cost of it need not be much. The reports of district conferences, made out after a concerted form, and uniformly printed, if stitched together, with the doings of the General Conference, would make the general report which would be needed by pastors and others who desired to know the work in its general relations, but could be used, each district report by itself, for ordinary local circulation.

A work so conducted by the Congregational churches of any New England State, (except Rhode Island,) would more elevate and assert the dignity of those churches than any other. At the same time, it would be clearly relieved of all embarrassments that attend compacts and alliances between different denominations. Not depending on the outward consent of these, it would go forward constantly with their unintended co-operation.

And yet—and therefore—this work would be more truly and largely catholic than any proposed form of stipulated co-

operation. It would recognize the Christian labors of all Christian churches in their due relation to the one work of Christ; and this, ever, without recognizing the popular "evangelical" principle of the perpetuity of schism as the normal condition of the Church.

III. Home Evangelization in its relation to Societies external to the organization of the churches.[1]

The various Societies with which Home Evangelization, in a New England State, has apparent relations, may be classified as follows:

1. *Home Missionary Societies*, e. g. The American Home Missionary Society; The Congregational Union; The Sunday School Union.

2. *Societies for the evangelization of particular classes of People*, e. g. The American Christian Union; the Society for "meliorating" the Jews; the Seamen's Friend Society.

3. *Societies for the development and enforcement of particular ideas in morals and religion*, e. g. Temperance, Anti-Tobacco, Anti-Slavery, Sabbath and Systematic Beneficence Societies.

4. *Publishing Societies*, e.g. Bible, Tract, and Sunday School Societies.

5. *Philanthropic Societies*, e. g. Children's Aid, Colonization, Female Guardian, City Relief Societies.

1. The American Home Missionary Society does not interfere in any way with the work of the Gospel in the old New England States. It leaves that work to be administered, as it ought to be, by the churches or pastors of those States in council, and stands related to them only as the recipient of their surplus revenue. This is well.

Neither the Congregational Union nor the Sunday School Union undertakes to accomplish a complete Home Missionary work, and yet they each do a work without which that of the Home Missionary Society is incomplete. And each of these two Societies does some of its work in New England. The work of the American Sunday School Union in Connecticut, for a few years past, has been great and excellent.

But if it is well that the *Home Mission* work within these States should be directed, not by a National Board in New York, but from within the State itself, would it not be likewise well if the Church-building and Sunday School work within these States should be arranged in like relations to the National Work? There has never been any clash between the Sunday School and Church-building movement in New England, on the one hand, and the Home Mission and Home Evangelization work, on the other, and it is desirable there never should be; and to this end these several courses of evangelical labor, which are so palpably parts of the same general work, should be included in some comprehensive plan, and prosecuted not without concert.

2. *Societies for the evangelization of particular classes of people.*

There is reasonable ground for doubt whether Societies of this class have any proper relation to the work of the gospel in a Christian State. They seem to be founded on a misapplication of the economical principle of the division of labor. Given a certain province to be evangelized, occupied by different classes and professions of people, it seems to be imagined that the highest economical advantage requires that one Board should undertake the conversion of one class of people, another Board of another class, and so on until the whole community is provided for. If this policy were carried out, instead of a Union of the churches

[1] From the definition of the subject at the outset of this article, it will be seen that its arguments can have but a *modified* application to those States which are as yet incompletely furnished with churches, and are therefore the field rather of Home Missions than of Home Evangelization. The remarks under this third head are specially applicable to those New England States which are fairly occupied, through their whole territory, by Congregational churches willing to co-operate for the entire evangelization of the people.

of any State for carrying forward the work of the gospel in their several parishes, and thus in the whole State, we should have one Board, and set of missionaries, for converting Romanists, another for "meliorating" Jews, another for disenchanting Spiritists; — one mission to Irish, one to Germans, one to negroes, one to Yankees, one to sailors, one to tailors, and one to hatters. The fact is— the *general* fact, to which, doubtless, there are exceptions—that the proper *main* division of the work of the gospel, is the *geographical* division of the field. In any community, among all its classes, the work of evangelization is essentially one work, and the means to be used are the same— the gospel and the Church. If there are large and peculiar classes of population in the community or the State, they may well be made subjects of special report to the Church, or to the council of churches. But to have different sets and systems of national missions to these different classes, is not only to commit a grievous waste of resources, but to intersect and discompose any plans of systematic Home Evangelization which may have been entered on by the churches of any particular province, or State.[1]

3. *Societies for the enforcement, and propagation, of particular ideas in morals and religion.*

In special emergencies, societies of this class have been mightily effective of useful reforms. Of this a reference to the list of them gives sufficient evidence. But the same reference will show that they lack powers of endurance. They sometimes run well for a while, but by and by Satan hinders them, and the gates of hell prevail against them. They cannot be relied on for a long fight with wickedness. When the emergency is past for which they were providentially designed, their influence becomes small, their field of operations small, their *legitimate* expenses small, and commonly their men become very small indeed, and the character of the Society itself tends to become narrow, querulous and vicious.

The duty of a great enterprise like that of Home Evangelization towards one-idea Societies, is to use them when, and while, they are useful, and to avoid entangling alliances.

4. *Publishing Societies.*

These institutions have two departments of labor, entirely distinct in idea, but more or less confounded in practical operation; —the Manufacturing and Mercantile department, and the Charitable and Missionary department. Some of these institutions, as for instance, the Sunday School Union and the Boston American Tract Society, attempt in good faith to keep these two departments quite separate in administration; but with very partial success. Nevertheless, the distinction is clear enough for us to follow in this discussion.

(1.) The relation which the conductors of the Home Evangelization enterprise bear to publishing Societies considered as manufacturing and mercantile corporations, is simply that which they bear to other parties in the same line of business; —that of customers for such goods as we want to buy, and as they can sell us to the best advantage. It is highly important to churches and missionary societies as purchasers, that they should not be exclusively the customers of any one or two parties. And this, not only for economical reasons, but because they thus shut themselves up to a comparatively narrow range of selection, instead of entering the whole market, and the whole field of Christian literature. By confining themselves to the issues of "Catholic basis" societies, in all large operations by means of books, our churches have needlessly shut themselves out from many of *the best* books for popular use—including many books whose only fault is that they are

[1] I wish to disclaim, here, the application of the above remarks to an excellent and useful institution —the Seamen's Friend Society. That Society *has* a field geographically as distinct from the home field of the churches as that of the Board of Foreign Missions; to wit, the high seas.

not silent on important truths assailed *from within the Church.*

(2.) In their capacity as missionary institutions, it does not appear that the Publishing Societies can advantageously aid the work of Home Evangelization.

The missionary operations of the Bible and Tract Societies are included under two heads:

a. Making grants of money, and books, for missionary purposes.

b. Employing agents to sell and distribute books, and (incidentally to this work) to preach the gospel.

a. Under the first head, the relation of Home Evangelization in the old States to these Societies may be defined very shortly and decisively. Considering that the current contributions of the churches of those States are much more than enough to pay for all that they want in the way of books, it is neither needful nor desirable that they should be beholden to these Societies for gratuities. It is better that from the money by them contributed, should first be drawn whatever may be wanted for home use, and expended for the best books wherever they can be got cheapest, by no means refusing to circulate books that vindicate truth that has been assailed.

As to the question whether the surplus should go the publishing societies at all, that is a question on which there is a great deal to be said, but it does not immediately pertain to the subject of this article.

b. Can these Societies help the work of Home Evangelization through "Colportage" operations?

No: for several reasons.

First, A manufacturing and trading corporation is constitutionally unfitted for conducting missionary operations. Its eye is not single. It has goods to sell, as well as souls to save. With the fairest intentions in the world, its managers cannot help seeing, whenever anything needs to be done, in city or country, in army or navy, that the only thing to do it with is a bunch of their cheap and beautiful publications. The wonders which were formerly wrought by "the printed page" are now promised through the agency of "the flexible cover." Each of these corporations claims to be the "old, original Dr. Jacob Townsend," that its own list of remedies forms the only panacea, and that all others are counterfeits. Is a company, pre-committed to such convictions as these; bound to them by its constitution and antecedents, and by grave financial and commercial interests; the best directory of a system of Christian missions?

Secondly, If there is to be a band of itinerant missionaries employed in any of the older States, they ought to be directed from within the State, and by the churches and pastors of the State, and not by a "National" committee from outside. A general good-will and fraternal disposition on the part of the outsiders is not enough. It will not save them from intersecting with cross purposes any plans which the allied churches of the State may attempt to pursue for Home Evangelization. The work which these Societies propose to do through their "colporters," is only a part of the general work of the gospel which belongs to the churches. It ought to be included in any comprehensive system of evangelization.

Thirdly, If we are to have a system of Lay-missionaries (and a great deal may be said in favor of such a system, for certain uses,) it is better to have *missionaries* who shall circulate Bibles and tracts incidentally to the work of preaching the gospel, rather than *book-agents*, salaried by the churches, who shall preach the gospel incidentally to the work of peddling books.

Fourthly, The principles of economy enounced above, in speaking of "Societies for the evangelization of particular classes of people," apply in general to all Societies which propose to employ sets of missionaries to do a petty or fractional work, instead of doing the whole work of the gospel. What gain is there, in the case of a particular town or county, in

having one man to traverse the whole field to circulate Bibles, another to scatter tracts and books, another to found Sunday-Schools and gather the children into them, and another yet to preach the gospel, instead of letting the man that preaches the gospel, himself do these other things, which are properly part of his work?

Fifthly. The missionary labors of the Book-concerns, in fields of Home Evangelization, are not only prosecuted at an economical disadvantage—they are an actual *hindrance* to thorough and earnest parochial labor on the part of the churches. Every intelligent and diligent pastor or lay-evangelist reckons the judicious distribution of good books as among his best helps in the work of the gospel. The interference of the "colporter," or Bible agent, cripples him in this arm of his power. Before, he might have established a tie of gratitude and affection between himself or the Church, and some neglected family, by the gift of a Bible or of some other good book. And the good seed thus planted he might have watched and tended and watered from time to time. But the Bible agent comes, hurries from house to house, drops a Bible here and a Bible there, gathers up a few choice cases of "Alarming Destitution" for the Annual Report, and goes on his way rejoicing. The Directors in the grand room in Astor Place read his letters and give devout thanks (it has been decided to be not unconstitutional for them to give thanks,) for the good that has been done. They never hear of the good that has been hindered.[1]

The conclusion, then, to which we come, is that according to their present modes of working, the Bible and Tract Societies can render no other service to the Home Evangelization work than that which is rendered by publishers of good literature generally. There may be other methods —we believe that there are—in which a Society for Promoting the circulation of Good Books could accomplish greater and most desirable ends, by means liable to none of the above mentioned objections.[2]

6. *Philanthropic Societies.*

The proper relation of the Home Evangelization work to Societies of this class may best be defined by the statement of certain general principles.

(1.) The practice of works of mercy is declared by divine example and command to be be the proper accompaniment and adjuvant of the preaching of the gospel. It is a proof of the presence of the Christ, that "the deaf hear, the lepers are cleansed, the lame walk, the poor have the gospel preached unto them." And

[1] Our attention was first attracted to this evil during a visit to the Syrian Mission of the American Board of Commissioners for Foreign Missions. Our missionaries were grievously complaining of the mischief wrought by the well-intended labors of an agent of the British and Foreign Bible Society. For the space of a generation they had been laboring to train the people to value the Bible; to make sacrifices in order to own it; to buy it; to treasure it and keep it; in some measure they were succeeding, when the British and Foreign gentleman arrives with a big packing-case of books, which he gives away right and left, *plenis manibus*, and writes home to the Bible Society in London of his glorious work. For some months thereafter our missionaries were gathering in the fruits of his labors, in the shape of highly scriptural wrappers to successive bars of soap, chops of mutton, and other vendibles from the hucksters of Beirût.

[2] The subject, but not the limits, of this article, would justify us in discussing at length a graver charge against the Bible Society's policy, which we are prepared to substantiate by evidence, but which we have room only to state.

It is this, that the Bible Society, by sedulously discouraging the trade in Bibles, has driven them out of the ordinary market, and made them purchaseable only through its own stipendaries, or those of its auxiliaries. In attempting the circulation of the Scriptures by sale, it defiantly overrides the Laws of Trade, which are as much God's laws as the law of gravitation is, and affects to substitute for them its inefficient apparatus of Auxiliaries and agents.

Whatever be the cause, the effect is unquestionable. The Report of the Connecticut Home Evangelization Committee for 1860, made up from actual canvass of the State, reports that in the country towns, generally, there are *no Bibles kept for sale.* Is this true of any other article of general household use and demand? Would it be true of the Bible, if the circulation of it by sale were entrusted to free trade and not to a monopoly? And can the Bible Society do a better service for the circulation of the Word of God, than to "stand out of its sunshine" and let it "have *free course and be glorified*?"

these good works ought to be performed, not simply for their relation to the success of preaching, but for the love of them, and as accomplishing in themselves an ultimate, though inferior, good. When we do good to men's bodies, simply for the sake of reaching their souls, we are apt to be found out in our device, and thus to lose the very thing we are aiming at.

(2.) All public arrangements for doing good to the community, inasmuch as they spring from the prevalence of the gospel, ought to be outwardly, as they are in fact, associated with the gospel, that Christ may have the glory.

(3.) A plan of evangelization, whether for a parish or a State, ought to comprehend, as far as may be, arrangements for promoting the bodily welfare of the people. And it is desirable that the Church and the minister of the gospel should undertake as much as possible of this work, leaving as little as possible for the civil authorities and merely secular associations.

(4.) But there are certain methods of doing good which require larger organizations than churches to conduct them, and different organizations. Such, for example, are the establishment of Hospitals and Orphan Asylums, and the conducting of systems of emigration, as in the case of the Children's Aid and Colonization Societies. As far as possible the churches should be *patrons* rather than beneficiaries of such institutions; encouraging them by making use of their accommodations at a fair price for what they receive, and assisting them otherwise, as by contribution. It would be well if churches and Evangelization Unions should own the right of presentation to Hospitals and Orphan Asylums, and if benevolent men wishing to render service to such institutions, should do it by purchasing for the Church the privilege of sending the poor to them. But the work from house to house—the friendly and Christian work connected with these institutions—ought to be performed, as far as possible, by the Church and the Evangelist, in the name of Christ, so as to leave as little as possible to be done by the philanthropic society, in the name of humanity.

We rest the discussion here, having traversed the subject, not exhausted it. If we seem in anything to have spoken curtly and dogmatically, it is because the limits of space forbade circumlocution and apology, and our conviction of the truth and importance of many of the thoughts above set forth, demanded at least the attempt to express them. If we have seemed *radical*, will not our readers at least ask, before condemning, whether the blame of it ought not to be laid on *radical errors in existing usages and institutions?*

Books of Interest to Congregationalists.

THE LIFE AND LABORS OF REV. SAMUEL WORCESTER, D.D., former pastor of the Tabernacle Church, Salem, Ms. By his son, Samuel M. Worcester, D.D. 2 vols., 12mo., pp. 468, 500. Boston: Crocker & Brewster.

These volumes are rich with concentrated history. The life which they describe was so intertwined with the great religious movements of the beginning of the present century, that a memoir of its activities cannot but be much like a syllabus of their annals. By consequence, this "Life" has an incidental, as well as a direct value, which makes it indispensable to every well-furnished Theological Library.

With a view to supply ministers and others, there has lately been a new issue of a limited number of copies of the work, at $1.35 for the two volumes—which is about the cost of printing, paper and binding. The postage on the two is forty cents. So that those who desire, can obtain them of Crocker & Brewster, in this city, or of Rev. S. M. Worcester, D.D., in Salem, at $1.35 when delivered to hand, or $1.75, postage paid. Money could hardly be better expended by those who desire to place the best literature upon their shelves.

Memoir of Thomas Fowell Buxton: embracing a historical sketch of Emancipation in the West Indies, and of the Niger Expedition for the suppression of the Slave Trade. By Mary A. Collier. American Tract Society, 28 Cornhill, Boston. 18mo. pp. 290.

The aim of the author has been so to abbreviate the large Memoir of this eminent philanthropist, from the pen of his son, Mr. Charles Buxton, by omitting many local details, and other matters of subordinate interest, (adding more to the bulk of the work than to its value to the general reader,) as to make it accessible both to the means and the time of ordinary persons. This aim has been very successfully carried out, and multitudes who would otherwise have remained uninstructed and unquickened by this truly noble Christian life, will now be charmed and cheered, while they are quickened and instructed by it. It will be found a book of special value to the young.

A Commentary on Ecclesiastes. By Moses Stuart, late Professor of Sacred Literature in the Theological Seminary at Andover. Edited and revised by R. D. C. Robbins, Professor in Middlebury College. Andover: Warren F. Draper. Boston: Gould & Lincoln, &c., 1862—pp 346.

The book of Ecclesiastes is no longer a sealed book. Prof. Stuart rendered a valuable service to the student and common reader of the Bible in preparing this Commentary. Prof. Robbins has added much to its value in this new edition.

Ethical and Physiological Inquiries, chiefly relative to subjects of popular interest. By A. H. Dana. New York: Charles Scribner, 124 Grand Street—pp. 308.

There are thirty-two chapters in this book, written with much thought and discrimination; and they contain suggestions of interest to all classes of minds. The topics are quite distinct each from the other, and embrace a large variety; such as "Races of men, Identity, Necessity, Influence of great men, Lawyers, Sensuality, Theology, Reason and Faith, Diet, Probation, Inspiration," &c. The book is introduced and recommended by Bishop Potter, of New York, and Dr. Storrs, of Brooklyn.

Baptism, the Covenant and the Family. By Rev. Philippe Wolff, late of Geneva, Switzerland. Translated freely from the French by the Author, with some additions. Boston: Crosby & Nichols, 1862.

Discusses an old subject in a novel method, with much perspicacity and animation, and some severity upon opponents; yet in the main fairly, kindly, and in the interest of truth. Our Baptist brethren will of course have a few words to say in in answer to his caustic treatment of their views. The book is original—intended to meet the state of mind that exists on the continent.

The Works of Francis Bacon. Vol. III. Boston: Brown & Taggard. 12mo. pp. 502.

With the deliberation needful for the proper care in editing and correcting, this magnificent edition of Bacon's works moves calmly on, notwithstanding the "times." This is the third in its place in the series, but the eighth in issue. Seven more volumes will complete the full fifteen of the work; and fifteen more sumptuous books —or more worthy to be sumptuous—will grace nobody's library.

Congregational Necrology.

Rev. JAMES ROBERTSON died at Sherbrooke, C. E., Sept. 7, 1861, aged 83 years, 2 months and 15 days.

He was probably the last survivor of that group of earnest, evangelical preachers raised up by the Haldanes in Scotland, about the beginning of the present century. He was born in Inchture, Perthshire, Scotland, June 22, 1778, was educated at the University of Glasgow, studied theology in the first class formed by the Haldanes, under the instruction of Rev. Greville Ewing, and began preaching in December, 1801, at Aberdeen, where he labored for a year. For thirty years he was pastor of the Congregational Church in Stuartsfield, Scotland. In 1832 he came to America, and in October of that year commenced preaching at Derby, Vt., where he continued till May, 1836. He then went to Sherbrooke, C. E., at that time a new place, and there commenced a course of ministerial toil which continued without interruption till June 30, 1861, on which day he preached his last sermon, and finished a ministry of more than sixty years.

He was a man of great powers, physical and mental, and zealously devoted them all to his Master's service. His expositions of divine truth were eminently instructive, while his appeals to the conscience were often direct and pungent. Old age interfered but slightly

with the vigorous workings of his mind. Up to the last he carefully wrote his sermons and committed them to memory. They were almost invariably an hour and five minutes long, the hour being occupied in a thorough discussion, and the remaining five minutes in a practical appeal. His whole ministry was characterized by a sound, evangelical tone. On the first day of his ministry at Sherbrooke, he preached from the text: "I determined not to know anything among you, save Jesus Christ and him crucified;" and on the last day, viz., June 30, 1861, he preached from the words: "Jesus Christ, the same yesterday, to-day, and forever."

His ministry was laborious. It was his uniform custom to preach on Sabbath forenoon at Sherbrooke, and in the afternoon at Lenoxville, three and a half miles distant. No stress of weather deterred him from fulfilling his appointments. It was exposure to intense cold during one of his Sabbath afternoon drives that laid the foundation of the disease which terminated his life. During his last sickness he had sweet repose in Christ, and often quoted the words: "the blood of Jesus Christ, his Son, cleanseth us from all sin." A few hours before his death, rousing himself as from sleep, he exclaimed: "Wonderful! wonderful!" When asked by his son: "What is wonderful, father?" he answered: "The glorious plan of redemption through the atonement of Jesus Christ."

He was twice married, and had nineteen children. Several of his sons are men of great ability and usefulness. P. H. W.

Rev. WILLIAM PAGE died at Atkinson, N. H., Oct. 18th, 1861.

He was born May 4th, 1808, at Atkinson, N. H. At the early age of eighteen he became the subject of renewing grace. He soon made a public profession of his faith, and united with the Congregational Church in his native town. His convictions of sin were pungent—his views of Christ clear—his joy great.

Soon after his conversion he commenced a course of study for the ministry. His health however failed. He relinquished the idea, married and settled upon a farm. After a few years, having recovered his health, the early desire of his heart returned, and with the advice of friends he entered the seminary at Gilmanton, N. H., where he graduated in the first class that left that institution in 1838. He then entered the senior class at Andover, Ms., and graduated in 1839.

He was ordained as an Evangelist at Dracut, Ms., where he remained two years. In 1842 he removed to Hudson, N. H., where he was installed as pastor, and remained ten years.

In 1852 he removed to Salem, N. H., where he remained six years, five of which he was pastor. After this, he supplied the Church in Bath, N. H., for two years, when, on account of ill health, he was compelled to suspend his labors.

He could not, however, be idle. He remarked that if he had but one year to live he wished to spend it in the service of his Master. Having returned to his native town, he preached on the Sabbath, wherever his services were required. His last work was in Kensington, N. H. On the fourth Sabbath in September he took cold, when his last sickness commenced. His disease was fever. He died in the full hope of a blessed immortality.

Mr. Page was a judicious, sober, calm and good man. As a minister he was sound in doctrine, serious in manner and pure in life. He won the confidence of all who knew him, and his preaching was not in vain. We are reminded, as we close this record, of the promise of a covenant-keeping God. His father, William Page, was an active deacon, for twenty-three years, in the Church at Atkinson. Another son of the godly man is still in the ministry.

Mr. Page was married to Miss Phebe Grover, daughter of Dea. Josiah Grover, of Atkinson. He left two daughters, the youngest of whom has died since her father. Although but thirteen years of age, the widowed mother and other friends were permitted to hope that she was prepared for an exchange of worlds.

The Derry and Manchester Association, at their late meeting, passed the following resolutions. "Whereas, God, in his wise and holy providence, has removed by death Rev. William Page, for many years a member of this Association, therefore, Resolved, That in the death of this brother in the ministry, the Association feel that they have lost a kind, genial, Christian companion, and an affectionate, devoted brother. Resolved, That we tender our hearty Christian sympathy to the bereaved widow and surviving daughter; not only in the loss of a kind husband and father, but in the more recent affecting death of an affectionate daughter and sister."

Rev. WILLARD JONES was born at Hillsboro, N. H., July 17, 1809. His parents were pious, consecrated him to God in infancy, and trained him religiously. In 1828, during a revival of religion in his native place, he indulged a hope of pardon through Christ. For some

time previous he had endeavored to calm his fears in view of the retributions of eternity by the delusions of Universalism. An elder brother, who had been his leader in this destructive error, was brought to bow at the Saviour's feet. This awakened Willard from his slumbers. His delusive hopes vanished, and he found no rest, till he found it in submission to Christ. He at once became an active Christian. For a few months he continued to work, as before, on his father's farm. One night, as he was about closing his labors, the words of Paul, "Woe is me if I preach not the gospel;" came to him as a voice from heaven. It followed him, echoing through his soul till he was persuaded that it was his duty to prepare for the ministry. He began studying Latin under the tuition of ex-President Pierce. This circumstance emboldened him, when that gentleman was President of the United States, to address to him a letter, expostulating with him on the measures which he and his cabinet had adopted, relative to Kansas. It was an earnest and patriotic appeal; touching, in some portions of it, on tender reminiscences. It was published in one of the weekly journals of Providence. During his preparatory course, which he pursued at Meriden, N. H., he decided to devote himself to the work of Foreign Missions. He entered Dartmouth College in the summer of 1831. While pursuing his collegiate studies, he thought less of shining as a scholar than of being useful to his Master. He graduated in 1835, and in the ensuing autumn entered Andover Theological Seminary. At the expiration of a year he left that Institution, and joined Lane Seminary in company with one or two classmates, with the purpose, partly, of awakening a deeper missionary spirit among the students. He completed his course of theological study in 1838, and entered on the active duties of the ministry. He labored for a short time in Georgetown, Ms., where he enjoyed a delightful revival. For the remainder of the year he was employed as an agent of the A. B. C. F. M., chiefly in Kentucky and Tennessee, and was successful in his work. On the 17th of July, 1839, the thirtieth anniversary of his birth, he sailed from Boston to join the mission at Oroomiah, Persia. In consequence of certain differences of opinion between him and a portion of his brethren in regard to the conduct of the mission, he returned to this country in 1845. His opinions were conscientiously entertained, and he afterwards had the pleasure of learning that they were substantially adopted. After spending a few months among his friends, he commenced laboring as stated supply at Northfield, Ms., where he passed four years and a half. He subsequently labored two years in North Orange, and a year and a half in Middlefield, Ct., from which place he was called to Central Falls, R. I. Here he continued four years, and was blessed with a precious ingathering. About twenty were added to the Church. At the close of his labors in Central Falls he returned to Northfield, and, two years since, was installed over the Orthodox church in that place.

He began cultivating his hard field with much zeal and tender solicitude. In the spring of 1860 God poured out his spirit. It was a deeply interesting season. The pastor wrought unwearily. His fidelity and perseverance in labors more abundant, to his power, yea, and beyond his power, coupled with wasting anxieties for the souls committed to his care, probably planted the seeds of that disease of which he died. Last spring his health began rapidly to decline. He suffered little pain, but there was a gradual wasting away. Early Sabbath morning, Nov. 24, he was manifestly near his end. Not long before he died, he said: "Glory! Hallelujah!" repeating the words, and closing with the solemn "*Amen!*" His family, who were watching over him, supposed they had heard his last words. But as the veil of the coming world seemed further to withdraw, he said feebly: "*The great work of glory!*" He then lay quietly while the church bell was calling the people to worship, and just as it closed its tolling, which had been wont to summon him to the sanctuary, he died.

Mr. Jones's doctrinal views were eminently scriptural, and his piety, based upon them, deep and fervent. When he devoted himself to Christ, he evidently made an entire consecration. He never desired or found time to rest from his labor. Faith in God, unwavering confidence in his providence, and fidelity to his Master, were the predominant characteristics of his piety. While not brilliant as a preacher, he had many of the preacher's best qualities—plainness, solemnity, affectionateness. When delivering his message, the strong expression of seriousness and earnestness in his countenance, his tones sometimes faltering, and his tearful eye, told how much he loved the souls of his hearers, and longed for their salvation, to the glory of divine grace. His sermons were not such as elicited encomiums from men of the world, nor, indeed, occasioned much remark from any; but worked silently on the heart, and became incorporated with the Christian life, bringing forth fruit unto God. We would that we had more such preachers of gospel truth; and we mourn when death makes the number less.

Rev. PHINEAS BAILEY died suddenly in Albany, Vt., Dec. 14, 1861, aged 74 years, one month and eight days.

He was the fourteenth of seventeen children of Asa and Abigail (Abbot) Bailey, and was born in Landaff, N. H., Nov. 6th, 1787. On the mother's side, he was descended from George Abbot, who emigrated from Yorkshire, Eng., in 1640, and was one of the first settlers of Andover, Ms. He served an apprenticeship to the watchmaker's trade, and commenced that business at Chelsea, Vt. Upon becoming pious he turned his attention to the ministry, but did not enter the sacred office till after several years' delay. He commenced the study of theology in 1818, under the tuition of Rev. Calvin Noble, of Chelsea, and was licensed by the Orange Association, at Thetford, Aug. 5, 1823.

He preached five months alternately at Richmond and Waterbury, and received a call to the latter place, but had already engaged to go to Berkshire. He commenced preaching alternately at East and West Berkshire, Feb. 15, 1824, and was ordained pastor of the two churches, Sept. 1, 1824. Rev. Calvin Noble preached the sermon, from 2 Cor. ii : 16.

In the summer of 1824, much religious interest existed, and sixteen hopeful conversions took place. There was no general revival during his ministry in Berkshire; but hardly a year passed without additions to the church, and at length a majority of the congregation were hopefully pious. At the expiration of five years, the church in East Berkshire was able and willing to assume his entire support, and he discontinued preaching in the other parish, though his pastorate nominally continued five years longer. He was dismissed Oct. 16, 1833. During his pastorate of nearly ten years, sixty were added to the church.

He commenced preaching in Beekmantown, N. Y., Oct. 27, 1833, and remained there four years, during which time his labors were greatly blessed, and many were added to the church. An attack of bronchitis in 1837 disabled him from preaching, except occasionally, till 1841. He then commenced preaching at Hebron, N. Y., where he found the church greatly divided upon questions of Old School and New School, and quite indifferent about maintaining the institutions of the gospel. The church was happily united in him, religion was soon revived, and during his ministry of four years fifty were added to the church. In October, 1845, he returned to East Berkshire, where he remained as acting pastor seven years. He then removed to Albany, Vt., and preached there for five years, ending in December, 1857. He continued to reside in Albany, preaching at South Troy a few months in 1858, and in West Charleston a few months in 1859—60, but not again assuming the entire charge of a parish.

The most marked feature of Mr. Bailey's character was energy. This was manifest in his conversation, his preaching, his every movement of body or effort of mind. Nothing but the most indomitable energy could have enabled him to make his way into the ministry at first, hindered as he was by poverty, by debt, by defective education, and by the burden of a young family. It enabled him to maintain a good fight with the adverse circumstances, of one kind or another, which confronted him all the way through life. Even in his old age, neither his own infirmities, the severity of the weather, nor the difficulties of the way, could prevent him from fulfilling every appointment, and fulfilling it at the exact time.

His mind was vigorous and worked vigorously. He never enjoyed the blessing of a large library, but he had so many and such books as furnished him the seeds of thought, and those seeds he brought to maturity in his own mind by dint of patient meditation. While his range of general learning was limited, there was hardly any topic in theology which he had not investigated, or concerning which he was not always ready to give an answer to every man that asked him. There was a freshness and originality in his thoughts,—the result of his mode of study,—which rendered them always interesting, so that even on trite subjects he could secure attention, when others, more learned than he in books, would be heard with indifference. He had, moreover, a remarkably clear mind. The current of his thoughts never ran muddy. It was not possible to mistake the meaning of any of his sentences. All was clear, plain, and easy to be understood. But he never diluted the thought to make it more intelligible. It was always solid thought, and strongly expressed.

In theology he was, "after the most straitest sect of our religion," a Calvinist. He was not "Calvinisticalist," nor "Calvinistical," but Calvinistic, and possibly more Calvinistic than Calvin himself. He loved to think, and speak, of the distinctive doctrines of the great Genevan, and to make them the pith and marrow of his sermons. Especially did he love to dwell upon the absolute sovereignty and eternal purposes of God. He leaned on them as upon a strong staff, for his own strength and

consolation; he made them the center around which all doctrines and all events naturally arrange themselves, like satelites around their primary. Nor did he at all shrink, as the manner of some is who call themselves Calvinists, from any conclusion which logically resulted from this premise; being well persuaded that, however such conclusion might stagger the reason or stir up the depravity of man, it is always wise and safe to declare the whole counsel of God. The good success of his ministry furnishes additional evidence that the doctrines which exalt God and humble man are those through the preaching of which God delights to glorify Himself on earth.

As a pastor he was laborious and faithful. He preached the gospel not only publicly, but from house to house. Very early in his religious life he was strongly convinced of the duty of commending religion personally to individuals. When he was not yet twenty years old, he visited nearly every family in the village where he lived, praying in each house, and exhorting all, both old and young. He was also bold in rebuking sin, especially profanity, of which he always had an intense abhorrence. On one occasion he made his way into a crowded bar-room, to exhort those who were drinking and swearing. Some of the company repulsed him, saying that a bar-room was no place to preach in; but a person whom he had just reproved for profanity took his part, and said that he had as good right to preach in a bar-room as they had to swear.

His morality was of the rigid Old Testament type. He walked in all the ordinances of the Lord, blameless. Though he was not under the law, but under grace, he did not continue in sin that grace might abound. On the contrary, he magnified the law, and rendered to it a punctilious obedience. He even obeyed some of the obsolete requirements of the Mosaic code. The firstlings of his flock were set apart for the Lord, and the avails of them were paid into the Lord's treasury. He was puritanically strict in the observance of the Sabbath. For him it began at sundown on Saturday, after which hour nothing but the pressure of urgent necessity would induce him to do or suffer anything secular. It is said that he once refused most peremptorily to accept a present brought him on Saturday evening, by one of his best parishioners; and that, on another occasion, when he was a guest, he would not eat vegetables which he saw dug in holy time. In all this there was nothing pharisaical. It was the conscientious conduct of a man who was determined not to break any of the commandments, nor teach men so.

He married Aug. 22, 1810, Janette McArthur, a native of Thornton, N. H., by whom he had Cyrena, b. July 5, 1811, d. April 28, 1813; Keyes Arthur, born July 31, 1813; Sylvester Abbot, b. April 23, 1815, d. Oct. 2, 1835; Sally Janette, b. Jan. 11, 1821; Cyrena Ann, b. Oct 28, 1823, m. Amherst W. Stone, Aug. 5, 1850; Persis Lorette, b. Jan. 15, 1831, m. Silas Hopkins, Feb. 16, 1848; Mary, b. July 26, 1834.—Mrs. Bailey died in Essex, N. Y., Aug. 4, 1839. He married, Oct. 20, 1839, Betsey Fisk, daughter of Dea. Moses Fisk, of Waitsfield, Vt., by whom he had, (besides a child which died on the day of its birth,) Arabella Paulina, b. July 16, 1842, d. Sept. 20, 1852; Louisa Marietta, b. June 4, 1844; Abbot Fisk, b. Jan. 25, 1847, d. May 15, 1847. All of his children who survived infancy, except one, became hopefully pious. He had strong faith in the blessing of God upon a conscientious observance of the Abrahamic covenant, and according to his faith it was done unto him. Two of them united with the church at the age of ten years; four others at the age of six, two of whom he regarded as converted when four years old, and another, who was baptized on the eighth day, being the Sabbath, gave evidence of piety from her earliest childhood. His second wife died in Berkshire, Feb. 23, 1847, and he married, June 5, 1847, Hannah Edwards, a native of Amherst, Ms., who survives to mourn his loss. P. H. W.

Mrs. CAROLINE MELLEN (wife of Rev. E. G.) PARSONS, of Derry, N. H., died Jan. 1, 1862, aged 42 years. She was the youngest daughter of Nathan Nye, Esq., of Freeport, Me., and was born at that place, June 15, 1819. Her mother was the eldest daughter of the late Nathan Lazel, Esq., of Bridgewater, Ms.

Mrs. Parsons was possessed, naturally, of a sensitive conscience, and felt, from her young childhood, the sacred influence of her mother's Christian counsels and prayers. At the age of eighteen, while studying, at school, *Wayland's Moral Science*, she was led to understand more thoroughly her sinfulness and her need of a Saviour; and, with a penitent and contrite heart, as she believed, to commit her soul to Christ's keeping, and to devote her life to his service. Her school-days were characterized by a singular conscientiousness in her deportment, and faithful attention to every particular duty. She united with the Congregational Church at Freeport in the year 1839, and was married to Mr. Parsons, who was her pastor at the time, on the 19th day of July, 1840. She carried into her new sphere of life

the same devotion to duty which had been so marked at school. She was the light and blessing of her home, and the joy of the social circle; was ready always for any benevolent undertaking in the parish, without thought of her convenience, or even of her inadequate strength. "Her people" in Freeport and in Derry were her pride, and they, in return, blessed her with their love.

Of an unusually delicate and sensitive organization, Mrs. Parsons was, nevertheless, called repeatedly to endure sufferings which might well have tasked the powers of a strong and brave man. But God was with her in every trial, to give her needed fortitude and comfort. In the uncertainty which thus hung over her life, she was continually prompted to do what she could, and as long as the privilege might be permitted her, and when the end came she was sustained, in dying, by the consolations of the blessed hope.

Rev. WILLIAM AUGUSTUS LARNED was the eldest son of the late George Larned, Esq., a lawyer of no mean ability in Thompson, Ct. He graduated at Yale College, in 1826, and was tutor in the same institution from 1828 to 1831. Having studied theology, he was ordained, in 1834, pastor of the Second Church in Millbury, Ms., but resigned this charge in the course of the following year. He was then for a few years associated with Rev. Dr. Beman, of Troy, in the instruction of some theological students; but in 1839, took up his residence at New Haven, where, in the same year, he was appointed Professor of Rhetoric and English Literature in Yale College, taking the place of Prof. Goodrich, then transferred to the Theological Department. In this post Prof. Larned was still serving up to the time of death. This occurred on the 3d of February, 1862, about 5 o'clock, P. M. He seems to have been attacked with apoplexy while walking near the Railroad Bridge by the Cemetery, and died shortly after being found, as he lay in the snow. He was fifty-four years of age, and had for twenty-three years faithfully executed the duties of his office. During part of this time he was editor of the *New Englander*, to which he contributed twenty-seven different articles. He married, soon after his entrance on his professorship, Irene, daughter of Joseph Battell, Esq., of Norfolk, Ct., who survives him.

Editors' Table.

Quite a number of our friends have sent us, one, two, three, five—indeed, eight—dollars, in one instance, to furnish some destitute Home Missionaries with the *Quarterly*, each for a year. We have received from these favored brethren many expressions of gratitude, showing how much they value the gift. On showing to the donor what one said, tenderly he replied, "It does not seem that one dollar could do so much good." None but those so isolated and destitute, as hundreds of these devoted men are, could understand the worth of so small a gift. There is yet room for the supply of hundreds, who very much want, but have not the dollar to pay for, the *Quarterly*. We copy the most of a letter from one of the more distant of our missionaries, who may be allowed to speak for all:—

A few days since I received the January No. of the *Congregational Quarterly* for the present year, enclosing a receipt of payment *by a friend*. Having no means of ascertaining who that friend is to whom I am indebted for this favor, will you please convey my gratitude to him (or her)—assuring the kind donor that the gift is most acceptable. Such a visitor as the *Quarterly* is always most welcome in my humble study, and in my family. It meets my view of truth respecting the Scriptural polity, so dear to our venerated Pilgrim Fathers. Its inculcations are in the right form and spirit—earnest and devoted, yet tolerant and catholic. The record of that true man of God, Dr. J. S. Clark, who has done so much to lead the sons of the Pilgrims back to the "good old paths" of God's word, in respect to Church order, is worth more than the price of the volume. O, that it could visit every Puritan household!

Then the article on "Puritans and Presbyterians" is a valuable chapter in Church history. May you and your co-laborers rescue many a gem yet buried in the History of the Puritans. The field has amply paid all the mining. The precious ore cannot yet be exhausted. We, who live on the outskirts of our Zion, feel a deep interest in your work, both as it respects the aid you furnish in building the outer-temples in which feeble churches may worship, and in erecting the spiritual edifice in which are set such substantial and polished stones as Robinson, Prince, Cotton, the two Mathers, (and in our day) the lovely Safford and the finished Clark.

All who love the Puritan legacy must prize these histories of God's grace in living forms. Nor can we see how any who truly love Christ can fail to bless God for the noble record their lives furnish of His love.

Please accept the thanks of an obscure Home Missionary for the good you are doing him and many by your valuable *Quarterly*, not forgetting to communicate to that liberal soul—who, by sending me the present volume, is entitled to the name of a benefactor—my sincere thanks and best wishes.

A few unexpectedly long articles for this number have crowded out one half our obituary notices, and have excluded some other matter. On the whole, however, we are quite well satisfied—and trust our readers will be—with what is herein afforded; and if each reader would speak to his neighbor who does not know how much *he* needs this good reading, and how much WE NEED his dollar, a double kindness would be done.....We must again beseech, and protest, and do a good many other things, to persuade, incline, or compel our correspondents to be *more sparing of words*, when they write to us about their deceased friends. Much more than they now say is doubtless true, but our space forbids our publishing one half they do say, and they must know, better than we, what might be omitted.....We call attention to the notice on the last page of cover, of "A New Hymn and Tune Book," now issued and ready for delivery.

Congregational Quarterly Record.

Churches Formed.

Nov. 15, 1861. At OLIVE GREEN, Ohio. 12 members.

Jan. 15, 1862. At BRONSON BRANCH, Mich.

" 24. At FOREST CITY, Min. 5 members.

March 18. At GORHAM, N. H.

Pastors Dismissed.

Dec. 18, 1861. Rev. SAMUEL WOLCOTT, from the New England Cong. Ch. in Chicago, Ill.

Jan. 2, 1862. Rev. M. R. ANGIER, from the Trinity Cong. Ch. in Neponset, Ms.

" 15. Rev. J. L. JENKINS, from the First Ch. in Lowell, Ms., to act as Secretary of the A. B. C. F. M.

" 15. Rev. J. P. CLEAVELAND, D D., from the Appleton Street Ch. in Lowell, Ms., to act as Chaplain in Gen. Butler's Division of the Mass. Volunteers.

Feb. 10. Rev. EDWIN B. PALMER, from the Ch. in Newcastle, Me.

" 17. Rev. DANIEL MARCH, from the Ch. in Woburn, Ms.

" 18. Rev. C. L. MILLS, from the Porter Evan. Ch. in No. Bridgewater, Ms.

" 19. Rev. LYMAN WHITE, from the Ch. in Easton, Ms.

" — Rev. ARCHIBALD DUFF, from the Chs. of Cowansville and Broome, C. E., in order to removal to Sherbrooke, C. E.

— — Rev. MATTHEW KINGMAN, from the First Ch. in Charlemont, Ms.

March 4. Rev. ANDREW RANKIN, from the Ch. in Danbury, N. H.

" 4. Rev. HENRY D. WOODWORTH, from the Union Cong. Ch. of East Bridgewater, Ms.

" 5. Rev. T. N. HASKELL, from the Maverick Ch. in East Boston, Ms.

" 11. Rev. J. B. PEARSON, from the First Ch. in Winsted, Ct.

" 12. Rev. RUFUS CASE, from the Ch. in West Lebanon, Vt.

Ministers Ordained, or Installed.

Dec. 31, 1861. In Rindge, N. H., Mr. SAMUEL G. BROWN, as an Evangelist, to labor in South Coventry, Ct. Sermon by Rev. A. P. Marvin, of Winchendon, Ms. Ordaining Prayer by Rev. B. F. Clarke, of Winchendon.

Jan. 2, 1862. At Bristol, N. H., Mr. CHARLES F. ABBOTT and Mr. JOSEPH W. PICKETT, as Evangelists. Sermon by Rev. C. W. Wallace, of Manchester, N. H.

" 2. Rev. WILLIAM J. HARRIS, over the Ch. in Saxton's River, Vt. Sermon by Rev. J. Chandler, of West Brattleboro', Vt. Ordaining Prayer by Rev. A. Stevens.

" 8. Rev. CHARLES LITTLE, over the Ch. in Cheshire, Ct. Sermon by Rev. Dr. Bacon, of New Haven. Installing Prayer by Rev. E. C. Jones, of Southington, Ct.

" 15. Mr. GEORGE H. CLARK, over the Ch. in St. Johnsbury, Vt. Sermon by Rev. J. A. Rankin, of St. Albans. Ordaining Prayer by Rev. W. M. Thayer, of St. Johnsbury.

" 16. Mr. ALFRED B. DASCOMB, over the Ch. in Waitsfield, Vt. Sermon by Rev. Mr. Carpenter.

" 16. Mr. HIRAM C. HAYDEN, over the First Ch. in Meriden, Ct. Sermon by Rev. J. P. Gulliver, of Norwich. Ordaining Prayer by Rev. H. P. Arms, of Norwich town.

" 16. Mr. WILDER SMITH, over the Ch. in Berlin, Ct. Sermon by Rev. Prof. Porter, of Yale College.

" 16. Mr. SMITH CURTIS, as an Evengelist, at Columbus, O. Sermon by Rev. H. M. Storrs, of Cincinnati. Ordaining Prayer by Rev. L. Kelsey, of Columbus.

" 17. Mr. BENJAMIN W. DAY, over the Ch. in Turnberry, C. W. Sermon by Rev. E. Ebbs, of Paris, C. W. Ordaining Prayer by Rev. R. McGregor, of Listowel.

" 22. Mr. G. H. CAFFEY, over the Ch. in Saugerties, N. Y. Sermon by Rev. J. P. Thompson, D.D., of N. Y. City. Ordaining Prayer by Rev. Dr. Gorman, of Saugerties.

" 28. Mr. BENJAMIN W. POND, over the Ch. in Barton, Vt. Sermon by Rev. Dr. Pond, of Bangor, Me., (father of the candidate.) Ordaining Prayer by Rev. S. R. Hall, of Brownington, Vt.

" 28. Mr. C. B. THOMAS, at the Springfield Street Chapel in Boston, as an Evangelist, to labor in the Hospitals at Washington. Sermon by Rev. Dr. Kirk. Ordaining Prayer by Rev. E B. Webb.

" 29. Mr. PERLEY B. DAVIS, over the First Ch. in Sharon, Ms.

Feb. 5. Rev. SAMUEL WOLCOTT, over the Plymouth Ch. in Cleveland, Ohio. Sermon by

Prof. Fiske, of the Chicago Seminary. Installing Prayer by Rev. J. Morgan, D.D., of Oberlin.

" 6. Mr. A. F. JONES, as an Evangelist, at New Albany, Ohio. Sermon by Rev. E. W. Root, of Springfield. Ordaining Prayer by Rev. H. C. Atwater, of Alexandria.

" 8. At McIndoes Falls, Vt., Mr. JAMES HENRY BRADFORD, as Chaplain of the 12th Connecticut Regiment of Volunteers. Sermon by Rev. J. Underwood, of Barton. Ordaining Prayer by Rev. M. B. Bradford, father of the candidate.

" 13. Mr. JOHN BROWN, over the Second Ch. in Eramosa, C. W. Sermon by Rev. J. Wood, of Brantford. Ordaining Prayer by Rev. Prof. A. Lillie, D.D., of Toronto.

" 14. Mr. ROBERT BROWN, (twin brother of the above,) over the Ch. at Garafraxa, C. W. Sermon by Rev. Prof. A. Lillie, D.D., of Toronto. Ordaining Prayer by Rev. F. H. Marling, of Toronto.

" 19. Mr. WILLIAM S. PALMER, over the Ch. at Wells River Village, N. H. Sermon by Rev. Erdix Tenney, of Lyme, N. H. Ordaining Prayer by Rev. Dr. McKean, of Bradford, N.H.

" 19. In Shutesbury, Ms., Mr. ANDREW J. CLAPP, as an Evangelist. Sermon by Prof. Tyler, of Amherst College. Ordaining Prayer by Rev. C. L. Woodworth, of East Amherst.

" 19. Rev. WHEELOCK N. HARVEY, over the Ch. in Wilton, Ct. Sermon by Rev. T. Atkinson, of Westport. Installing Prayer by Rev. Mr. Burr, of Weston.

" 20. Rev. J. E. POND, (son of Rev. Dr. Pond, of Bangor, Me.,) over the Ch. in Platteville, Grant Co., Wis. Sermon by Rev. J. C. Holbrook, of Dubuque, Iowa.

" 27. Mr. HORACE B. WOODWORTH, over the Ch. in Hebron, Ct. Sermon by Rev. H. P. Arms, former pastor.

March 12. Mr. CALVIN CUTLER, (brother of the late Rev. Lyman Cutler, of Newton Corner,) over the Ch. in New Ipswich, N. H. Sermon by Rev. James H. Means, of Dorchester, Ms. Ordaining Prayer by Rev. Samuel Lee, former pastor of the Ch.

" 19. Mr HENRY KIMBALL, over the Ch. in Sandwich, Ms. Sermon by Rev. J. M. Manning, of Boston. Ordaining Prayer by Rev. W. H. Bessom, of Centerville.

— — Rev. E. J. MONTAGUE, pastor of the Presbyterian Ch. in Summit, Wis., over the Ch. at Oconomowoc, Wis. Sermon by Rev. W. D'L. Love. Installing Prayer by Rev. D. Clary. The railroad having changed the center of business from Summit to Oconomowoc, two churches now exist where formerly there was but one, and in consequence of a very pleasant spirit of unity, Mr. Montague serves them both.

Ministers Married.

Nov. 26, 1861. In Hannibal, Mo., Rev. J. M. STURTEVANT, Jr., to KATIE, daughter of J. T. K. Hayward.

Feb. 12, 1862. Rev. AUSTIN HAZEN, of Norwich, Vt., to Miss MARY J. CARLETON, of Barre, Vt.

" 27. In St. Albans, Vt., Rev. GEORGE HENRY CLARK, of St. Johnsbury Center, Vt., to Miss ABBIE A. FAIRCHILD, of St. Albans.

Ministers Deceased.

Nov. 24, 1861. In Northfield, Ms., Rev. WILLARD JONES, aged 52.

Dec. 14. In Albany, Vt., Rev. PHINEAS BAILEY, aged 74.

Dec. 19. In East Medway, Rev. LUTHER BAILEY, aged 78.

" 23. In Colebrook, N. H., Rev. HENRY M. BRIDGE, aged 38 years, 4 months and 2 days.

" 27. In Orfordville, N. H., Rev. LUTHER B. WHITTEMORE, aged 38.

" 30. In Cambridge, Ms., Rev. OTIS ROCKWOOD, aged 70.

Jan. 25, 1862. Rev. H. G. O. DWIGHT, D.D., of Constantinople, aged 59.

March 2. In Fitzwilliam, N. H., Rev. LUTHER TOWNSEND.

" 7. In Fairhaven, Ct., Rev. DAVID SMITH, D.D., aged 95 years.

" 13. In Swanton, Vt., Rev. EBENEZER H. DORMAN, aged 71 years and 7 months.

" 14. In Windham, Ct., Rev. GEORGE INGERSOLL STEARNS, aged 36.

— — In Hollis, N. H., Rev. LEONARD JEWETT, aged 74.

American Congregational Union.

The WORK of this organization bears no just relation to its WANT. The former must be graduated by its supply; the latter can be measured only by the reasonable demands of scores of most needy and dependent churches. Calls for aid are more frequent and more urgent than ever before, and the desirableness of meeting them now is enforced by the fact that both labor and materials are very cheap. A much less average sum will now pay last bills than at any previous period since this church-building work was begun. He who would do a great and lasting good with a small amount, will find an excellent opportunity by sending it as below.

Since last reported here, the Trustees have appropriated small sums to but three churches, when it should have been to fifty; and have paid last bills as follows, viz.:—Brodhead, Wis., (the gift of the Center Church, New Haven, Ct.,) $200.00; Saugatuck, Mich., $200.00; Otto, Cattaraugus Co., N. Y., $250.00; Lebanon, Warren Co., Ohio, $300.00; Lanark, Ill., $201.00; Grandville, Mich., (the joint gift of the Congregational Church, Amherst, N. H., $50.00—of N. L. Birge, Esq., Bristol, Ct., $35.68—and of the Sabbath School of the Congregational Church of North Guilford, Ct., $5.32,) $91.00.

CHELSEA, MS., MARCH 27, 1862. ISAAC P. LANGWORTHY.

THE GENERAL ASSOCIATIONS, &c.,

WITH THE NAMES OF THEIR OFFICERS, AND THEIR SESSIONS FOR 1862.

Maine, General Conference. — Rev. Eliphalet Whittlesey, Brunswick, Corresponding Secretary; Dea. E. F. Duren, Bangor, Recording Secretary.

Next meeting: Union Street Church, Portland, Tuesday, June 24, at 9 o'clock, A. M.

New Hampshire, General Association. Rev. Josiah G. Davis, Amherst, Secretary, Statistical Secretary and Treasurer.

Next meeting: Concord, Tuesday, A. M., Aug. 26; (last year, at 10 o'clock, A. M.)

Vermont, General Convention of Congregational Ministers and Churches. Rev. E. Irvin Carpenter, Barre, Corresponding Secretary; Rev. Aldace Walker, West Rutland, Register.

Next meeting: Norwich, Tuesday, June 17; (last year, at 10 o'clock, A. M.)

Massachusetts, General Association. Rev. Richard G. Greene, Brighton, Acting Statistical Secretary.

Next meeting: North Church, New Bedford, Tuesday, June 24, at 4 o'clock, P. M.

Massachusetts, General Conference of the Congregational Churches.—Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. John L. Taylor, Andover, Statistical Secretary.

Next meeting: Eliot Church, Newton, Tuesday, Sept. 9, at 4 o'clock, P. M.

Rhode Island, Evangelical Consociation. — Rev. Lyman Whiting, Providence, Statistical Scribe.

Next meeting: High Street Church, Providence, Tuesday, June 10; (last year, at 10 o'clock, A. M.)

Connecticut, General Association.— Rev. Myron N. Morris, West Hartford, Registrar; Rev. William H. Moore, Newtown, Statistical Secretary and Treasurer.

Next meeting: Norwalk, Tuesday, June 17; (last year, at 11 o'clock, A. M.)

New York, General Association. — Rev. Homer N. Dunning, Gloversville, Register and Treasurer; Rev. Jeremiah Butler, Bergen, Statistical and Publishing Secretary; Rev. Oliver E. Daggett, D.D., Canandaigua, Corresponding Secretary.

Next meeting: Syracuse, Tuesday, Sept. 23, at 10 o'clock, A. M.

Ohio, Congregational Conference.— Rev. Albert M. Richardson, East Cleveland, Register and Treasurer.

Next meeting: Mt. Vernon, Thursday, June 12, at 7 o'clock, P. M.

Indiana, General Association of Congregational Churches and Ministers.— Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: "With Bro. Lewis Wilson's charge, in Gibson County," Thursday, May 15; (last year at 7½ o'clock, P. M.)

Illinois, General Association. — Rev. Samuel Hopkins Emery, Quincy, Register and Statistical Secretary; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary, Treasurer and Scribe.

Next meeting: Second Church, Rockford, May 28; (last year, at 7½ o'clock, P. M.)

Michigan, General Association.—Rev. L. Smith Hobart, Hudson, Secretary.

Next meeting: Grand Rapids, Thursday, May 15, at 7 o'clock, P. M.

Wisconsin, Presbyterian and Congregational Convention. — Rev. M. P. Kinney, Janesville, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Beloit, Wednesday evening, Sept. 24.

Iowa, General Association.—Rev. Darius E. Jones, Newton, Register and Treasurer.

Next meeting: Lyons, Wednesday, June 4, ¼ before 8 o'clock, P. M.

Minnesota, General Conference. — Rev. Charles Seccombe, St. Anthony, Statistical Secretary; Rev. David Burt, Winona, Corresponding Secretary.

Next meeting: Northfield, Thursday, Oct. 9, at 7 o'clock, P. M.

Kansas, General Association of Congregational Ministers and Churches.— Rev. Rich'd Cordley, Lawrence, Stated Clerk.

Next meeting: Wabaunsee, (when ?) Last year, met May 23, at 7½ o'clock, P. M.

Canada, Congregational Union.—Rev. Edward Ebbs, Paris, C. W., Secretary-Treasurer.

Next meeting: Hamilton, Wednesday, June 11, at 4 o'clock, P. M.

Nova Scotia and New Brunswick, Congregational Union.—Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next annual sessions: Sheffield, N. B., September,—what day and hour?

THE CONGREGATIONALIST.

Having entered upon its *fourteenth* annual volume—with a circulation (even in these hard times) exceeding, by more than a score of hundreds, that of any other Congregational newspaper in New England—the CONGREGATIONALIST need not to encumber itself with any elaborate prospectus.

Its religious faith and fealty to the "New England Theology" are well known. Its belief and works in matters of reform; its anxious desire to purify this nation, and the earth, from the sin and curse of Slavery, and Drunkenness, and Licentiousness, and Infidelity; and its constant endeavor to do what it can to bring on the day of universal peace, freedom, purity and holiness, by the thorough application of the principles of Christ, in his Spirit, to all human affairs—these need no proclamation to those who are familiar with its columns.

It will continue under the same Editorship, and with no change in its general management, and character, other than that which may be auxiliary to the great aim of its conductors, viz.: to make it a

FAMILY RELIGIOUS NEWSPAPER

of the highest order of merit; and, as such, to adapt it now to the peculiarity of the times. In addition to the ever welcome articles of GAIL HAMILTON and Rev. J. S. C. ABBOTT, and army letters from Rev. A. H. QUINT and Rev. HORACE JAMES, the proprietors are happy to announce that they have secured the regular contributions of two of the late Editors of the NEW YORK INDEPENDENT.

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JULY, 1862.

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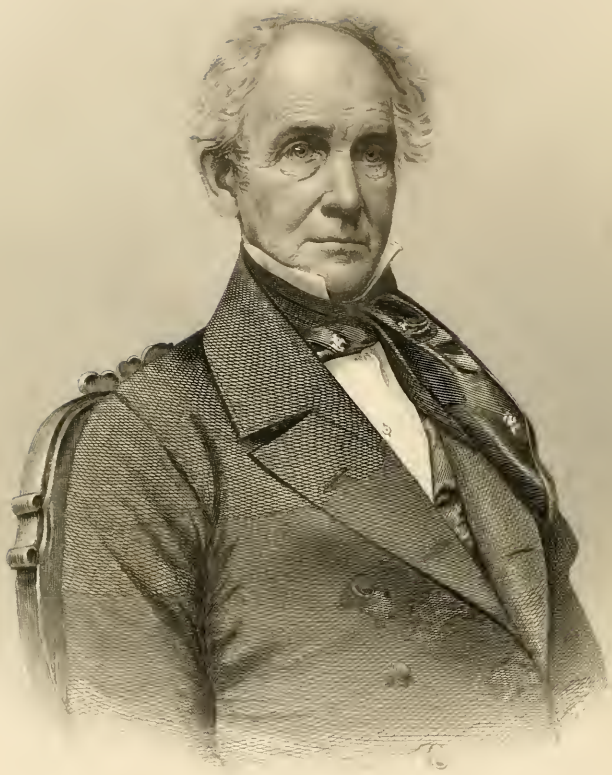

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Z. Eddy

THE

Congregational Quarterly.

WHOLE NO. XV. JULY, 1862. VOL. IV. NO. III.

ZECHARIAH EDDY.

BY REV. HENRY M. DEXTER, BOSTON.

Two miles and a half from the birthplace of the writer, still stands a neat little round-roofed structure which is associated in his mind with his first ideas of *public* buildings; as the noble face which used, with a certain severe benignity, to be seen often looking forth from it, was associated with his first impressions of public functionaries. The building was the law-office of the man who, for years, was at once the acknowledged leader of the Old Colony Bar, and the most influential, deep-read, and sagacious layman of the Old Colony churches; the face was that which—not quite with its sweetest or noblest aspect—looks forth from the opposite page; a face which, seen in connection with its stalwart form, and a general bearing in which a native grace and a certain angular rigidity of manner contended for the mastership, seemed to not a few to furnish one of the finest possible representatives of the—fearfully obsolete—genuine type of the Plymouth Pilgrim.

It is a fine Latin saying—though it is getting hackneyed—which characterizes the good fortune of a timely dying—"felix, etiam opportunitate mortis." There is also a felicity of birth—which was enjoyed by the subject of this sketch; as we shall see.

Midway on the old Indian path from Patuxet [Plymouth] to Titicut [a little village still clinging to the name, on the Winnetuxet River near where the five towns of Bridgewater, Middleborough, Lakeville, Raynham and Taunton now run their awkward points together] before the Mayflower dropped her anchor in the bay, Captain Dermer had seen an Indian village named Nemasket.[1] Three years later, Edward Winslow and Stephen Hopkins found it there when, in the summer of 1621, they were sent by the Governor to Massasoit, with Squanto for a guide;[2] and there they were very glad to be met with food on returning from their

[1] Dermer visited it on his way to Pocanokit, in 1619; speaking of it as "a place called *Nummastaquyt*," where two Indian kings, with 50 armed warriors, met him.—Young's *Chronicles of Plymouth*. p. 191. Purchas. iv. 1778.

[2] "We found it [Namaschet] to be some 15 English miles. Thither we came about three o'clock, afternoon, the inhabitants entertaining us with joy, in the best manner they could, giving us a kind of bread called by them *mazium*, and the spawn of shads, which they then got in abundance, insomuch as they gave us spoons to eat them. With these they boiled musty acorns; but of the shad we eat heartily." *Winslow's Relation*. Young, p. 204.

hungry sojourn among the empty larders of the good Sachem of the Wampanoags.[3] Thither Miles Standish—a month later—marched his fourteen men[4] to revenge Squanto's supposed death, at the hands of Corbitant; and from the few wounds given in this second hostile encounter of our fathers with the savages, there flowed the first Indian blood ever shed by the Plymouth colonists. In January, 1622–3, Governor Bradford went here to buy corn; which the Indian women undertook to carry to Plymouth, but "a great sickness arising amongst them," the colonists had to carry the rest.[5] Here Edward Winslow and John Hamden lodged, the first night of their journey, when, in March of the same year, news had come to Plymouth that Massasoit was like to die, and they benevolently undertook his cure.[6] Thus—the *middle place* on this main inland path—this locality, when it came to be settled by the English, and to be a candidate for civilized nomenclature, was very naturally christened Middle-borough.

Upon the list of the clergy of the establishment[7] who were living in England in the seventeenth century, is the name of the Rev. William Eddy of Cranbrooke, Kent.[8] The tradition has been that all his four sons who lived to be adult came to this country;[9] but no record is known which verifies that tradition. It is certain that Samuel and John sailed from Boxted,[10] August 10, 1630, in the ship Handmaid,[11] and arrived at Plymouth, October 29, "having been twelve weeks at sea, and spent all her masts."[12] Both settled down at Plymouth, but in February, 1631, John, with sundry others, was the subject of a letter—signed by Governor Bradford, John Alden, Miles Standish, Thomas Prince and Samuel Fuller,[13] and directed to Governor Winthrop and the Massachusetts Council—of *quasi* dismission and introduction; and appears to have removed to the Bay and become one of the first settlers of Watertown. Governor Winthrop speaks of him, in 1633, as "a Godly man of Watertown Congregation."[14] Jackson[15] says he died in Watertown, October 12, 1684, aged 90, leaving descendants.

Samuel remained at Plymouth. On the 9th of May, 1631, he purchased of Experience Michell "his house, garden-plott &

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[3] Ibid. p. 212. [4] Bradford, *Plym. Plant.* p. 104.

[5] Young, p. 305. [6] Ibid. p. 314.

[7] It has been usually supposed and was so published by Mr. Eddy himself, in his biographical sketch of his father in the *N. E. Hist. Reg.* vol. viii. pp. 201–206, that the Rev. William Eddy was a *non-conformist*. Later researches, however, have failed to support that statement. A MS. letter from Wm. Eddy, Esq., of New York city, says, as the result of his personal examination of the matter abroad, "the Parish Register of Cranbrooke goes to show that he lived and died a minister of the established Church of England." R. H. Eddy, Esq., of Boston, furnishes the following facts in regard to him, ascertained by himself at Cranbrooke.

"Rev. William Eddy was born in Bristol, England, was educated at St. John's College, Oxford, where he took A. M. He was appointed to the Vicarage of Cranbrooke, probably through the influence of Robert Roades, President of St. John's, who had been Vicar of this church. He married, Nov. 20, 1587, Mary Foster, by whom he had ten children, viz: Mary, Phinees, John, Ellen, Abigail, Anna, Elizabeth, Samuel, Zecharias, and Nathaniel. Mrs. Eddy died at the birth of the latter, who survived her only nine days. Ellen had died the previous year. Mr. Eddy married again, in 1614, Elizabeth Taylor, widow, by whom he had one child, Priscilla. Mr. Eddy died, in office, Nov. 23, 1616, and was buried in Cranbrooke church-yard, but the spot is unmarked. No subsequent mention appears of the family at C."

[8] Cranbrooke is a market town and parish, 7 miles S. S. W. from the Staplehurst station on the Railroad from London to Dover; and perhaps half way from Tunbridge Wells, to the harbor of Rye. It has a population of some 4,000, a fine old Gothic church, and a grammar school, founded by Queen Elizabeth. The town was one of the earliest seats of the woollen manufacture in England.

[9] See *N. E. Hist. Reg.*, vol. viii. p. 201.

[10] Boxted is on the river Stour in Kent, a little stream navigable as far as Canterbury, which may be 25 miles E. N. E. by air line from Cranbrooke.

[11] *Prince.* p. 322.

[12] *Winthrop.* vol. i. (Appendix) p. 455.

[13] See the letter in full in *N. E. Hist. Register*, vol. ii. pp. 240–5, and extracts from it in Drake's *History of Boston*, pp. 131, 2.

[14] *Hist. New Eng.* vol. i. p. 101. Winthrop here says that he "fell distracted," and wandered away from home, "but, eight days after, come again of himself." He says "he recovered his understanding again in good measure, and lived very orderly, but would, now and then, be a little distempered."

[15] *History of Newton*, p. 273.

fence, wth all things nailefast in ye same; for ye summe of twelfe pounds starling," right of way, &c. being reserved.[16] This he sold in July, 1638, to Richard Clough for forty bushells of corn;[17] and on the same day bought another house and garden of Nicholas Snow, for £12, "to be payd in fourty bushells of good merchantible Indian corn."[18] His name is on the list of freemen in 1633,[19] having been admitted and taken the oath, January 1, 1632–3, in company with "Kenelme Wynslow, Josias Wynslow, and Phillip Delanoy."[20] Ten days after, Thomas Brian his servant was "privately whipped before the Govr. and Cowncell" for running away. He had been lost five days in the woods, and an Indian brought him back. Eddy was taxed, in March following, 9*s.*, "rated in corne at vi. *s.* per bushell"—which is as low as any freeman was assessed;[21] and the same sum the following year.[22] On the 7th of November, 1636, he had three acres of land allotted him by order of the Court; he to build in the town of Plymouth, and not to sell the land from his house.[23] On the 16th of September, 1641, the Court again granted him land.[24] On the 3d of April, 1645, his son John (seven years of age on the previous 25th of December) was "put to dwell wth Francis Goulder, and Katherne, his wyfe, until he shall accomplish the age of xxjte years;"[25] and the Court, March 2d, 1646–7, on representation that "Samuell Edeth,[26] & Elizabeth, his wife, of ye towne of Plimh aforesaid, having many children, & by reason of many wants lying vpon them, so as they are not able to bring them vp as they desire," "joyntly desire Mr. John Browne, of Rehoboth, would take Zachery their son, being of the age of seven years, and bring him vp in his imploymt of husbandry, or any busines he shall see meete for ye good of theire child till he come to ye age of one & twenty yeres"—which, with proper safeguards, was tenderly arranged by the Court.[27] On the 10th of December, 1646, Samuel Eddy appears as complainant before the Court about "John Dunham's giving poyson to the said Samuell Eddy's dogg," upon which the Court ordered Dunham to find sureties for his good behaviour until next Court,[28] when the case was left out to Mr. William Paddy and John Cooke, Jun., to hear and determine.[29]

It curiously happens that this goodwife Elizabeth twice came under the Colonial condemnation for mal-practice on the Sabbath. The "Grand Enquest," on the 7th October, 1651, presented "Elizabeth Eeddy, Sen., of the towne of Plymh, for laboring, that is to say, for wringing and hanging out clothes, on the Lord's day, in time of publicke exercise;" but, in this instance, there would appear to have been some extenuating circumstances considered by the Court, as the margin of the record bears the gratifying endorsement—"*fined* 10 *s.; but sence remited.*"[30] The account of the other case is thus given: "Elizabeth Eedey was summoned to this Court [1 May, 1660,] and appeared, to make answer for her travelling on the Lord's day from Plymouth to Boston; and affeirmed that shee was nessesitated to goe on that day, in regard that Mistris Saffin was very weake and sent for her, with an earnest desire to see her in her weaknes, with other please of like nature. The Court considering some cercumstonces in her answare, although they saw not a sufficient excuze for her fact therin, saw

16 *Plym. Col. Records*, vol. xii., p. 18.

17 Ibid. p. 31.

18 Ibid. p. 31. He is recorded afterwards to have both bought and sold. Ibid. pp. 90, 134, 151. In 1638, "4 shares in the black heifer," were assigned to him.—*N. E. Hist. Reg.*, vol. viii., p. 202.

19 *Plym. Col. Records*, vol. i., p. 4.

20 Ibid. p. 5. 21 Ibid. p. 10.

22 Ibid. p. 28. 23 Ibid. p. 46.

24 Ibid. vol. ii., p. 26. This grant was of 6 acres of upland, lying on the northwest side of Fresh Lake, and 30 acres of upland, at Narrogansett hill, and 4 acres of medow.

25 *Plym. Col. Rec.*, vol. ii., p. 82.

26 The name was variously spelt—Eady, Eadey, Edy, Eeddy, Ede, Eddie, Eddye and Edeth.

27 *Plym. Col. Records*, vol. ii., p. 113. 28 Ibid. p. 107. 29 Ibid. p. 110. 30 Ibid. p. 173.

cause to admonish her, and soe shee was discharged of the Court."[31]

In 1662, with twenty-five others,[32] Samuel Eddy became one of the first purchasers of Namasket, from Josiah Wampatuck, Sachem of Mattakeesett, and son of the famous Chikataubut. They paid him £70 for the territory bounded on one side by the Nemasket river, and on the other by Tippacunacut brook.[33]

Samuel, besides a daughter Hannah,[34] had two sons, in addition to John[35] and Zachery,[36] beforementioned, viz: Caleb and Obadiah. He spent his old age in his sons' families, and died in 1688, aged 87 years.

Obadiah settled upon the lands which his father had bought at Nemasket, and which were "set off" to him in the first division which the twenty-six first purchasers made among themselves; but how soon after the purchase, is not known.[37] He was a member of the "grand Enquest" in 1673,[38] 1679,[39] 1681,[40] and 1683;[41] took the freeman's oath June 9th, 1683,[42] and was "Surveyor of the Highwayes" at Nemasket, in 1675,[43] and "Selectman" there in 1690.[44] His is supposed to have been one of the "sixteen families" which fled to Plymouth in the Indian War of 1675, and which afterward returned and rebuilt their burned houses.[45] He died about 1722, more than 70 years of age; leaving four sons and three daughters.[46]

His son Samuel married a descendant of the Pilgrim, Phinehas Pratt, held the homestead in Nemasket—in his time known as Middleborough—during his life; dying, at the age of seventy-seven, in 1752, leaving children named Samuel, Zechariah, Bennett, Fear and Melatiah.[47]

His son Zechariah married Mercy Morton—a descendant of the Pilgrim, George Morton, and lived on the Middleborough homestead, where he had twelve children, of whom eight were sons; dying in 1777, at the age of eighty-six. In his last days he was an earnest whig and a warm patriot.

His son Joshua enlisted eighty men in the vicinity of his homestead, and at the head of his company, was one of the first to arrive on the banks of the Hudson, on the way to Ticonderoga, where he lost many of his men; and to Saratoga, where his muster roll was reduced to one half. His father's death recalled him home, and he received a short furlough, which he took advantage of to marry Lydia, daughter of Zech. Paddock, of his native town—a lineal descendant on the father's side from "Robte. Paddock, of Duxburrow, smyth," who appears on the Court orders in 1638;[48] and on the mother's side, from Elder Faunce and Governor Bradford. He went back to the army, and was in the battle of Monmouth, where he heard Washington rebuke Lee for disobedience of orders. On his return home he devoted himself to the improvement of the family estate, and to a large miscellaneous business; was for more than thirty-six years a member, and for nearly thirty years a

31 Ibid. vol. iii., p. 186.

32 *N. Eng. Hist. Reg.*, vol. viii., p. 202.

33 Ibid., vol. iii., p. 333-4.

34 See *Plym. Col. Records*, (Births,) vol. viii., p. 4.

35 John became a large landholder in Taunton, and left a numerous family, from whom is descended Rev. Dr. Eddy of Newark, N. J.

36 Zechariah and Caleb settled in Swanzey. Both their names are signed to the curious agreement made Feb. 22, 1669, by new inhabitants of the town with the Church and Capt. Thomas Willett.—[See Baylies' *Old Colony*, Part ii., pp. 240-1.] In 1670, Zechariah was counted in the "2d rank," and Caleb in the "3d rank."—[Ibid., p. 244.] Zechariah became the ancestor of the Eddys of Providence; Caleb became deacon of the Church in Swansea, and his son Caleb settled in Boston, where he left descendants of great respectability.

37 In 1660, he appears at Court as a witness against one John Newland, on charge of being a Quaker; and in 1664-5, his name is down as one of a coroner's jury, to view "the corpes of Thomas Fisk" of Sandwich.—*Plym. Col. Records*, vol. iii., p. 190; vol. iv., p. 85.

38 Ibid., vol. v., p. 114. 39 Ibid., vol. vi., p. 10.

40 Ibid., p. 60. 41 Ibid, p. 107. 42 Ibid., p. 110.

43 Ibid., vol. v., p. 167. 44 Ibid., vol. vi., p. 242.

45 Baylies' *Old Colony*, Part ii., p. 230.

46 *N. E Hist. Reg.*, vol. viii., p. 203.

47 These facts of the fifth and sixth generations of this family, rest upon the authority of an article on "Capt. Joshua Eddy," by Z Eddy, Esq., in the *N. E. Hist. Reg.*, vol. viii., pp. 201, 206.

48 *Plym. Col. Rec.*, vol. i., p. 85.

deacon, of the Congregational Church in Middleborough;[49] and died, full of days and honored by the grateful regard of the community, May 1, 1833, aged nearly eighty-five years, leaving seven sons and two daughters to mourn his loss.

The second son, ZECHARIAH, is the subject of this notice. Felix opportunitate *ortus*, he was born—thus on soil which had been under the plow of his own Puritan sires, since they had received it by honorable purchase from the red man's hand; and from the mingling blood of the Pilgrims Eddy, and Paddock, and Faunce, and Morton, and Bradford—on the sixth of December, 1780.

Few reminiscences of his childhood survive. He was fond of books; but the opportunities of country boys for "schooling" were then very limited—the schools being kept but a few months in the year, and the teachers being generally very imperfectly qualified for their work, so that his early progress was not rapid. When he was twelve years old, Benjamin Shurtleff—afterwards an eminent and successful physician in this city—who was pursuing his own classical studies under the direction of the Rev. Ephraim Briggs,[49*] of Halifax, "kept a good school" in his neighborhood, and taught him the Latin accidence. During the following summer, on Mr. Shurtleff's recommendation, he accompanied him to Mr. Briggs' study, where some half dozen were fitting for College, and where he mastered Corderius and read Æsop's Fables; pursuing these studies under Mr. Shurtleff himself, again, in the district school during the next winter. Giving signs of an active mind and an unquenchable thirst for knowledge, and blessed with parents who could appreciate and warmly second his desire for intellectual culture, he now permanently left those agricultural pursuits in which his childhood had been passed, to attend the then famous school of Master Abner Alden at Raynham,[50] whence, rapidly completing the needful preparation, he entered Brown University, in the autumn of 1795, graduating in 1799, when scarcely nineteen, in a class that numbered among its members Revs. James Thompson and Jeremiah Chaplin, D.D., and the Hons. Nathan F. Dixon and John Pitman, LL.D., with the second honors—the valedictory being assigned to Dr. Chaplin, long President of Waterville College.[51] In addition to the Latin salutatory addresses, he delivered an English oration upon the danger of foreign influence on our government. His room-mate was Dr. Thompson.[52] Jonathan Maxcy[53] — then only thirty-one years of age — was President of the College, and a close friendship had sprung up between the youthful Preceptor and his young pupil; so that,

[49] He was admitted April 9, 1797, and chosen Deacon, Oct. 10, 1805.—*Book of the First Church of Christ in Middleborough*, p. 101, p. 53.

[49*] The Rev. Ephraim Briggs was born in 1735, in Mansfield, Ms.; graduated H. U. in 1764; was ordained at Halifax, Ms., April 29, 1767; and died in office there, Dec. 22, 1799, aged 64 years. He was a good scholar and a useful and respectable man. Of his six sons, five graduated H. U. or B. U., and were settled in the ministry. The other became a physician. He had, at least, one daughter.

[50] Abner Alden was of the fifth generation in lineal descent from John Alden—of whom, and Priscilla Mullins, Longfellow sings—the descent being (1.) John, (2.) Joseph, (3.) John, (4.) John, (5.) Abner. This "Master Alden" was author of "The Reader" and "The Spelling Book" which supplied the schools in the Old Colony half a century ago. He graduated B. U. 1787.—See *N. E. Hist. Reg.*, vol. xiv., pp. 84, 184.

[51] Dr. Chaplin was born in Georgetown, Ms., Jan. 2, 1776; spent the year after graduation as Tutor at Brown; studied Theology with Dr. Baldwin, of Boston; was settled over the Baptist Church at Danvers, Ms., in 1802; in 1817, became Principal of Waterville Theological School, and from 1820 to 1833 was first President of Waterville College; then preached at Rowley, Ms., Willington, Ct., and Hamilton, N. Y., where he died of measles, May 7, 1841, aged 65.—See Sprague's *Annals*, vol. vi., p. 462.

[52] Dr. Thompson was settled at Barre, Ms., in 1804, where he died in 1854, aged 75.

[53] Dr. Maxcy was born in Attleborough, Ms., Sept. 2, 1768; graduated B. U. with the highest honors, 1787; was Tutor four years; was Pastor of 1st Baptist Church in Providence from Sept. 8, 1791, to Sept. 8, 1792, when he became President of Brown University; in 1802, succeeded Dr. Jona. Edwards in the Presidency of Union College; in 1804, became first President of Columbia College, S. C., where he died, June 4, 1820, aged 52.—See Sprague's *Annals*, vol. vi., p. 297.

on his graduation, the President warmly recommended Mr. Eddy to take the place of his brother Milton Maxcy, as Preceptor of an academy at Newport, R. I., and he took charge of that institution. There were more than one hundred pupils, and he had only one assistant. Dr. Samuel Hopkins—albeit now seventy-eight years of age, and a paralytic—still preached "with difficulty, yet so that my congregation can understand me;"[54] and this youthful preceptor—whose maturer mind delighted in the clear and strong distinctions of the New England Theology—used afterwards to speak with special interest of his observations of this venerable man; though it is believed that while in Newport, Mr. Eddy habitually worshiped at the Second Church, then under the care of the younger and more attractive Mr. [afterward Dr.] Patten. A year had scarcely passed here, before President Maxcy found what he thought a better place for his young friend, over the Academy in Plainfield, Conn., whither he removed, and where he taught the next year, sending thence quite a number of students to an advanced standing in several of the classes at Yale. He was pressed to continue at Plainfield a second year; but his health was low, and he returned home, and—to use his own words—"ate bread and milk, and lived in the open air," until in a few weeks he regained his physical vigor. He had long cherished the purpose of studying law, and it was his wish now to enter upon it—indeed he had been already shaping his private reading in that direction. But the good deacon, his father, had small opinion of lawyers, and evidently was hoping against hope that Zechariah would find his way to the pulpit. His father, therefore—in the still delayed absence of that spiritual preparation which was indispensable to such a career—welcomed as "Providential" a letter which about these days found its way through the Post to his son, inviting him to the mastership of a new Academy at Stonington, Ct. Mr. Eddy answered the letter in person; and at Stonington for the next twelvemonth, besides the care of a large and miscellaneous school, he was an incessant student of the classics and of English Literature; reading all the old writers he could obtain, and the works of Johnson, Shakspeare, Hume, Milton, Addison, &c., often prolonging his researches until one and two o'clock in the morning. He boarded in the family of the Rev. Mr. Woodruff,[54*] of whom he was wont afterward to speak with great affection and respect. He returned home at the end of the year, as before, urgent for the law, and as before, found paternal objection. Before the matter was fully discussed, an earnest application was made to him by the Trustees of the new Academy in Bridgewater, Ms., ten miles from his father's house, to serve them for the year. As he says, "My Father seemed to think the call to Bridgewater Providential," and once more he yielded. Here, in his leisure hours, he however resumed the reading of law, in connection with that of general literature, and also practiced the art of composition, delivering a weekly lecture to his scholars upon some subject of interest and profit. He also brightened the year by making the acquaintance of "his wife—not yet a wife."

When this, his fourth year of pedagogical toil was completed, and he had sent a respectable detachment of Freshman to Brown, he "put down his foot to keep no more school—profession or no profession,"[55] and returned to his father's house. His father was not yet cordial toward his wish to become a lawyer, and tried to tempt him to settle down and be a merchant; building him a house, and offering a partnership in the village "store." He so far yielded as to bring over to his new house, as his wife, Sarah, eldest daughter

[54] Park's *Life of Hopkins*, p. 252.

[54*] Rev. Hezekiah North Woodruff was born at Farmington, Ct.; graduated Y. C. 1784; was ordained at Stonington, July 2, 1789; was dismissed 1803; removed to Central New York, and became a minister of the Presbyterian Church, dying in 1833.

[55] *Family Book.*

of Capt. Polycarpus Edson,[56] of Bridgewater, and to spend a few months on his ancestral acres in no particular business, except poring over Blackstone by himself; when an application which *he* thought was Providential, was made to him to "keep the great school in Plymouth for three months." He immediately accepted the proposal, placed one of his brothers in his house, and moved to Plymouth for the winter, where he entered himself as a law student in the office of Judge Joshua Thomas;[57] studying for the law and keeping "the great school" simultaneously. In the spring he returned to Middleborough, resumed housekeeping and diligently read law, walking [*ten* good miles, *long* measure, will hardly cover the distance,] weekly back and forth to the office of Judge Thomas; and rejoicing in the ability, at last, to follow the lead of his own old purpose. While thus engaged, in 1805, he visited Newport. An old friend there inquired as to his circumstances, and on being informed—his new house by this time held a new boy—exclaimed in a tone, and with a shrug indicative of anything but intense jubilance: "Wife and child, and studying law! Humph!"

Having the advantage of his previous reading,[58] he made such progress with the law as to be admitted to the bar of the Common Pleas, in 1806, when he was twenty-six years of age; and two years later, to that of the Supreme Judicial Court. He immediately commenced practice in his native town, and applied himself most diligently to his work. Early in his studies he became conscious of the lamentable deficiency then existing in the training of the profession, and determined, for himself, to know the principles of law thoroughly. Finding that the old lawyers could say or do little to help him, he applied himself the more earnestly to the collection and mastership of the best library that the times allowed. When he was admitted Counsellor in the Supreme Judicial Court, in 1809, the burden of the address of Chief Justice Parsons to him, with the other candidates, was "Young gentlemen, *read your books*, READ YOUR BOOKS."[59] The advice had special pertinence. There was then great neglect, on the part of the lawyers, in preparing their papers for the Court, and the most deplorable carelessness in their style of pleadings. As a most competent critic has declared:—

"The turmoil and strife of the Revolution had injuriously affected the bar. There were a few able and well instructed men; but the great majority were not so. The Seniors got through their business somehow, and the Juniors saw little in their example to incite them to more diligent study; and out of the largest towns this was scarcely possible, for want of the necessary books. A system of costs founded on mere delay, had grown up, which made delay profitable. * * * Here was an obvious inducement, not only to make the terms as long as possible, but also to keep the cases in Court as long as possible. * * In this way, and from other causes also, the Courts found it very difficult to accelerate their business,

[56] Mrs. Eddy was "of Pilgrim descent *ex parte materna*, and of Puritan descent *ex parte paterna*," her mother being Lucy Eaton of Middleborough, and her father being the son of Abiezur, who was the son of Capt. Josiah, who was the son of Joseph, who was the son of Dea. Samuel Edson, who came to Bridgewater from Salem, before Wampatuck's confirmatory deed of land, in 1686, and whose name appears several times, and honorably, in the 3d and 4th volumes of the Plymouth Colony Records.—See Mitchell's *Bridgewater*, p. 151.

[57] Judge Thomas—a lineal descendant of William Thomas of Marshfield, a neighbor and particular friend of Gov. Edward Winslow—was the son of William Thomas, M. D., and was born in Plymouth, Ms., in 1751; graduated H. U. 1772; studied theology, enlisted as a soldier, acted as aid to General John Thomas, was Major at Ticonderoga and Crown Point; studied law, was Representative and Senator for Plymouth and Plymouth County from 1781 to 1792, when he was appointed Judge of Probate, which office he held until his death, a period of twenty-nine years. He was for many years President of the Plymouth County Bar, and of the Pilgrim Society. He died in Jan., 1821, aged 70.—See *Mass. Hist. Coll.*, 2d Series, vol. x., pp. 1-6.

[58] Mr. Parsons has fallen into error, in his life of the Chief Justice, his father, in stating [p. 159] that Mr. Eddy was a law-student "at Litchfield, Conn., in 1800." I do not know that he ever was in Litchfield; certainly he never studied there.

[59] See letter of Esquire Eddy in *Memoir of Chief Justice Parsons*, p. 170.

and impracticable to bring the lawyers to any great accuracy of procedure."[60]

When Chief Justice Parsons came on the Supreme Bench, in 1806, he undertook to change all this. The new *nisi prius* terms—by which, in place of the slow method of having all the judges always sit together to hear jury trials, frequent terms were held by one judge for jury trial, from which law questions were carried to the full bench at *law* terms—which had been in operation but about two years, by his vigor was insured a fair play which it might else have failed to secure from the reluctant attornies. He began by directing the sheriffs and clerks to summon jurymen enough for *three* juries, instead of two, and then he "put them through." He exhorted the bar to brevity, and to the exclusion of extraneous matter. He generally required the counsel to state to him their points before they began, and when he thought they had no case, he would not allow them to go to the jury with it. He was almost arbitrary in permitting no man to make an argument in favor of a position which he [the judge] thought to be unsupported by evidence.[61] By consequence, the business of the Courts was done with a promptness before unknown, and scatter-brained attornies found themselves nowhere. The whole matter of pleading was overhauled. The plaintiff was required to set forth exactly the causes of action on which he intended to rely; and then the defendant was obliged to set forth, with equal precision, the line of defence on which he proposed to rest; all questions other than those thus distinctly presented in attack, or defence, being excluded from the trial. Prompt, exact special pleading thus ousted the old slow and indefinite way of general issues and reservations. Young Eddy's quick strong mind seized at once all the aspects of the subject, and he determined to make himself at home in this new and improved aspect of affairs. He was among the first in the Old Colony to do this. His first cause in the Common Pleas was tried upon special pleadings—the first set, it is said, filed in the Plymouth Common Pleas for many years.[62] The *nexus* was intricate, but his patient thought unravelled it, and his analysis reached the exact issue, and carried the jury. His first case in the Supreme Judicial Court, in defence, required special pleading, and although his plea had been overruled, on demurrer, in the lower Court, it was adjudged sufficient and conclusive by the full Bench. Mr. Eddy says, in writing of Chief Justice Parsons, [quoted in *Life*, p. 170,] "my first case before him" [it must have been one of his first cases before any body] "was a demurrer to a special plea which I had drawn with much care and attention. He asked me if I relied upon it. I said I did, and the opposite counsel said the same of his demurrer. I felt much gratified with his full approval of the plea, and overruling the demurrer. I found he intended to put a stop to pleading with a reservation, and I made special pleading a special study from the time of his coming on the bench." Books were then scarce, and precedents were few, but in virtue of the difficulty of "whetting the edge, he put to the more strength,"[63] and found wisdom profitable to direct. His family had long been an influential and popular one in the Old Colony and, partly for this reason, but more on account of his manifest shrewdness and common sense, his candor and power as a reasoner, and

[60] *Memoir of Parsons*, pp. 192, 3.

[61] He once ordered Harrison Gray Otis to his seat for such irrelevance; and directed the sheriff to commit "Frank Blake," of Worcester, "to close jail," because he insisted on addressing the jury, after Parsons had stopped him as he was about to "waste the time of the jury, the Court, and the country," by a no-argument. Tristam Burgess once gathered up his papers, marched indignantly out of Taunton Court House, and proceeded to harangue the outside crowd upon "the Chief Justice's insupportable tyranny," after the same provocation. But all of them had the grace to yield, in the end. Ibid. pp. 208-211.

[62] For many of the facts here detailed in regard to Esquire Eddy's professional career, credit is due to a brief biographic notice in *Sketches of Eminent Americans*.

[63] *Eccl.* x: 10.

his remarkable clearness, frankness and honesty before a jury, he very soon created for himself a business which filled his hands, and crowded his thoughts; and this, though he found at the County bar Judge Thomas, his instructor; Holmes, of Rochester; Baylies, of Bridgewater; Wood, of Middleborough, and Whitman, of Pembroke; and, in Bristol County, Frank Baylies and Marcus Morton—who still lives in an honorable, beloved and serene (though alas! not painless) old age, lingering after most of those to whom, through so many acceptable years, he dispensed the amenities of the bench, are gone to the great tribunal!

While thus patiently groping his way along the always rough and weary, and then dark and dubious road of precedents and principles—on which the torch of Chitty had not yet fallen, his mind became susceptible to another kind of motive, and his life yielded itself permanently to the Gospel as a higher Master than the law, as the life of one of such parentage might have been expected to do.

In the time of the "Great Awakening" the church in Middleborough had shared largely in the blessing of the Lord.[64] And now in 1807–8, in the temporary absence of the Rev. Joseph Barker,[65] the pastor—who was serving in the Congress of the United States—under the preaching of the Rev. James Davis,[66] there was a general attention to religion, resulting in the addition of about one hundred to the church. Among that number (of those admitted March 13, 1808,) are found the names of Zechariah, and Sarah (Edson) Eddy. In his *Family Book* he has left the following brief record of the exercises of his mind at this time. He says:—

"I cannot remember when I did not believe in God, and I remember of gradually learning from father and more especially from *mother*, the character, and attributes, and Providence, and agency of the Deity.

"I do not remember of ever entertaining any doubt on this subject, and I know that it always influenced my moral conduct so that I was conscientious in refraining from what I was taught would offend Him. Mother taught us the Primer and Catechism, and Dr. Watts' Divine Songs, very early, and gave us many private lessons and admonitions. My anxiety to be right before God was never very *intense* until after our house-keeping commenced, and I think gradually increased to 1807 or 1808, when I was very seriously moved on the subject of religion, and both myself and wife arrived, in the last mentioned year, to a religious hope. This hope was then raised, and continues to be supported, by a consciousness of having *some* love to God, and *some* delight in his worship and service; and a consciousness of other 'fruits of the Spirit,' as mentioned by the Apostle. And I know of no other way in which we can come at a religious hope. We may have faith, love, and other 'fruits of the Spirit,' and be indeed the heirs of salvation, as I think, without such a *consciousness* of these affections as to raise a hope of being such heirs."

When he took the covenant in the great congregation on that spring Sabbath morning, he promised "to give up himself, his time, talents, and all he had, to the Lord. He resolved, by the help of Divine grace, to cleave to God and the Lord Jesus Christ in a way of Gospel obedience. He proposed to make the Holy Scriptures, at all times, the rule of his faith and practice, so far as, by the grace of God, he should be enabled to understand them."[67] It was a great promise and resolution for a young lawyer to make, and we may well believe that his good father the deacon as, in the service of the communion table, he gave to him for the first time the bread and the wine, rejoiced with trembling. But the event proved that the work was genuine, and so "he endured, as seeing

[64] Rev. Dr. Putnam's *Discourse* at 150th Anniversary of Church, p. 37.

[65] Rev. Joseph Barker was born in Branford, Ct., in 1751, graduated Y. C. 1771; preached at Blanford; was recommended by Dr. Emmons to Middleborough, and was ordained there Dec. 5, 1781. He took a lively interest in the political movements of the day, and was in Congress as Representative of his district, 1805, 6, 7, 8. He died in office July 5, 1815, aged 64; leaving seven children.

[66] Rev. James Davis, I remember in my boyhood to have heard spoken gratefully of as an Evangelist in Plymouth County, but I have met with no record of the facts of his life.

[67] *Book of the Church*, p. 48.

Him who is invisible." If he sang on that day with tremulous hope, the prayer:

> "Oh may my future life declare
> The sorrow and the joy sincere;"

Others could sing gratefully of him after he was gone, in declaration, that—

> ——"His glad obedience proved
> How much he owed, how much he loved."

If his new faith did not spur him on to attempt more, for the glory of God, in his profession, than he had before attempted from a lower standpoint, it clarified all his motives, dignified his methods of procedure and made his whole professional course fragrant with the—alas that it should not be invariable—aroma of the loftiest and most delicate integrity. Says one who speaks of him from thorough knowledge:—

"He always settled more cases out of court than in it. He was the most successful of lawyers—rarely, almost never, losing a case; and why? If he found the cause of a client one that could not be vindicated, he was honest and impartial in the matter and told him so, and *made him settle it*, by compromise, or otherwise."

Another witness says:—

"The cases which were settled by arbitration under his advice, or which he, with the opposing counsel, brought to a compromise, were almost as numerous as those which were brought to trial; *and no offer or opportunity of such settlement ever failed to meet his approbation or his co-operation, if required.*"

The writer well remembers how implicitly throughout all the neighboring towns the word of "the Squire" used to be taken as the end of all strife; and how squabbling farmers or quarrelsome mechanics experienced a sudden, all-conquering chill, when bluntly told by him that they were in the wrong, and had "better settle it before making any more costs for themselves." They knew that he knew; and they felt that he was honest and unselfish in his advice, so that they would be fools not to take it; and so many an old horse has jogged away from that round-roofed office, dragging to "the tomb of the Capulets" the quenched embers of a blaze which he had by five words put out, when under more common management it might have set on fire a whole neighborhood for months, being itself set on fire of hell.

Thus adding force to his professional, from the honorable weight of his personal character, he found himself, so long as he continued at the bar, engrossed with a business so extensive as to demand all the time and strength which he could give to it. During this active period, with the exception of his attendance upon law terms elsewhere, he confined his practice almost entirely to the Courts of the Old Colony, and was assiduous in his punctuality there.[68] One of his brother lawyers[69] in those courts, writes, "it has been said, and probably with truth, that for a considerable period in his practice, few cases of importance were tried in either Plymouth or Bristol County, in which he was not retained, on the one side or the other. This was particularly the case in suits in equity, he having studied that branch of law with much care."

The Massachusetts Reports, which were commenced about the time when he entered the practice, contain the record of some *three hundred* cases which he argued before the full bench, they having been carried up from *nisi prius* upon questions of law. His cases at *nisi prius*, and in the Common Pleas, were of course much more numerous. His last case was that of Morton *vs.* Deane,[70] on which a large amount of damages had been found for the plaintiff, and which depended upon the validity of the entry of a sale at auction by the auctioneer; in which he successfully argued against the sufficiency of the entry.

Although the common law lawyers in his day were reluctant to undertake chancery cases, Mr. Eddy had a taste for equity practice, and by long and thorough study

[68] During his forty years' professional life, he was not absent from the Plymouth bar at any term of the Court, except once when on a voyage to the West Indies with a son, of failing health—a sad visit, ending as so many sad visits do.

[69] Hon. W. H. Wood, now Judge of Probate for Plymouth County.

[70] *Met. Rep.*, 1847.

he became an able equity draughtsman, and thenceforth took the lion's share of that branch of business in South-Eastern Massachusetts. His last case in chancery was "the great Quaker suit," growing out of a schism in the "Yearly Meeting of New England." He drew the voluminous answers in that case, prepared the evidence (filling several volumes,) and gave an argumentative view of the whole, which was printed for the use of Mr. Webster as Senior Counsel.[71]

Before a jury, Mr. Eddy made no attempt at eloquence; indeed, his *forte* was not in popular imploration, and he was more apt to draw the pleadings, hunt up and apply the law, and take the general management of the case, than to make the final plea. It was always his choice to *lead*. He preferred to make the opening address and lay out the case, and bring forward the evidence. But when he did address a jury, he relied upon the simplest possible statement of the facts, and the plainest possible explanation of the law; and when he had cleared away all fog, and shown the right of the case, he would make his simple appeal—seldom in vain—to the reason and conscience of the panel. His whole appearance, life and speech were compact with common sense; and he believed that, in the long run, the common sense of other men could be trusted. He was averse to criminal cases, and though he would sometimes defend a friend whom he thought wrongly accused, and did, a few times, aid the law officers in a case in which some friend took a special interest, this was exceptional to his usual course.

He excelled in addressing the full bench; partly because he always had (because he eminently deserved) the confidence of the Judges, but mainly because he never went before them with a case which he had not thoroughly studied, and on which his position had not been calmly and conscientiously taken. Indeed, it was said of him, that he was never known to be surprised by an authority produced by an opponent, and never was met by a citation which he had not read and considered.

His skill in special pleadings grew to be such that he prepared the pleadings in a large portion of the cases tried in Plymouth and Bristol, until the practice became obsolete, and the system was abolished by law.[72] The author to whom reference has been before made,[73] says:

"In the opinion of the writer, the last set of pleadings which he prepared, and which required great exactness, both in form and substance, and accurate knowledge of the facts and law of the case, is as good a precedent as the books can furnish. The pleadings were held good by the whole court, but the case, for some reason unknown to the writer, is not reported."

Between the years 1836–40, it pleased God most sorely to afflict Mr. Eddy—who had indeed "seen affliction" before. Within some forty months he followed to the grave four tenderly beloved children; two of whom were College graduates, and one of whom had begun to share the pressing business of the office and the courts. He was himself annoyed and weakened by a bronchial affection. Reeling under these dreadful and repeated blows, Mr. Eddy, from that time, began to withdraw himself from the terms, and to decline business whenever possible. He determined that he would wholly retire when he should have reached the term of forty full years of service—in 1846. And for the eight or ten years ending then, he showed himself in Court Houses as little as he could. To oblige old friends and gratify former clients, he indeed consented to manage many cases for them, which

[71] Esquire Eddy was a personal friend of Mr. Webster; was often associated with him in the management of important suits, and preserved a considerable correspondence which passed between them—mainly relating to municipal law and the details of cases which they tried together. In this great Quaker case, Mr. Webster's duties, as Secretary of State, kept him from the trial, and the closing argument was made by Mr. Wood, of New York City.

[72] "Upon the profession generally, special pleading was a burden; and in the year 1836, it was abolished by law."—*Memoir of Chief Justice Parsons*, p. 226.

[73] *Sketches of Eminent Americans.*

required no public appearance, marking out the course of due procedure, and making a brief for some other lawyer to argue. The late Hon. T. G. Coffin, of New Bedford, was thus so often associated with him, and the copartnership—Eddy furnishing the law, and Coffin the eloquence which applied it to the facts—was so uniformly successful, that it became almost a proverb in Bristol and Plymouth that this "strong team" would draw a verdict out of any jury. The only instance in which he consented to break over his rule after his forty years had expired, was to take charge of the great Quaker case, to which we have already alluded; and this closed his connection with a service which for years he had pursued with the ardor of an amateur, and the power of an expert.

On the whole, Mr. Eddy must be adjudged to have realized eminent success in his profession. He had as much business as he wanted to do; he brought the large majority of his cases to the issue which he desired; he accumulated a competence, "no part of which came of avarice, or extravagant fees;" and he secured the brotherly regard of the bar, the high confidence of the Bench, and the respect and esteem of the entire community. He never sought to hold any public office, and, with the exception of being Justice of the peace, and, for a time, Master in Chancery, and serving his native town, at their unanimous request, once in the General Court, he never held any. He had no ambition which civil life could gratify.[74] And when he now retired to spend his remaining days in the quiet of his cherished homestead, and in those genial pursuits of letters which he loved so well, he carried with him to his retirement a good name, which was better than great riches.

Mr. Eddy always felt his Pilgrim blood. Nothing more charmed him than to dwell on the early times, and the noble deeds into whose inheritance he had entered. It was a delight to him even that he lived on the very acres where—under the old woods—Wampatuck and Tispaquin had spent so many happy years, and where his own sires had dwelt.[75] And he never tired of investigations that brought back in all their freshness the vanished years, and that put him face to face, and heart to heart, with the Plymouth men. As he said of his own father we may say of him —only qualifying, in a measure, the sternness of the portraiture—: "he truly inherited the Pilgrim blood and the Pilgrim spirit. The religious and ecclesiastical codes of John Robinson were household words with him; he was true to his principles, and his code of morals was severe. His reverence for the Bible was great, and he would tolerate no deviation from its teachings; but all such deviations were sure to receive his rebuke. He was decisive and downright in his judgments and opinions; he did not spare the Sabbath breaker, the irreligious or profane, wherever he met them, at home or abroad. And yet he had a large heart and an ingenuous mind, which was always open to attend to, consider, and receive any new truth, fairly propounded and candidly discussed, being 'the world-wide' from bigotry of every kind, and cant and sectarianism of every sort; no *exclusionist*—the friend of the Bible was his friend, and his fellow at the Lord's table."[76] Mr. Eddy had a warm attachment to the Pilgrim polity, and he took great pains to make himself familiar with the Congregational principles and common law, and with the early deeds and ways of the Old Colony

[74] He was several times called on for public addresses, and took much interest in his later years in the New England Historical and Genealogical Society, of which he was a member. The Archives of that Society, among other evidences of his interest in the pursuits to which it is devoted, contain a very able paper upon *Historic-Genealogy*, read by Mr. Eddy, at the quarterly meeting April 7, 1858.

[75] "At the villages of Namasket and Titicut, were, in former times, the favorite summer residences of the principal Chiefs of the New England tribes."—*N. E. Hist. Reg.*, vol. iii., p. 332.

[76] *N. E. Hist. Reg.*, vol. viii., p. 205.

and Bay churches. It may be doubted if any living layman of his time was so well read in all that was necessary to make one a safe guide and adviser in ecclesiastical troubles, especially those of mixed and intricate character. By consequence his advice was continually sought. He was often employed as counsel for one party or the other, where counsel were desired and admitted to plead before the Ecclesiastical Councils of his day. The church in Middleborough got more than its share of Letters Missive, from far and from near, in the hope to obtain the benefit of his advice as its delegate in Council; so that for many years he attended, and shared in the patient and prayerful investigation of, the most important Ecclesiastical disputes which disturbed the peace of the Congregational churches of Massachusetts. And thus many of the ablest Results of Council, setting forth Congregational principles and vindicating them where attacked, or subverted, were, in part, from his pen.[77]

He was also counsel for the plaintiff before the civil Court in the case of Sheldon *v.* Easton, and successfully contended —against the Result of a Council—that a parish minister settled for life was under no obligation, legal or moral, to exchange pulpits with neighboring ministers, and could not forfeit his office by refusing such exchange where he was not pleased to make it.[78]

In the leisure of the last ten years of his life—as indeed for long before, when opportunity served—Mr. Eddy was in the habit of contributing to the journals of the day some of the fruits of his research; especially as bearing upon topics of current doctrinal, or denominational interest. The files of the *Spirit of The Pilgrims*, and *Boston Recorder*, and, in later years, of the *Puritan* and *Congregationalist*, bear witness to the ability and vivacity of his pen. The tone of the *Independent* in its earlier and better days suited him extremely, and he was a frequent and valued contributor to its columns. He furnished largely the Notes and Appendix of the last issue of *Morton's New England Memorial* [published by the Congregational Board] and so far as that edition has any value, it is wholly from his pen. At one time he printed in the Baptist *Watchman and Reflector*, a series of ten or twelve articles on Roger Williams and his treatment by the Puritans of Massachusetts,[79] which was felt to shed new light on a dark passage of our early history, and which led many to wish that *a lawyer* so thoroughly competent in cross-examination, so steeped in the Pilgrim spirit and so tender and true in heart, could go over our entire early records. If he had found time to digest the Annals of our Fathers he would have cleared up the haze which has so long aided the attempt of the early ambition of the Massachusetts men to swallow up, and then ignore, the Leyden outgrowth; and have shown that, for the time this side of the too brief and meager,—though priceless—memorials of Bradford, and Winslow and Morton, for all that Davis and Thacher and even Baylies have done, the real history of the Plymouth Colony remains to be written.

In his doctrinal faith, Esquire Eddy was of opinion that he held to the genuine New England Theology—not *in esse* so much as *in posse;* not in the letter that killeth, but in the spirit which giveth life.[80] He greatly loved that noble tolerance which inspired John Robinson to exhort his people—as his parting counsel—"to follow him no further than he followed

[77] The Reading Result (June 15, 1847,) advising that a pastor has no official veto upon the proceedings of his church, and that at Howard St., Salem, (Dec. 4, 1849,) advising that the majority of a church is not competent to disband the church over the protest of a majority, may be mentioned as good examples of important papers which he largely shaped.

[78] See Sheldon *v.* Easton, 24 Pick.

[79] The reader will please to bear in mind that, in this connection, our use of the term "Puritans of Massachusetts," instead of "Pilgrims of Plymouth," is intentional, exact, and significant. The two phrases are by no means, as their careless use would suggest, synonymous.

[80] Some extracts from Mr. Eddy's theological writings, prepared for insertion here, are crowded out, and will be inserted in our next number.

Christ, and if God should reveal anything to them by any other instrument of His, to be as ready to receive it as they ever were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. . . . For, said he, it is not possible that the Christian world should come so lately out of such thick Anti-Christian darkness, and that full perfection of knowledge should break forth at once." He believed, therefore, that he interpreted the Bible as John Robinson would do were he now alive, and conscious of all that light which has dawned upon the philosophy of the mind and the theology of the will, since he "fell on sleep."

The following extract from a letter which he wrote to a kinsman a few months before his death, and after he regarded himself as drawing near to eternity, will be read with interest in this connection:

"I rely on no works of my own for acceptance, but upon God's pardoning mercy through Jesus Christ; and I think he has given me some evidence that he has sealed it on my heart—the chief of which is, that I have always, (since I had a hope,) had conscious satisfaction in worshiping and serving him. I have always started back from a presumptuous hope, and consider it foolhardiness to suppose or say, that I am *certain* of salvation. The hope of salvation is strong or weak in Christ's followers, and I have not been blest with a very strong hope; nor, such is my view of the deceitfulness of my heart, have I ever expected to be blest with a hope of great strength. But of my perfect confidence in God, I have not had a doubt these many years."

As a Church-member, Esquire Eddy was eminently useful; assiduous in amassing and patient in unfolding its history,[81] and always ready with toil and sacrifice to help in every good word and work; yet humble, discreet, thoughtful of others, and always generous in every line of Christian benefaction. As was true of Amos Lawrence and Daniel Safford, so his death disclosed more than his life had made known, even to his own family, of the wide sweep of his individual friendship and charity.

As a parishioner, Mr. Eddy was eminently friendly and considerate, and the entire ministry of the Old Colony regarded him as a brother and a friend. He had many students of law in his office, at different times; and so many of them became ministers[82] that at one time when the Andover Senior Class fell below its usual average, it was playfully said that the Institution must be diligent, or Esquire Eddy would graduate more ministers from his law-office than the Trustees from their holy hill.

Mr. Eddy returned from the West Indies, and his appended tour through the principal Southern cities, an Anti-Slavery man, though not an Abolitionist in the street sense of the term. He sympathized strongly with Dr. Channing in his views on this subject. Were he now alive, he would be among the warmest upholders of the Federal authority; and if the "spirits of the just made perfect" are conscious of earthly affairs, we may well believe that he rejoices now in the fact that a son of each of his older two married daughters is bravely periling his life for our liberties; one as a Major upon McDowell's staff, and the other as Captain of the famous Taylor's battery, which did such terrific service at Fort Donelson, and at Number Ten, and, later, on the purpled field of Shiloh.

As an individual Christian, Esquire Eddy had a rare blending of some of the rarest virtues. Perhaps meekness was his most prominent quality. He had absolute control of himself, so that, whatever the provocation, he was never known to exhibit resentment. He had eminent for-

[81] The *Church Book* of the First Church in Middleborough—which, in all its arrangements and detail, is one of the best specimens of that intelligent, minute and comprehensive record with which every Church should advantage its members and the Christian public, is, if we are correctly informed, mainly due to Esquire Eddy's taste and patient accuracy.

[82] Mr. Riggs, the missionary, if we mistake not, was one of these graduates.

bearance and charity for others. He was singularly truthful and conscientious in little things, even in epithets and descriptions; so much so that jurors who knew him would almost as soon think of doubting the Bible as of doubting the literal and entire verity of any statement which he might make to them. He was very conscientious in his treatment of the Scriptures, and a stickler for *exactness* in quoting their language in the pulpit. He was much averse to display of any kind, but loved all pure and simple and fresh and true people, and things.

It must needs be that such a man should live the best of his life in the family; and Mr. Eddy enjoyed and suffered his great joys and sorrows there. The wife of his youth was spared to his side till within three years of fifty, when she died of a brief summer illness,[83] aged 69. Of the nine children which had blessed their union, seven had gone before her to the land of spirits.[84] There lies before the writer a note written by Mr. Eddy, "Lord's Day evening, Sept. 8, 1850," to his familiar friend, the writer's father, which reads thus:

"It has pleased God to deprive me of my companion in life, for forty-seven years my bosom friend. You know something of such an affliction, and I and my children and grand children feel the need of Christian sympathy and grace to support us under this visitation of the Divine hand. I write now to desire your presence at the Funeral on Monday afternoon, at three o'clock.

With great love and esteem,

Z. Eddy."

So calmly, and yet so tenderly, and with so instinctive a yearning for the sympathy of Christ, and his people, did the chief sufferer meekly receive this dreadful blow, shattering that tabernacle of domestic peace, where, though again and again smitten, still for almost half a century he had found daily comfort and nightly repose.

When their first child died, within two years of their marriage, it seemed as if the blow would prove more than the father's heart could bear; and, fifty years after, writing of it, he says: "it was a year, before I could feel as if I had survived the shock." And when the gentle and, as, in his fondness, he named her, the "almost angelic" Caroline was taken away, aged 13, in the winter of '35; and when Samuel, the idol of his father's heart, and the son who, for his extraordinary powers, peculiarly centered his best family hopes, followed in the winter of '37; and when, before that wound could even begin to heal, William Henry, the sole remaining son, was taken, in the spring of '38; and when the re-opened wound was made to bleed afresh in the August following, by the death of his second daughter, Mrs. Breck, it may well be believed that there was a great sorrow in that dwelling. There was one relief. There was but one. It was the old comfort which comforted David aforetime: "I was dumb; I opened not my mouth, because thou didst it." That comfort availed.

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[83] Mrs. Eddy died Sept. 7, 1850.

[84] The names, births, &c. &c. of these children follow:—

1. *Alexander Hamilton*, b. July 15, 1804; d. Sept. 19, 1805, aged 1 yr. 2 m.
2. *Ann Juliet*, b. June 9, 1806; [married Samuel Barrett, H. U. 1820, now master of Lincoln School, So. Boston; have six children living, having lost three.]
3. *Charles Edward*, b. May 22, 1808; d. July 21, 1808, aged 2 m.
4. *Lucia Maria*, b. Sept. 7, 1809; d. Jan. 26, 1811, aged 1 yr. 3 m.
5. *Sarah Amelia*, b. Oct. 11, 1811; d. August, 1838, aged 27 yrs. [Married Samuel Breck; left two children; died of consumption.]
6. *William Henry*, b. Jan. 10, 1813; d. March 19, 1838, aged 25 yrs. [Graduated B. U. 1831; studied law with his father, but had little taste for the profession, preferring agriculture; died of consumption.]
7. *Samuel*, born Jan. 9, 1816; d. Jan. 3, 1837, aged 21 yrs. [Graduated B. U. 1834; studied law with his father; had a very active mind, and great antiquarian and historic tastes; shared his father's business; died of consumption at Santa Croix, whither his father had taken him in hope of saving his life.]
8. *Charlotte Elizabeth*, b. April 20, 1819. [Married Rev. Francis Greenleaf Pratt, formerly settled at South Malden, now resides at Middleborough; have two children, having lost two.]
9. *Jane Caroline*, b. Jan. 22, 1822; d. Dec. 27, 1835, of pulmonary consumption, aged 13 yrs.]

And out from that burning fiery furnace walked this tender-hearted father, without the smell of fire upon his garments; because one like the Son of man—the High Priest who can be touched with the feeling of our infirmities—had walked with him through the dire ordeal.

He uttered no murmur, for he felt God's ways are best—though they are not ours. And as he paced the solitary rooms which once resounded with the prattle of little ones, and the cheerful hum of older voices at their tasks or pleasures, he projected his heart into the hereafter, and embraced them all again by faith; and waited all the days of his appointed time until his change should come.

In his seventy-ninth year, he began to feel that that time was drawing near. He was "able to be about," but he would get easily out of breath. One of his two surviving children was able to be with him constantly, and her husband—who had been a near family friend from his childhood—devoted himself to his father's comfort. The bodily machine was still erect and measurably elastic, but there was an inward monition that the wheels were too much worn to revolve much longer. A physician from the city came to examine him, and diagnosed disease of the heart, and said "he might drop away at any time." It was not a flush of terror so much as of exultation, that followed the tidings, upon the old man's cheek. He rode out every day, even after the autumn frosts of '59 crisped the air,—even after the snows of '60 whitened the fields. He had always loved nature, and he still craved the open air. On Feb. 11, 1860, two gentlemen brought, all the way from Taunton, some of their legal perplexities for which they wished unravelment from his clear head. He did not like to send them empty away, after their chill ride; so he exerted himself to comprehend and clarify their concerns, and after some hours of now unwonted labor dismissed them satisfied. He knew it had been too much for him, but he loved to be helpful, so he called for his horse when they were gone, that he might ride off the harm of this over-exertion of the brain. The next day was the Sabbath, and again he went out into the clear cold air. It was for the last time. Monday morning found him reclining dozily in his great easy chair before the open fire which he loved so well, in the sunny "sitting-room," where all his half-century of domestic memories most did center. He sat there all day—comfortable, in perfect peace, conscious that his last milestone was behind him, yet indisposed toward motion or utterance, fading; waning; passing along. Tuesday morning the gray dawn found him there still reclining peacefully—his daughter fondly watching on the one side and her husband on the other; and lo! as the East began to redden, they found that he had ceased to be with them, and silently rejoined the dear ones who had gone before. The orb of his life had, literally,

> —"Set as sets the morning star, which goes
> Not down behind the darken'd west, nor hides
> Obscured among the tempests of the sky,
> But melts away into the light of heaven."

His brother came in from the next house, and other friends gathered there. They kneeled in prayer, the good man—in his mortality—still reclining among them with no sign of death, in the same posture in which he many a time before had joined, with shut eye but open heart, in their devotions. He had entered into peace. And they talked in low tones together and rejoiced—with moist eyes—that so his dying had been as his living had been—quiet, consistent, natural, beautiful and full of comfort.

Upon the following Friday, amidst the howling blasts and through the drifting snows of a storm severe even for a New England winter, they opened the family tomb which years before he had prepared for himself and them that were his, and bore his body to its resting place by the side of those whom he had loved so long and well, and left him there "till the morning break!"

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Concluded from p. 178.)

RICHFIELD is No. 4, 12th range. Population in 1850, 1,268; in 1860, 1,060. About one half of the earliest inhabitants were from Litchfield County, Ct. The greater part of the remaining half were from Vermont and Canada—a few were from Massachusetts, and a few from Maine.

The First Congregational Church was organized by Rev. John Seward and Rev. William Hanford, May 15, 1818. Eleven members united in the organization, of whom one was from Massachusetts, ten from Connecticut.

In the Connecticut *Evangelical Magazine* for 1807, is an account of a meeting of the "Ecclesiastical Convention of New Connecticut," held on the 15th of April, 1806, at which the Church in Richfield was represented.

Whether this Church was in No. 4, 12th range, or some other town that has changed its name, I have not ascertained.

The first minister, Rev. Israel Shaler, commenced preaching in 1820; was installed pastor in 1821; dismissed August 17, 1830. Rev. Noah Cook was s.s. one year—1831. Rev. S. Shaler was s.s. in 1832. November, 1832, Rev. Horace Smith became s.s., and continued in that relation (or really pastor,) for sixteen years, till 1848. In 1849, Rev. Stephen C. Leonard became s.s., and continued till April, 1854, when he left, to accept a call at Mt. Vernon. At the same time Mr. Smith resumed his labors, and continued them till May, 1859. Rev. Reuben Hatch commenced as s.s. in December, 1859, and continues to this time.

The Church, by unanimous vote, became connected with Presbytery at the time of its organization. When it withdrew, I have not ascertained. It became connected with the Western Reserve Association in April, 1837, from which it withdrew in 1840. In June, 1853, it united with the Puritan Association, with which it is still connected.

There have been some years in the history of this Church, in which there were no additions—1823, '24, '26, '29, '30, '44, '52 and '53. There have been additions as follows: In 1818, by letter, 1; 1820, by profession, 8; by letter, 3; 1821, by profession, 1; letter, 1; 1822, profession, 2; 1825, by letter, 2; 1827, by letter, 2; 1828, by profession, 17; letter, 10. This addition was made in connection with a series of evening meetings. In 1831, by profession, 29; letter, 2. This was in connection with a four days' meeting; 14 of the 31 afterwards forsook the faith. In 1832, by profession, 12; letter, 1. There were no extra religious services; thirteen children died of scarlet fever. In 1833, by profession, 1; letter, 5; in 1834, by profession, 4; letter, 4; in 1835, by letter, 10; in 1836, by profession, 18; letter 4; in 1837, by letter, 5; in 1838, by profession, 22; letter, 9. Of these thirty-one, nine forsook the faith; the addition was made in connection with a protracted meeting. In 1839, by profession, 3; letter, 2; in 1840, by profession, 1; letter, 3; in 1841, by letter, 4; in 1842, by letter, 5; in 1843, by profession, 2; in 1848, by letter, 1; in 1849, by profession, 1; in 1850, by letter 3; in 1851, by letter, 1; in 1854, by letter, 1; in 1856, by letter, 2; in 1857, by letter, 3; in 1858, by profession, 3; letter, 1. The Church has had no divisions or serious controversies. Present number of members, 60; of whom 16 are absent. Congregations fair, but house not full.

TALLMADGE is No. 2, 10th range. Population in 1850, 2,456; in 1860, 1,093. This difference in population is owing to the formation of the towns of Cuyahoga Falls and Middlebury, each of which embraces territory which belonged to the town in 1850. The town received its name from Col. Benj. Tallmadge, formerly of Litchfield, Ct.

The Rev. David Bacon was the first inhabitant. He removed to this place in June, 1807, and purchased a large part of the township for the purpose of planting a colony, after the pattern of the early Puritans of New England, so that they might have schools and the institutions of the gospel from the beginning. The town was laid out with a road upon the town line on all sides; other roads were surveyed half the distance between this and the center, also center roads at right angles with the sides, and also diagonals to the square.

The lands were sold, subject to an annuity or tax, for the support of the gospel. Great care was taken to induce religious people, and such as were attached to Congregational churches, to imigrate.

The enterprise was pecuniarily unsuccessful, owing to the absence of commercial intercourse and the approach of the war of 1812; but it was successful in a far more important respect. The principles of the fathers, and their plan of forming new settlements, were vindicated, a stable and most vigorous Church was planted, and an example given of the manner in which *Christian people ought to form new settlements.* The colonists were most of them from New Haven and Litchfield counties, Connecticut.

The Church was organized Jan. 22, 1809, by the Rev. Jonathan Leslie; nine persons united at the formation. By vote of five to three, it became connected with Portage Presbytery at the organization of that body, with which it still continues connected. It also united with the Consociation of Portage and Summit counties, at its formation in 1841, and continued the connection till its dissolution, in 1851.

Rev. David Bacon, the founder of the Church and first inhabitant of the town, preached, with some interruptions, from 1807 to 1812. Rev. Simeon Woodruff, the first pastor, was installed May 18, 1814; dismissed Sept. 19, 1823. Rev. John Keys, installed Sept. 9, 1824; dismissed April 16, 1832. Rev. J. C. Parmelee was acting pastor from Jan. 18, 1832, to April 18, 1840. Rev. S. W. Magill, installed Aug. 16, 1841; dismissed Aug. 31, 1843. The pulpit was supplied by licentiates, principally, till July 25, 1847, when Rev. Carlos Smith was elected pastor, and continued in that relation till Jan 14, 1862, when he was dismissed. He was never installed.

The Church has been frequently refreshed with the presence of the Lord. Sometimes the revivals have been general and powerful, but always quiet, and connected with the ordinary means of grace, except that the pastor has received occasional aid from neighboring pastors. The most powerful occurred some thirty years ago, while the pastor was absent at the East.

The whole number received to the fellowship of the Church from its organization, in 1809, to March, 1862, is 771; 515 by profession, 256 by letter;—301 have been dismissed, 213 have died, 21 have been excommunicated; present number, 285; not accounted for, 51.

The people have been accustomed to contribute with more than usual liberality, and yet have increased in wealth beyond their neighbors.

A TRUE REVIVAL OF RELIGION.

BY REV. ERDIX TENNEY, LYME, N. H.

A REVIVAL of religion may be defined as the re-animation of the spirit and energy of piety in the hearts of the people of God. It implies the previous existence of religion in the soul. Its revival, then, may be regarded as denoting the more lively, vigorous, and consistent action of the graces of which it is constituted. But a revival of religion is more generally understood as having a more extended signification. It is deemed expressive, not only of the re-animation of the spirit and energy of piety in the hearts of believers, but also of the nearly simultaneous conviction and conversion of many impenitent men. Where the minds of Christians are earnestly turned to the interests of religion, and are zealously enlisted in its services; where irreligious persons, with a deep and painful sense of sin, are inquiring the way of salvation, and devoting their affections and strength to God, *there* is what is technically denominated a *revival of religion.* Such a movement is the effect of the special operation of the divine Spirit upon the human heart. It is a radical, genuine work—a state of things divinely approved only as it is the production of the Spirit of God in enlightening, *increasingly*, the minds of His people, and invigorating their graces, and in renewing and saving men.

A revival of religion, then, must be something more than a *change of opinion*, however thorough or extended. The minds of the community may be enlightened in relation to the doctrines of religion; their errors of sentiment corrected, where there is no correction of spirit or practice. Their convictions of divine teaching may undergo a radical transformation, where the teaching utterly fails to move the heart or to rectify the life. Just as a man may change his system of philosophy, or his impressions of the nature and revolutions of the planets, without any change whatever in his affections or habits. An essentially correct understanding of divine truth may be consistent with stubborn resistance of its practical tendencies.

It is something more, too, than a *temporary reformation.* There is, often, a change in some of the visible habits of men, where the reigning spirit of perverseness in the soul beats with as strong pulsation as ever. Motives of mere personal interest, that imply no change of temper; that have not the most distant relationship to spiritual, holy affections; may prompt the profane man, for a time, to cease his profanation, and the inebriate his cups, and the violator of the Sabbath his desecration. Other influences, entirely, than religious, may be the source of the momentary reform. The change does not go down beneath the surface. It may be limited to what is exterior and visible, as certain animals, at regular intervals, change their color or skin, and are still distinguished by one and the same nature.

It is something more, too, than *excited feeling.* A revival of religion is the production of the Spirit of God; but the feelings of the community may be raised to fever heat by other influences than those of religion, or by influences relating to the accidents or forms of religion, rather than to its transforming, vital energies. A revived state of religious devotion will appear not only in feeling *strongly*, but in acting *consistently* with religious principles. It will be known by being directed and governed by the spirit of the gospel. But the general feeling is often roused to the greatest

vehemence by causes into which none of the elements of piety enter, and where the laws of virtue and godliness are trampled under foot. It may have the name of religion; it may be distinguished by rigid adherence to some of its observances; it may be the fruit of religious instrumentalities even, where there is not one feature of vital godliness. If all excited feeling, that is dignified, often, with the name of religion, constitutes, or enters, necessarily, into genuine religious revivals, then they may be looked for among the disciples of Fourier, or of the Mormon prophet; among the devotees of mesmeric rhapsodies, and all sects of enthusiasts and dreamers, who convert shadows into substance, and fictions into verities.

It implies something more, too, than mere external change. It *is* something more than temporary reformation, and something more, also, than external *transformation.* Unmingled selfishness may originate *such* a change. It may be the prompting of worldly considerations entirely. Health, or ease, or wealth, or honor, or eminent station, or any of the ten thousand motives that impel and govern men in their pride and ambition, may be the source of its existence. Men may discern, as they imagine, a reason for the transformation, in the security of their more secular interests. And the one may be effected merely as preparatory to the attainment of the other. There may be no mystery, then, attending the origin of changes of this nature, if all considerations relating to vital religion are discarded. If, then, we are to look beyond mere change of opinion, or excited feeling, or temporary reformation, or outward transformation, for a genuine revival of religion, *where is it to be found? How is it to be distinguished from all other movements that affect communities and nations? What are its essential, vital attributes?*

Every revival of devout piety is the production of the Spirit of God. It is a spiritual work, and can be achieved by no other than a power omnipotent and divine. Whatever human agencies may be concerned in its accomplishment, they have efficiency only as they are rendered efficient by a supernatural, irresistible influence. As the fruits of the field are the effect of natural causes, in the absence of which all human instrumentalities, in its cultivation, would be entirely futile, so a revived state of piety in the community is the effect of *supernatural* causes, in the absence of which all mere human efforts would be a mere beating of the air. They would avail nothing in achieving the result, as the saw and the hammer would avail nothing in the construction of the building without a hand to wield them. It is, then, the work of God, not of man—an effect, clearly perceived, as lying beyond the reach of all mere human agencies.

But it is not only the work of God, but a work effected *through* divine truth. Men are enlightened in relation to spiritual objects, before they are quickened into religious being or revived. They are not thus moved in a state of perfect blindness or ignorance. They are not affected and impelled, as some inanimate substance is moved by the current of the river, or a locomotive by the power of steam. They are rather acted upon as intelligent; as capable of understanding divine truth; and as having, to a certain extent, the *means* of its understanding and the power of choice. The judgment and the reason are informed; men are taught by the Spirit and the word, preparatory to the subjugation of the affections and the will to Jehovah. The mission of the Son of God, in human flesh, was not conceived and executed for the world's redemption alone. It was not merely to break the power of sin in the soul, as the whirlwind breaks down the forest, or to deliver men from its condemnation, as a wrecked vessel is taken from the fatal shores by physical strength. Christ is represented as the light of the world, no less than its sacrifice—as the bright and morning star,

to direct men in the *way* of purity and life, no less than as the *fountain* of purity and life. The enlightening is not less essential than the purifying influence of his mission, to constitute him the Saviour of the world. His *instructions* are not less intimately connected with his saving work than the *sufferings of the garden*—his *word* than his *blood*. They are combined in the end to be achieved. If the one precedes, or is preparatory to the other, they cannot be separated in effecting the result. Men are enlightened, renewed and sanctified through the truth. The object of Christ's interposition is accomplished in this way. All pure revivals of religion, in which the purpose of Christ's mission is being effected, are the fruit of divine influence attending religious truth and impressing its lessons upon the conscience and the heart. And all such revivals that *preceded* the mission of Christ, and all conversions to God in the darkest periods of the world, have, doubtless, been wrought in the same way. There has been some knowledge of revealed truth, or some teachings of the Spirit, in relation to right and wrong, holiness and sin, or to man's connection with a future, eternal state, as introductory to, or simultaneous with, all radical changes among men of temper and character. If all have not had the written revelation, they have not been excluded from all sources of light in relation to God and duty. "For the invisible things of Him are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." It is, then, through the truth, or through knowledge of spiritual objects, more or less extended, that men are brought under the power of religion. Every individual reformation, and every conversion to God, has been effected in this way. All reformations and conversions, then, occurring in seasons of religious revival, are the fruit of the Spirit, impressing truth upon the heart and the conscience.

It is obviously not to the agency of the Spirit alone, that men are to look for pure revivals of religion, or to the power of religious truth alone. Acting disjointly and separately, they would fail to produce such a result, as the members of the human body, disjointed and separate, would fail to accomplish the purpose for which the body was organized. The result is the production of their combined influence, not less than the fruits of the field are the production of the united action of the sun and rain upon the earth. And this united agency, which is the source of all pure revivals, is indicated in inclining their subjects to conformity to Christ, in *opinion*, in *spirit*, in *consecration*.

It is indicated by inclining its subjects to conformity to Christ in *opinion*. The change wrought at such seasons has no tendency to *heresy*. It is not manifest in leading men into extravagances of religious belief. Errors in doctrine are not the natural accompaniment of such a change. They are rather the fruit of a mind hardened and depraved. They grow out of departures from God, rather than from a state of revived and elevated piety. The dogmas of the Church—the most distorted, unfounded and irrational—have been acknowledged a strongly marked feature of the periods of her spiritual decline. Her purest state has been that most exempt from perversions of revelation. The Spirit, in enlightening and renewing men through the truth, leads them to the most adequate impressions of its teachings. Where the truth has produced its most legitimate, its purest influence upon the heart, *there*, in all ordinary cases, will be found the clearest perception of its doctrines, and their readiest acknowledgment. It is not less a lesson of observation and experience than of the Scriptures, that if any man will do His will, he shall know of the doctrine. In the renewed man, light and purity, correct views of divine teaching, and cordial subjection to its demands; and in the natural man, ignorance and

error, blindness of mind in relation to the principles of religion, and their practical rejection, though not perhaps invariably conjoined, are natural concomitants. They go together, as much as light and the sun, darkness and night.

A revived condition of piety in the community will lead to conformity to Christ, also, in *spirit*. The feelings of the soul, that are predominant, governing, will have relation to objects spiritual and divine. These objects give them direction and character. They partake of the nature, they are distinguished by the attributes of the spiritual truths, through which they were awakened into existence. If there may be animated feeling of the greatest intensity, produced by causes having some relation to religion, that are essentially unlike spiritual, devout affections; if there may be a deep, strong current of emotion in relation to religion, in the absence of all sympathy with the spirit of Christianity; if religious convictions, religious solicitude, religious resolutions, may be deep and long continued where not one breath of the Christian life has been drawn, it will not be so where the Spirit produces its legitimate work in the soul—where men are vitally interested in genuine revivals of religion. Here, men are not only moved, but in the right direction. They are not only affected—strongly, thoroughly impressed, even—but subdued. The impressions received bear the likeness of the objects by which they are produced. They are made to feel, and their feelings are spiritual, devout. Christ is seen to be the chiefest among ten thousand, and he is, in his distinctive attributes, cordially approved and loved. The Christian religion has not only awakened attention and concern, but Christian inclinations, and Christian sympathies. The spirit, in pure revivals of religion, produces, in its subjects spiritual, holy aspirations. A change is wrought, that is indicated by a reflection in the temper of its subjects, of something of the meekness, the kindness, the charity of the divine agent, by whom it is wrought.

But a revived condition of piety will lead also to conformity to Christ, in general religious *consecration*. It will not be constituted of just opinions and feelings only. There is an end to be accomplished by a religious life, beyond the mere interests of the individual, in whom the virtues of such a life are practiced. And in genuine revivals of religion, men are *moved* to the pursuit of this end. They will not be content with impressions, in relation to religion, or with religious affections, however just or pure, that are wanting in practical influence. They seek to give them expression. Adequate views of the truth and feeling such as the truth is fitted to awaken, will prompt their possessor to effort for the *diffusion* of the truth. There will be a religious life, no less than religious impressions and affections; and solicitude to render this life productive of results, such as the Christian religion is adapted to achieve in the earth. Christianity is operative. It is indicated, not only in the subjugation and sanctification of the inner man, it impels and governs the outer. It inclines men to positive endeavors for the advancement of the interests of religion, not less habitually and zealously, than the spirit of the world, the worldling, to like endeavors for the advancement of his worldly interests. Such an inclination was developed in the life of the apostles, and of the early disciples of Christ. It appeared in the action of confessors and martyrs to the truth. It breathed and spoke in the achievements of the Reformers of the sixteenth century. It was a constraining, ruling principle in the religious efforts and devotion of Martyn and Brainard, of Taylor and Page. It is a distinctive feature in the character of every consistent disciple of the Son of God.

As there was visible, marked consecration to the diffusion of religion in the Master, so there will be in the servant — as in the Great Teacher, so there will be in the

learner — as in the Head of the Church, so there will be in its body, where the relation of the latter to the former, is like that of the living branch to the vine. To talk of animated, glowing piety in the soul, or of revived, animated piety in the community, separate from positive Christian effort, or as that which does not directly and inevitably prompt them, as the living spirit in the human body, breath and motion, would be gross solecism. It would be like talking of the sun separate from his light and heat, or of human government separate from the action and influences which constitute it what it is. A revived condition of piety will not be disconnected with revived Christian action, and effort for the prevalence of Christianity. The natural man, in a healthy, vigorous state, faithfully performs the offices peculiar to his condition and relations, and the renewed man, in the purest, healthiest exercises of the Christian, performs most faithfully the duties and labors of the Christian life. He seeks the diffusion of Christ's kingdom. He gives himself to the work, upon which its diffusion is made to depend. The revived state of piety will be seen in acts of self-denial, and benevolent endeavors, such as Christianity inculcates. And these will be the more apparent, the stronger the pulsations of gracious affection in the soul.

Genuine revivals of religion then, are the production of the divine spirit through the truth, and are marked by the conformity of their subjects to Christ, in *opinion*, in *spirit*, in *religious consecration*.

In regard to the purity of modern revivals, as compared with religious revivals in the infancy of Christianity, or in a former dispensation, it may be difficult to attain to any exact results. During the religious movements in the time of Josiah, and after the captivity, many, probably, were constituted children of God, and the graces of His people were greatly invigorated. But relapses into worldly conformity speedily succeeded these movements. The admonitions and teachings of the Scriptures, at these periods, clearly imply, that there were instances of apostacy and gross defection in the Church.

The religious revivals of the apostolic age are regarded as having never been surpassed in power and purity. Their influence was extended. It diffused itself almost with the rapidity of light, till it became universal. Pliny and Tertullian and men of all grades of rank and character, testify either directly or indirectly, to its prevalence and excellence. But even these revivals were not exempt from all corrupt fruit. The addresses of the apostles to the churches, are living evidence that its members had not made such attainments in piety, as to escape the imputation of pride, of ambition, of worldly conformity; of apostacy even. If there was, in this period of the Church, a higher elevation of piety, and more eminent consecration to Christ and his cause, than has been since attained, there were then errors and sins, such as have marred her beauty, and enervated her power, in all subsequent periods. There was then a failure to reflect the graces of religion, in their consistency and harmony, as their great teacher and model.

The Reformation, in which Wickliff and Luther, and Calvin and Zwingle were the prominent actors, and the revivals centuries later, in which the labors of the Wesleys and Whitefield, of Edwards and the Tennents, of Griffin and Hallock, of Nettleton and Spring, were the leading instrumentalities, greatly replenished the churches, and blessed them with large additional light and power. But these periods of revived religious interest were followed by defections in Christian doctrine, and relapses, to no small extent, into the spirit and habits of the world.

The first religious movements in the churches in connection with protracted meetings, nearly thirty years since, checked for a season the tide of worldliness, and introduced many laborers into Christ's vineyard. But those movements were fol-

lowed, as others apparently, by a state of marked religious indifference and inaction. The season of seeming elevation above the ordinary standard of piety, was succeeded by one of deep religious depression.

The late revivals, that have been very intimately connected with noon-day prayer meetings, are said to have replenished the Churches with persons of wealth, and young men of active habits of piety, and large promise. They have been described as constituting a new epoch in the spiritual movements of Christ's kingdom, as being effected by few of the ordinary means of religious advancement, and as being consequently more purely, than previous religious awakenings, the work of the divine spirit. But thus early has not some of the gold become dim, and some of the most fine gold changed? Already has not the fire almost ceased to burn, on some of these new altars? The anticipated offerings to the treasury of the Lord, and the more zealous, faithful consecration in His vineyard, so limited and feeble, have already proved a sad commentary upon their superior spiritual power and purity.

It is apparent that no revivals of religion have been exempt from human weakness and imperfection. There are none that have not been followed by a state of religious decline — none, whose fruits have been found disconnected with all defections from the truth, or free from all intermixtures of error and worldly conformity. If these seasons of reviving have elevated the standard of piety, and imparted fresh vigor to the graces of many of the disciples of Christ, as it might be presumption to question, many of their subjects have fallen from the steadfastness of piety, brought strange fire to the altar of religious devotion, and subjected all special movements, in the experience of the Church, to some extent, to serious suspicion.

If some revivals have been more exempt from whatever is fitted to bring them into disrepute, and purer than others; they are those, probably, where the doctrines of religion have been the most thoroughly understood by the people. If men are renewed and sanctified by the Spirit, through the truth, then it is natural to look for the best fruits of religion, where the truth is the most generally diffused — where the minds of men have been brought into the closest contact with its principles and practical tendencies. It is hardly possible to resist the impression, that there will be the least fanaticism and extravagance, the least to misguide and pervert, the least to rob revivals of their purity and power, where their teachings and efforts are the most thoroughly pervaded with the doctrines and principles of religion.

These are the central element, in all genuine revived piety. They constitute the basis of all vital godliness, in all its stages in the human heart. The structure that rests upon such a foundation, and is interpenetrated with its spirit, will be a building, fitly framed together, growing unto an holy temple in the Lord. It will be distinguished for its comely proportions, its symmetry, its strength — its permanence, its majesty, its grace. He, then, who labors for the diffusion of divine truth, and the prevalent understanding of its principles, labors for religious revivals of power and purity.

ORATIO DOMINICA.

FATHER on the heavenly throne,
Name adorable we own;
Come thy kingdom; speed thy will;
Heaven and earth the same fulfil.
Daily thou our table spread,
As the day demands its bread.

From thy book blot out our dues,
As we too our debtors use.
Neither leave us to the hour,
When the Tempter plies his power.
For the kingdom, power, and glory
Thine be; ages tell the story.

RESULT OF A COUNCIL AT GRAFTON, MS., IN 1744.

In our July number, a year ago, we published an interesting result of Council, of the year 1781, "illustrating a not yet obsolete aspect of New England Theology." We here reprint from a copy in the Congregational Library—the gift of J. Wingate Thornton, Esq.—a similar document, a generation earlier in date, which also is not without interest, as showing the type and treatment of questions in theology which then prevailed.

The Church at Grafton, Ms.—Grafton being a tract of land, at first four miles square, reserved for the Indians when the town of Sutton was formed, and called *Hassanamisco*—was embodied Dec. 28, 1731; and Mr. Prentice was ordained the next day as its first pastor, on a salary of £100 a year.

Mr. Prentice was the son of Solomon P. Prentice, Jr., [who was the son of Solomon P. Prentice, who was the son of Henry Prentice, "Planter," who was at Cambridge before 1640,] and was born in Cambridge, Ms., May 11, 1705. He graduated H. U. 1727; and was settled at Grafton, as above, when twenty-six years of age. He married, Oct. 26, 1732, at Easton, Ms., Sarah, daughter of Nathaniel and Sarah Sartell—a lady who had been educated at a Convent in England, and who, it was said, could readily quote, from memory, almost any verse in the Bible. When Whitefield came to Massachusetts, Mr. Prentice invited him to preach at Grafton, and soon after troubles arose in the Church in consequence. Mr. Prentice was considered a "*New-Light;*" and this Council was unquestionably called in consequence. The Council, as will be seen, exhorted "the aggrieved to bury all past dissatisfactions, and to sit contentedly" under Mr. P.'s "administrations;" but notwithstanding this, the trouble ultimated in his dismission less than three years after, [July 8, 1747.] He was next installed at Easton, Ms., Nov. 18, 1747, where he preached until, as Rev. Jonathan Longley says, in his *History of the Congregational Churches and Ministers of Bristol County*, [*Am. Quar. Reg.*, vol. xii., p. 141,] he was "suspended from the discharge of his public ministry, Nov. 12, 1754." The *Historical and Genealogical Register* [vol. vi., p. 273,] says he preached at Bellingham, and at Hull, from 1768 to 1772, when, the latter location not agreeing with his health, he returned to his house and farm in Grafton, where, "May 22d, 1773, aged 68 years, he fell asleep in expectation of a glorious immortality." The writer in the *Register* makes no allusion to the "suspension" to which Mr. Longley refers, but says he "was a man of God, pure in heart, and of true piety, and of the Calvinist Congregational persuasion." Perhaps Mr. L. meant only, by that unusual and awkward phrase, to designate the date of the cessation of Mr. P.'s ministry at Easton. Dr. Allen, in his *Biographical Dictionary*, makes the mistake of saying that he died, "aged about 91." Mr. Prentice was one of Prince's subscribers.

Result of Council.

A Council of seven Churches, viz. The third Church of Christ in Ipswich,[1] the third Church in Salem,[2] the first Church in

[1] The Third Church of Christ, in *Ipswich*, [now the church in Hamilton,] was at this time under the care of its first pastor, Rev. Samuel Wigglesworth, who was Moderator of this Council. He was a son of Rev. Michael Wigglesworth, of Malden, by his second wife; was born Feb. 4, 1688, o. s.; graduated H. U. 1707; pursued his studies there two years; in 1710, commenced the practice of Medicine at Ipswich Hamlet, [Hamilton] soon returned to Malden and commenced a school and studied theology; was ordained at Hamilton, Oct. 27, 1714, where he continued his labors until his death, Sept. 3, 1768. He published seven sermons, a Dudleian Lecture, and two controversial pamphlets.

[2] The *Third* Church in *Salem*, (so says Rev. J. B.

Mendon,[3] the first Church in Malden,[4] the Church in Medford,[5] the first Church in Reading,[6] the second Church in Mendon,[7] conven'd at Grafton October 2d, 1744, at the Desire of the Church in Grafton, to hear and advise upon sundry Matters of Offence, from whence Differences have arose in said Church ;[8] and more especially between a Number of aggrieved Brethren and the Rev. Mr. Solomon Prentice their Pastor. And after repeated solemn Prayer to GOD for his Direction, and mature hearing and weighing what the Parties had to offer, came to the following Result respecting the Articles of Charge against him, viz.

Article I. The Rev. Mr. Prentice said in his Preaching, "That we are not to love none but such as are savingly converted: And the Life and Practice is the negative Part; you must discourse with them, and if you are converted you may know them, and if they are not converted, I would not give one Straw for their Love, or for their Prayers, nor don't value their Anger one Straw."

We judge, that however Mr. Prentice in his Defence produced, seems to have distin-

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Felt, LL.D., than whom no man is a more competent authority,) at this time, must have been that now recognized as the Tabernacle, of which Rev. SAMUEL FISK was then pastor. Mr. Fisk was born in Braintree, Ms., in 1689; graduated H. U. 1708, and was settled over the First Church in Salem, Oct. 8, 1718. In 1735, a majority of the First Church, and of the adherents of Mr. Fisk, formed a new Church, which they claimed to be the First, until 1763, when they took the name of Third, until 1775, since which date they have been known as the Tabernacle. Mr. Fisk was dismissed from them July 30, 1745, but did not die until 1770, aged 81.

[3] The First Church in *Mendon* was now under the care of Rev. JOSEPH DORR, its third pastor. He was born in 1689; graduated H. U. 1711, and was settled at Mendon, 1716, where he died, March 9, 1768, aged 79, after a pastorate of fifty-two years.

[4] The First Church in *Malden* was now under its *seventh* pastor, Rev. JOSEPH EMERSON. He was the son of Edward E., and grandson of Rev. Joseph E., of Mendon, and was born at Chelmsford, Ms., April 20, 1700; graduated H. U. 1717, and was ordained at Malden, Oct. 31, 1721. He married Mary, daughter of Rev. S. Moody, of York, Me., and had nine sons (three ministers,) and four daughters. He preached for nearly half a century, without losing but two Sabbaths, and died suddenly, July 13, 1767, aged 67.

[5] The Church in *Medford* was now in charge of its second minister, Rev. EBENEZER TURELL. He was born in Boston, Feb. 5, 1701-2; graduated H. U. 1721, and was settled at Medford, Nov. 25, 1724, where he continued until his death, Dec. 8, 1778, aged 76. He married the daughter of Dr. Coleman, of Boston, and among his numerous publications was the life of that noted Divine.

[6] The First Church in *Reading* [now South Reading,] was now in the care of its *sixth* pastor, Rev. WILLIAM HOBBY—who was born in Boston, Aug. 13, 1707; graduated H. U. 1725; was ordained at Reading, Sept. 5, 1733, and remained there until his death, June 18, 1765, aged 57. He was an able and Godly man. Dying, he left behind him a solemn address to his people to choose an evangelical successor—which is in *Mass. Missionary Magazine*, vol. v., pp. 371-5. Among other publications, he vindicated the itineracy and character of Whitefield.

[7] The Second Church in *Mendon* [now Milford,] was now in the care of its *first* pastor, Rev. AMARIAH FROST. Mr. F. was born in Wrentham, Ms., about 1720; graduated H. U. 1740, and was settled over the Second Church in Mendon, Dec. 21, 1743, where he continued until his death, at the age of 72, which took place May 12, 1792. He prepared many young men for College, and educated one of his own sons for the ministry, who was licensed, but never settled.

The following must then have been the clerical composition of the Council, viz:

		Age.	*Past'l age.*
Mod.,	Rev. S. WIGGLESWORTH,	56	30
Scribe,	Rev. E. TURELL,	42	20
	Rev. S. FISK,	55	26
	Rev. J. DORR,	55	28
	Rev. J. EMERSON,	44	23
	Rev. W. HOBBY,	37	11
	Rev. A. FROST,	24	1

It is worthy of note that in these old Results of Councils, the names of the pastors and messengers are not given; the stress being laid on the assumed presence of the *churches* by delegation, and not on the wisdom or dignity of individuals. H. M. D.

[8] It can hardly be doubted that the immediate cause of these "differences" was the controversy that arose after Whitefield's first visit to New England, in 1740—four years before. He was followed by Tennent, Davenport, and others, who denounced such pastors as did not welcome them, who, in their turn, denounced these Evangelists. These small local strifes soon involved the churches throughout New England in a controversy. May 25, 1743, the "Convention of Congregational Ministers" "testified" against "several errors in doctrine and disorders in practice, which have of late obtained in various parts of the land;" signed, for the Convention, by Nathaniel Eells, Moderator. In July following, an "Assembly of Pastors of Churches in New England" issued a replicatory "Testimony and advice," with the signatures of 68, and the attestations of 45—in favor of "the revival." Thus the parties stood when Whitefield made his second visit in October, 1744, cotemporaneously with the calling of this Council. It cannot be doubted that Mr. Prentice, with a part of his Church, were with Whitefield and the other Evangelists, while many of his Church were on the other side. *Hinc illae rixae.*

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guish'd in some Measure between a Love of Complacence and a Love of Pity, (which we allow to be a good Distinction) yet by much Evidence it appears, that he has spoken too lightly of the Love and Regards of unconverted Men; and has gone too far in a Pretence to determine their State himself, and encouraged other converted Persons to the like faulty Practice.

Art. II. The Rev. Mr. Prentice said, in his preaching from Mat. xxii: 20, "Some say that an Hypocrite may deceive a true Christian, and they may deceive a weak Christian: And I don't say but it is possible to deceive some of God's Elect; but it is almost as easy for an English Man to deceive a French Man, and to perswade him that he speaks French, or Hebrew, or Greek, or Latin, who knows nothing of the Language, as for an Hypocrite to deceive a true Christian if he will discourse with them, and if he holds his Tongue he may give a near Guess."

By the Evidence under this second Article, we are sorry to find our Judgement on the latter Part of the first confirmed.

Art. III. The Rev. Mr. Prentice said, "Some Ministers would advise Persons in Distress to Prayer, which I say is abominable. One saith, that Prayer is as fatal to the Soul as Rats-Bane is to the Body. I leave that, but I say it is abominable, abominable."

Upon which we judge, That however it be a Truth that Persons under Distress are to be carefully warn'd against resting in Duties, short of Christ, yet Mr. Prentice's Doctrine under this Article is unsound, and of dangerous Tendency, as discouraging poor Souls from seeking Christ in the Way of Duty.

Art. IV. The Rev. Mr. Prentice said at a Church Meeting, that "he was cast off from among his Brethren of the Association for a good Work."

As to this Article, We not having heard the Rev. Association and Mr. Prentice upon it, don't apprehend our selves capable of giving our Judgment.

Art. V. The Rev. Mr. Prentice said in his Preaching, "You harden your Faces against Convictions; the Devil has got such Hold of you that you will not be convicted."

As to the Expressions said to be used under this Article, we think them justifiable. And that the Ministers of the Gospel ought to be commended for applying themselves in such a Manner to many of their Hearers, and no Cause of Dissatisfaction is given.

Art. VI. The Rev. Mr. Prentice said in his Prayer on an Election Day, "That if any Person would not attend because they would not see the Power of God, he pray'd they might be struck dead in a Moment in their Sins."

Relating to which, we can't but declare our Abhorrence of this unchristian and inhuman Expression dropt from Mr. Prentice in Prayer: But we are glad to find him acknowledging the Vileness of it, and humbling himself for it.

Art. VII. The Rev. Mr. Prentice said in one Sermon he deliver'd, "That the Court of Heaven was adjourned for a little Space, 'till one of the Members came down to take upon him Humanity."

As to this Article, we cannot but condemn the Expressions under it as untrue in themselves, and discovering a Want of sound Knowledge, and implying a Variety of absurd Notions in them.

Art. VIII. The Rev. Mr. Prentice said in a Sermon he delivered, "That Persons would follow their unconverted Ministers 'till they come to Hell; and then alas! they would all tumble over them into Hell."

Relating to which, when we call to Mind what hard and uncharitable Suppositions have been frequently uttered, that many of the Ministers of this Land are unconverted, how it has been often asserted as the Priviledge of Believers to discern who are converted, and who unconverted, and also that an unconverted Minister is not a capable Instrument of the Conversion of Sinners; by which Doctrines Persons have been brought into groundless Dis-esteem of their Ministers, and drawn away from them, we are very sorry to find that Mr. Prentice has expressed himself in such a Manner as in the Article, which we judge not without just Suspicion, respecting the Things abovementioned.

Art. IX. The Rev. Mr. Prentice at a Church Meeting said, "That he desired to

have a Fast in the Town to see if the Differences and Heart-burnings among the People might be healed: But when it was objected to by some of the Brethren, he said he did not know there was any personal Difference in Town."

Relating to this Article, it appears to us to be mainly grounded upon Misunderstandings, and therefore we pass it over.

Art. X. The Rev. Mr. Prentice said in one of his Sermons he preach'd from Job, xi: 43, 44, "That Mark which is Peace of Conscience, that if any Persons hath any Checks of Conscience, it is a black Mark against them that they are not converted; for in a Thunder Storm, or at the Hour of Death, if they have any Checks of Conscience, it is a black Mark against them that they are not converted; but the converted will rejoice in a Thunder Storm, or at the Hour of Death."

Respecting the Charge contain'd in this Article, especially compared with his Sermons on which 'tis founded, we are of Opinion, that there is much Confusion of Thought evident therein, and instead of conveying Instruction to the Hearers, and building them up in sound Doctrine, rather tends to perplex their Minds, and lead them into Error.

Art. XI. The Rev. Mr. Prentice said, in a Petition in his Prayer at the Sacrament (in his last Prayer) concerning some Persons that did stay away from the Sacrament, —"Sometimes indeed Lord we don't know, but now we do know it is for their cursed Wills."

In Regard of this Article we judge, that the Rev. Mr. Prentice has gone too far in assuming to himself the Prerogative of the great God, as Searcher of Hearts, to the Injury of his Fellow Christians.

Art. XII. The Rev. Mr. Prentice said in his Preaching some Time in March 1743. "That he should sit as Judge, and judge you down to Hell. O my Flesh trembles at it, for it was revealed to me lately."

As to this Article, by comparing the Evidences on all Sides, and what Mr. Prentice has offered in his Vindication, it doth not appear to us, that however he express'd himself, he intended any more than what, upon the Supposition of his being a true Saint, may be justified from 1 Cor. vi: 2, 3.

Art. XIII. "That God's being for us, is no Security against wicked Men and Devils being against us."

As to this Article, rightly understood, we see nothing in it worthy of Blame.

Art. XIV. "Those that are not come in before this Day, there is little or no Hope of them."

On which we judge, that the Expression used by Mr. Prentice is much too strong, and the Scriptures he refer'd us unto do by no Means support it.

Art. XV. "That God knows how many there is that are converted in this Assembly, and that I will know in a little Time."

Art. XVI. "That there is not above one in Four in this Town, and not so many in other Towns."

In Regard to these Articles we judge, that however commendable Mr. Prentice's visiting his People to inquire after their spiritual Estate was in it self, and how worthy soever to be imitated, yet for him so far to pretend to judge of the Proportion of them that were converted and unconverted among them and in other Places, and so publickly to proclaim this his Judgment, we look upon it as unjustifiable and offensive.

Art. XVII. "That God had laid aside his Justice as a clean Garment in a clean Place, and cloath'd himself with Mercy."

This 17th Article was explain'd by Mr. Prentice to the Satisfaction of the Council.

Art. XVIII. "That Man in a State of Nature is hopeless, helpless and promiseless."

However the Expressions in this Article may be explain'd in an orthodox Sense, yet to use them nakedly and absolutely as they are here laid down, we judge unsafe.

Art. XIX. "It is very dissatisfactory Ebenezer Wheeler's being admitted into full Communion with this Church, and at the same Time lying under the Scandal of having a Bastard Child, and never making any Acknowledgement or Satisfaction for such a Misdemeanour."

Respecting this Article, considering the Case of Mr. Ebenezer Wheeler, as it now stands, (however exceptionable some Circumstances in his Admission may be) we judge that all Dissatisfaction concerning him be laid aside.

Art. XX. Lieutenant Drury's sending three of the Brethren to the Rev. Mr. Prentice to desire him to come to his House to discourse with him, and the Reason of his sending for him was his Wife's being uneasy concerning the Difference between them, and being under such Circumstances that she could not go to his House, which he neglected or refused to do.

With Regard to this Article, we would lament Mr. Prentice's Delay to visit Mrs. Drury at the Time he was sent for, considering her dangerous Circumstances, and are far from thinking Mr. Prentice's Reasons a sufficient Excuse therefor.

Art. XXI. What he said to his Mother Clark on the Day of his Wife's Funeral, viz. "Mrs. Clark, your Daughter is dead, and you are glad of it, are you not?"

As to this Article, from what was said under it, we apprehend Mr. Prentice intended no more than a chearful Satisfaction in the Disposal of God's Providence.

Art. XXII. The Rev. Mr. Prentice's delivering in a Sermon, wherein he cited to Mat. xviii: 15, and wherein he shewed it was the Duty of any Person, if he had ought against his Brother, to deal with him alone; but Persons will omit that Part of their Duty, and tell it abroad, it may be, twenty or thirty Miles off, and he had something further to deliver, but there being so many Strangers present, he would omit it till another Opportunity, and the same Day he appointed the Sacrament, and hath never since cleared up the Matter.

As to this Article, if there be any just Grounds of Offence in it, we judge what Mr. Prentice has offered may be received as Satisfaction.

Art. XXIII. The Rev. Mr. Prentice's obtruding so often into other Ministers Charges without their Consent, and his often admitting other Preachers, such as Pain and other such Preachers into his Pulpit, and in other Places among his People.

Art. XXIV. The Rev. Mr. Prentice allowing Mr. Pain[1] and Britt to preach in his Congregation on the Sabbath-Day, and his so highly applauding "Tennent and Davenport, and Pain," as he termed them, in a Sermon he delivered from Luk. ii: 34, which we look upon contrary to the Articles he lately subscribed to, and is just Matter of Offence.

Respecting which two Articles, as no sufficient Reasons appear to us, as Grounds of Mr. Prentice's Conduct, so we can't but judge it condemnable, and therefore would earnestly intreat him to guard against a like Behaviour for the Time to come, and study to do his own Business.

Art. XXV. The Church's proceedings with us the last Church-Meeting, being on the 9th of this Instant January, where they voted we should all be desired by the Pastor to withdraw from the Church, except one, and to be examined seperate concerning the Reasons why we had for some Time withdrawn from the Lord's Table, which we look upon as an arbitrary Act, and contrary to Church-Discipline, and a just Matter of Offence.

As to this Article, we pass it over, as not of Importance.

Art. XXVI. The Rev. Mr. Prentice said, in a Sermon he delivered, "To what Purpose is it to preach to an unregenerate Man, for to tell him he must not kill, nor must not steal, he must not do these and those Things, for he has no Power to resist them, for he is the Devil's Slave and Vassal, and doth just what the Devil would have him do."

Art. XXVII. The Rev. Mr. Prentice said, "he was desired by some to preach up Relative Duties, as the Duty of the Husband to the Wife, and the Wife to the Husband, of Children to Parents, and Pa-

[1] We suppose this "Pain" may have been Elisha Paine, who, being a lawyer in Canterbury, Ct., and being converted, felt it to be his duty to preach about 1742, without any license, and was imprisoned therefor. He became a Separatist, and in 1752 went to Bridgehampton, L. I., where he continued till his death, in 1775. Of "Britt" we have found nothing, unless he was the Silas Brett who afterwards preached at Freetown, Ms., from 1748 to 1773, or thereabouts. "Tennent" was Gilbert T., of New Brunswick, N.J., who preached as an Evangelist in New England, in 1740–1, at Whitefield's request. "Davenport" was James D., minister of Southold, L. I., graduated Yale, 1732, who became an enthusiast in the excitement of 1740–1, and warned the people of Boston against "their unconverted ministers." In 1742, the Connecticut Assembly attempted to banish him. In 1744, he published a thorough confession and retractation. He died in 1757, aged about 45.

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rents to Children," he replied, "I sha'n't do it: What! before Faith? It is just like telling a Man that hath both his Legs cut off, to run to such a Place and he shall have such a Prize, or one dumb to discourse on some fine Topick, or one that is deaf to attend to fine Musick, or one that is blind to look upon fine Colours."

Respecting these two Articles, altho' it be sound and wholesome Doctrine for Ministers to preach Faith in our Lord Jesus Christ, as the Foundation and Principle of good Works, such as relative Duties, and the like, and no Work is evangelically good that springs not from Faith, yet we apprehend that the Expressions he used carry the Matter too far, and tend to lead People into dangerous Mistakes.

Art. XXVIII. The Rev. Mr. Prentice said in another Sermon he delivered from Joel ii: 28, to the End, "That the meanest of our Sons and Daughters that prophecy in these Days, had a greater Share of the Holy Ghost and divine Grace than John Baptist had, and to prove it, cited to those Words, that *the least in the Kingdom of Heaven is greater than he.*"

Art. XXIX. The Rev. Mr. Prentice said, in a Sermon he delivered, "That Persons in these Days have the Knowledge of the divine Spirit in greater Measures than the Prophets and Apostles had."

As to these Articles, which are partly acknowledg'd, having heard the Sermon in which they are said to have been delivered, and which were offered in Defence, we find in it too much Confusion of Thought, and Want of necessary Distinctions, and can by no Means think it safe for any to apply Prophecies in such a Manner as to lead Persons to look for immediate Revelations, and we also dislike his asserting such an absolute, certain and infallible Assurance of Salvation in this present State.

Art. XXX. The Rev. Mr. Prentice said in a Church-Meeting, that "the first four Ministers we desired to assist us in Council, were Opposers of the Work of God."

Respecting this Article, we are very sorry that such an Expression, which savours of rash judging, should drop either from Mr. Prentice or any of his Brethren.

And thus having gone through the several Articles of Charge, we would now intreat the Rev. Mr. Prentice to take into serious Consideration the Things that have been objected against him by his Brethren, with our Judgment given thereon, and receive them as Motives to his Humiliation and future Caution, that he avoid giving all like Occasion of Offence hereafter, and study to approve himself to God, a Workman that need not to be ashamed, rightly dividing the Word of Truth.

Upon Mr. Prentice's accepting the Judgment and Advice of this Council, we exhort the Aggrieved to bury all past Dissatisfactions, and to sit contentedly and peaceably under his Administrations, carefully avoiding a difficult Disposition in Time to come, as well as looking back with a jealous Eye upon their past Conduct in the Manner of their Withdrawing: We exhort them to look upon their Pastor as one that sincerely and zealously seeks the Good of his People's Souls, whatever Mistakes he has unhappily run into.

Finally, since at the Call of the dear Church of Christ in Grafton, we have undertaken the arduous Work, which, by the Help of God, we have brought thus far towards Perfection, we pray, that our Counsel may be acceptable to them also, and that they would universally seek the Things that make for Peace, and whereby they may edify one another. And may the God of Peace and Love dwell with you all. *Amen.*

SAMUEL WIGGLESWORTH, *Moderator.*

A true Copy examined,

Attest. EBENEZER TURELL, *Scribe.*

A HYMN OF THOMAS AQUINAS. A. D. 1262.

THIS Hymn of the "Angelical Doctor" has by many been thought to stand next to the *Dies Iræ* in excellence. It has been a vexing hymn to the translators; the fourth verse, especially, having perplexed, if not baffled, some of the best scholars who have tried to render it.

We affix the recent beautiful and very faithful version of the Rev. J. M. Neale, M. A., Warden of Sackville College, whose *Mediæval Hymns and Sequences* must have charmed all their readers, and whose skill in the difficult work is really wonderful.

H. M. D.

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus,
Ex intacta virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremae nocte coenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus:
Cibum turbae duodenae
Se dat suis manibus.

Verbum caro, panem verum,
Verbo carnem efficit,
Fitque sanguis Christi merum,
Etsi sensus deficit:
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui!

Genitori, genitoque
Laus et iubilatio!
Salus, honor, virtus quoque
Sit et benedictio!
Procedenti ab utroque
Compar sit laudatio!

Of the glorious Body telling,
O my tongue, its mysteries sing,
And the Blood, all price excelling,
Which for this world's ransoming,
In a generous womb once dwelling,
He shed forth, the Gentile's King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending,
Which He closed in wondrous deed.

At the last Great Supper seated
Circled by His brethren's band,
All the Law required, completed
In the meat its statues planned,
To the Twelve Himself He meted
For their food with His own hand.

Word made Flesh, by word He truly
Makes True Bread his Flesh to be:
Wine CHRIST'S Blood becometh newly;
And if senses fail to see
Faith alone the true heart duly
Strengthens for the Mystery.

Such a Sacrament, inclining,
Worship we with reverent awe:
Ancient rites their place resigning
To a new and nobler Law:
Faith her supplement assigning
To make good the sense's flaw.

Honor, laud, and praise addressing
To the FATHER and the SON,
Might ascribe we, virtue, blessing
And eternal benison:
HOLY GHOST, from Both progressing,
Equal laud to Thee be done!

SKETCH OF THE HALF CENTURY HISTORY OF THE CONGREGATIONAL CHURCH IN LITCHFIELD, MAINE.

BY REV. DAVID THURSTON, ACTING PASTOR.[1]

IN the years 1779–1781, three natives of Yarmouth and Chatham, on Cape Cod, pitched their tents on a plantation in Lincoln County, now Litchfield and Bowdoin, then a waste, howling wilderness. Their names were Barnabas Baker, Thomas Smith and Benjamin Smith, and their

[1] The substance of this sketch was read at the annual meeting of the *Kennebec County Conference of Churches*, for 1861, and a copy was requested by the Conference, for publication in the *Quarterly*. A movement was also inaugurated to aid this feeble church to a new house of worship, which was very much needed. And after remarks from Rev. Messrs. C. B. Smith, T. N. Lord and Rev. Dr. Tappan, a subscription of $130 was pledged on the ground for their help. The people will do all they can, but will need future assistance.

wives. Messrs. Smith were brothers, and Mrs. Baker was their sister. Two other families were in the vicinity, and within a year, three or four more settled within a few miles of them. The two brothers, their sister, and some others in these families, were hopefully pious. Here, with rising families, they were enclosed by the majestic native growth, without roads, and far from any accessible place of public worship. The Sabbath came. A serious inquiry arose, how shall its sacred hours be employed? Accustomed to worship God in the assembly of his people, they felt their privation. They knew "God had made the Sabbath for man." They believed the proper observance of it was highly conducive to the whole welfare of man, secular and spiritual, temporal and eternal. They well understood that the consequences of profaning the day were fatal. They therefore established worship among themselves. Thus they hoped to promote their own spiritual improvement, and to restrain their households from open profanations of the sacred day. A habit of attending on divine worship would be early formed. They would have much religious instruction and feel a salutary Christian influence.

Many years after they had thus begun to meet on the Sabbath, in their private dwellings, their venerable leader said: "Our form for order was reading a portion of the word of God, prayer and singing, and a sermon read forenoon and afternoon, and closing with prayer and singing." More than *five years* passed before they heard the voice of a minister of Christ. Yet they "forsook not the assembling of themselves together, as the manner of some is." As constantly as the Sabbath returned, they met to wait on the Lord. Not becoming weary in well-doing, they fainted not, and in due season they began to reap. Blessed have been the results of this unyielding perseverance in worshiping Jehovah. After more than five years had elapsed, a minister came, preached two lectures, baptized some of their children and returned. Still they continued their meetings. They attracted but little attention abroad. Missionaries from Massachusetts proper passed by them. They were not sent to particular places, as is now the practice.[1]

As the population increased, the two brothers who led in their meetings had some who would assist in the devotional exercises. In this way they were at times encouraged and strengthened. At length, some came professing to preach by immediate inspiration. Violently sectarian, they seemed determined to break up this little band of sober worshipers. Nor did they hesitate to avow their purpose. Some were led away; but the members of the three families, and a few others, maintained their faith and their worship. Their steadfastness subjected them to many hard speeches and much opposition.

As they found means, they obtained, occasionally, preaching for a few Sabbaths. But whether they had a minister or not, they and their families were as sure to convene for the worship of God, as was the Sabbath to return. They did not leave their own meeting to follow such as they believed "walketh not uprightly according to the truth of the Gospel." Thus they persevered through difficulties and discouragements, which tested the strength of their religious principles and the firmness of their resolution. Some of their children began to give evidence of piety. Missionaries began to find them. The Maine Missionary Society, established in June, 1807, appointed Rev. Samuel Sewall, late of Sumner, to labor with them in February, 1809, and again in 1810 and 1811. God blessed his labors. Several gave evidence of having become new creatures in Christ Jesus.

The way now seemed prepared to established a church. Accordingly, June 6, 1811, at the request of several persons

[1] In 1806, the writer had a commission from the Massachusetts Missionary Society to labor twelve months in the District of Maine—a pretty large field for *one* to occupy.

in Litchfield, an Ecclesiastical Council convened at the meeting house to consider the expediency of organizing a Congregational Church. There were present, Revs. Eliphalet Gillett, pastor of the church in Hallowell, and David Thurston, pastor of the church in Winthrop; and Bros. Ebenezer Davenport, Chas. Harris and James Sewall, delegates from the church in Winthrop. Rev. E. Gillett was chosen Moderator, and D. Thurston, Scribe. The Moderator addressed the throne of grace for divine guidance. The Council then examined the following persons, as to their experimental acquaintance with religion and their other qualifications for church privileges, viz.: Benjamin Smith, Thomas Smith, Elkanah Baker, Samuel Smith, Mehitable Baker, Hannah Smith, Elizabeth Smith, Desire Springer, Elizabeth Smith, Jr., Rebecca Hutchinson, and Mary Smith. These persons having declared their fellowship for each other, and given their assent to the articles of faith and to the covenant, the Moderator publicly proclaimed the covenanters *the Congregational Church of Christ in Litchfield.* At the first meeting of the church, June 29, they chose Bro. Thomas Smith, Moderator, and Bro. Benjamin Smith, Scribe. They also elected these two brothers to the office of Deacon. *Five* of the original members were the two brothers, their wives and their sister Mehitable Baker. The other *six* were children of the two brothers and their sister. Thus this little band of *eleven* from three families were "set as a city on a hill." Before the end of 1811, *six* were added to their number by profession. The next year, *five* were admitted. The gracious God continued to bless them. In *thirty-nine* years of the *fifty*, one or more has been received to their fellowship. The whole number who have been connected with the church in the course of the half century is *one hundred and eighty-six* — *eighty-eight* of whom were from these three families! Of the whole number who have joined the church, twenty-four were received by letter, and one hundred and sixty-two on profession of their faith in Christ. Two members have left the church irregularly, and joined other churches. Seven have been excommunicated, two of whom were of these three families. Fifty-one have been dismissed to other churches, and fifty-two have deceased.

They have been favored with the stated ministrations of the Gospel much of the time since their organization. Rev. Daniel Lovejoy preached to them many years one fourth of the time, and five years one half of the time. In his journal of 1813 he says: "So far as I can judge, there are in this place a number of established, regular Christians, who delight in the word and ordinances of God." Rev. Daniel Kendrick labored here as a missionary a part of two years; during which time two or three were hopefully brought into the kingdom of Christ. Mr. James Weston had a short mission here in 1821. It should be borne in mind that the people paid the missionary for as long a time generally as the Missionary Society employed him. When fifty-seven had been admitted to the church, forty of them belonged to the three families. Surely God remembers his gracious covenant. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." What promise? "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." This is the blessed promise which Jehovah made to Abraham. On this his friends have rested the hope that their children would be converted.

Owing to deaths and removals, the church has always been few in number and feeble in means. Mr. Lovejoy, in his report to the Missionary Society in 1814, said: "This church of a little more than twenty members, in the course of two years, has been reduced by the removal of more than one third of its members to a plantation in Somerset County (now

Bingham and Moscow), and the death of one of its first deacons, who had been a leading member."[1] In his report of 1828, he says: "Having supplied the people one half of the time, as I have the five preceding years, they agreed to a new arrangement, in hope that a minister might be settled among them."[2] Of this people, he says again: "They have been struggling amid many difficulties to enjoy a regular administration of the word and ordinances of God. It certainly appears to me that the church and society there are as deserving of sympathy and assistance from their brethren as any people that can be found in the State." All acquainted with their efforts to have the Gospel preached to them will cheerfully concur in Mr. Lovejoy's opinion. They have paid more for the ministrations of the Gospel than their money tax to town, county and State. This, it is believed, is what very few other churches have done. Thus they have evinced their estimation of the value of divine institutions for their own spiritual improvement and that of their families and neighbors. When it became inconvenient to hold their meetings on the Sabbath in private dwellings, they erected a small building in which to assemble. As there was no school house in the place, their town schools were kept in this building for several years. The second house, the one now standing, was built in 1824, two stories high, *thirty-five by forty* feet. For this they had assistance from abroad.

A high school was taught at the Corner with much success for several terms, through the agency of members of this church. They and their neighbors then obtained a corporation for an Academy, with the grant of half a township of land in 1845. In 1846, they removed their meeting house across the street, making several alterations in it, and adding 12 feet, on which they erected a cupola to receive the bell, presented by Deacon Thomas Smith, Jr. The upper part of the house was then fitted up for the Academy, They now have a very neat and commodious building for that institution.

October 1, 1828, Rev. David Starret was installed the first pastor of this church. During his ministry that remarkable revival of religion, in 1831, took place. Prior to that time the interest in the cause of Christ was low. The youth had become exceedingly heedless of their salvation. The mind of the pastor became deeply afflicted. His "spirit was stirred within him." He told the church that something must be done. He preached a lecture from the words, "We have toiled all the night and have taken nothing." God blessed that discourse to the awakening of four or five young persons to attend in solemn earnest to the concerns of salvation. About that time an alarming Providence occurred in the death of a young person. A deep solemnity soon pervaded the congregation. Professing Christians had their graces enlivened. They became active; the words of self-condemnation and of contrition for sin, and ere long, those of praise for redemption and pardoning grace, began to break from lips unaccustomed to such utterances. During this memorable season, there were deep searchings of heart, for Mr. Starret's preaching was searching, discriminating. Some, who it was feared were resting on a false hope, built on Christ — the only sure foundation. The religious interest continued for two years. There were two periods, during this favored season, in which the pastor could say he had not a stated hearer over fourteen years of age, who did not cherish a hope in Christ, or was not an anxious inquirer after the way

[1] Deacon Benjamin Smith, aged 64 years and 6 months, died May 16, 1814, of what was called the cold fever. This was a sore bereavement, for he had been a pillar in the temple of God. The other first deacon, Thomas Smith, lived to the good old age of 89 years and 10 months. His venerable appearance justly entitled him to be called, as he was, the Patriarch. He was remarkably unwavering and humble, yet persevering and decided in his piety. He died April 21, 1833.

[2] Mr. Lovejoy's family never removed to this place, but remained in Albion.

of life. In May, 1831, sixteen were admitted to the church. This was the largest number ever received at one time.

At two subsequent communions, eight more joined them, so that in the course of this year they had an ingathering of twenty-four members. Others were added to the fold of Christ, as the fruits of this good work. Three of them became ministers of the gospel, one of whom was pastor of this Church; the others, pastors in other places. So that God made this a time of blessing in furnishing other churches with pastors. During the ministry of Mr. Starret, the Church had an accession of *fifty* members. His health having become so impaired as to render him unable to discharge the duties of his office, the pastoral relation between him and the Church was dissolved by advice of a mutual council, Oct. 20th, 1835.

Mr. Thomas N. Lord supplied the pulpit a part of the year following Mr. Starret's dismission.

November 1st, 1837, Rev. Timothy Davis, late of Wellfleet, Ms., was installed pastor of the Church. He labored with them in word and doctrine with good acceptance till May, 1852, nearly *fifteen* years. During his ministry, *twenty-two* persons were admitted to the Church.

August 2d, 1853, Rev. Benjamin Smith was installed pastor of the Church. He was the son of Deacon Isaac Smith, and grandson of Deacon Benjamin Smith, one of the original members. During his ministry *thirty-four* were added to the Church. He died suddenly, Sept. 1, 1858, at the age of forty-three years, ten months. He was greatly and extensively beloved, and his death was deeply lamented.

After his decease, Rev. Allen Barrows, of the Baptist church, preached to them half of the Sabbaths very acceptably, till January, 1859, when the writer came to labor with them. Since then, *two* have been received by letter and *eight* by profession. During the half century *four hundred and fifty-one* children have been baptized here.

A letter in the *Home Missionary and Pastor's Journal* for July, 1829, is supposed to have been written by the late Rev. Asa Mead, of Brunswick. From this letter, relating facts pertaining to the *three families*, some have already been taken—as are some which follow. At that time it was stated, reckoning all the parents and their descendants, that the number was about *six hundred souls*. According to the best information, the number of deaths in *forty-eight* years had been *eighty-nine*. From various causes, these are widely scattered through the country, and are in every variety of situation. But it is not known that a single individual of this multitude, descended from those pious, faithful parents, has ever been of a degraded moral character. Not one is known to have been punished by the criminal laws of the land; and it is believed that there is not a drunkard or confirmed tippler among them all. Nearly all of them are noted for steady habits, good principles, and comfortable circumstances. A large portion of them have strong attachments to gospel order!

Of these families, *five* have been deacons in this Church, and some in other churches. Of their descendants in this place, three, besides the one already named, have been ministers of Christ; and, at least, two at the West, viz: Rev. Charles B. Smith, of Gloucester, Ms., Rev. Thomas Smith, for fourteen years the beloved and esteemed pastor of the church in Brewer Village, who has recently entered into his rest, and Rev. Smith Baker, pastor of Veazie and Upper Stillwater. Of the two, ascertained to be preachers at the West, who are Free Will Baptists, Rev. G. B. Baker writes: "I have been preaching *twenty-four* years—have baptized near *one thousand* persons, and organized *eighteen or twenty* churches." His son, Rev. Oscar G. Baker, began to preach when about eighteen years of age—was ordained in 1845. He states that "he has organized *two* churches—about eight hundred

have professed religion under my labors, and between *four and five hundred* have been baptized by me." [1]

From what other Church of equal numbers and means have so many gone forth to preach "the unsearchable riches of Christ?" Where has a little, feeble, band of believers done as much in proportion to their ability, to sustain the constant, public worship of God? For whether a minister was with them or not, they assembled to worship the Lord.

Members from this Church have been instrumental in forming the churches in Richmond and Gardiner, as well as in adding important strength and efficiency to other churches. Numbers, who obtained hope in Christ here, have made a public profession of their faith in other places. The members of this Church have not been as good as they should have been; yet God has made them serviceable to others. They have here been as "salt which has not lost its savor." Their influence on other denominations around them has been very salutary, "provoking them to love and good works." They have maintained good doctrine, holding fast the form of sound words. They have persevered, continued their weekly Thursday evening meeting for prayer, through seasons of coldness, darkness, trials and discouragements, which have led many others to flinch. They have done much to promote the cause of education, of temperance, sobriety and good morals. They have taken a decided stand against slavery, (the cause of the present war,) the bane of our country, and in favor of universal freedom. Who can estimate the value of the healthy, moral and Christian influences, which have proceeded from these three families, who so early established, and whose descendants have so constantly held, worship in this place? "Their record is on high." The full amount of benefits, personal, social, civil and religious, which has been and will be experienced, as the result of this timely, Christian training, will not, cannot be known, till the great Book of God's remembrance is opened at the last day.

Had these first settlers been irreligious, ungodly persons, what a mighty, deplorable contrast, in all these respects, would have followed! Impiety and immorality might have characterized their posterity from generation to generation. With what fervent gratitude to God, then, should their favored descendants call to mind the consistent, decided piety and prayers of their ancestors. May they all assiduously endeavor to be worthy of such a noble parentage.

Surely, missionary aid to such churches, though continued long, is not money spent in vain.

[1] Since the above was written, I have ascertained that *three or four others* from these three families are preachers at the West, and *two* others in a course of preparation, in Maine, for the Gospel ministry. D. T.

CAPTAIN MILES STANDISH'S BOOKS.

THIS sturdy soldier had a few books—a good many, for the days in which he lived, and the stirring times in which he moved. The inventory of them is preserved, as they were shown to the appraisers, after his death. The appraisers were John Alden and James Cudworth. The date, Dec. 2, 1656—sixty days after the good old Captain's death. The books are as follows:

	£. s. d.
The History of the World, and the Turkish History,	1.10.00
A Chronical of England, and the Country Farmer,	0.08.00
Ye History of Queen Elizabeth, the State of Europe,	1.10.00
Doctor Hall's Workes, Calvin's Institutions,	1.04.00
Wilcocke's Workes, and Mayors	1.00.00
Roger's Seaven Treatises, and the French Akademy,	0.12.00

3 old Bibles,	0.14.00
Ceser's Commentarys, Bariffe's Artillery,	0.10.00
Preston's Sermons, Burroughe's Christian Contentment, Gospell Conversation, Passions of the Mind. The Phisition's practice, Burrough's Earthly-Mindedness, Burrough's Discoveries,	1.04.00
Ball on Faith—Brinly Watch, Dod on the Lord's Supper, Sparks against heresie—Davenport's Apology,	0.10.00
A Reply to Dr. Cotton on Baptisme—the Garman History, The Sweden Intelligencer—Reason discused,	0.10.00
1 Testamente—1 Psalme Booke—Nature and grace in conflict, A law Booke—The meane in Mourning Allegations, Johnson against hearing,	0.06.00
A parcell of old Bookes upon diverse subjects, in 4to,	0.14.00
Another parcell in Octavo,	0.05.00
Wilson's Dixonary, Homer's Illiad, a Comentarie on James Ball's Catechesme,	0.12.00
Total valuation,	£11.09*s*.00*d*.

In the Plymouth Colony Records, May 4, 1657, is the following: "Mr Alexander Standish, and Mr Josias Standish doe accept of being exequitors with Mrs Barbery Standish, their mother, on the estate of Captain Myles Standish, deceased."

THE WORSHIP OF THE CHRISTIAN SANCTUARY.

BY REV. J. C. WEBSTER, HOPKINTON, MS.

All religions have their worship. A religion without its worship would be a nondescript. And every system has certain inherent principles or elements peculiar to itself. Christianity, of course, can form no exception.

Taking the world at large, it must be confessed that superstition has more votaries than true religion. Neither is superstition wholly confined to Paganism and idolatry. Not a little seeks shelter under the cloak of Christianity. Hence the importance of understanding precisely what is involved in pure Christian worship. It is essential to hold the respect and confidence of educated and enlightened intellect like that of the masses of New England, and to commend the religion of the Pilgrims to the rest of the world.

The object of the sanctuary is Christian worship. But what does Christian worship involve? What are some of its elements?

The first is *Christian intelligence.* It assumes that there is nothing more rational than to bow before the Lord, our Maker, and adore. Pure Christian worship is consistent with, and conducive to, the purest and highest exercises of the mind. A different notion has obtained, to some extent, on account of a tendency in the human mind to confound religion with superstition. Such a disposition is often apparent, though arising from opposite principles or motives, both in the religious and irreligious. The religious, from pure intentions, but from a lack of intelligence, often become superstitious, or mingle their superstition with their religion, if they do not even substitute the one for the other. Thus multitudes of the heathen, in order to satisfy the cravings of their spiritual nature, and being ignorant of revelation, very easily fall into superstitious notions and practices. And even Christians, when they neglect the study of the Scriptures, and become ignorant of the plan of salvation, fall into superstitions that differ but little, except in form, from those of heathenism itself. Hence Romanism is but little else than baptized Paganism.

For though it may retain the letter and some of the forms of Christianity, its spirit is wanting. And no wonder that the Papal Church should adopt for a motto, "Ignorance is the mother of devotion."

On the other hand, the irreligious, equally ignorant both of the letter and spirit of revealed religion, from a peculiar disgust for all superstition, affect to believe that the gospel presents only one of its many phases, and so reject it with all the rest. They say, therefore, that Christianity, considered as a revelation from heaven, is unintelligible and unreasonable. Some, distinguished even for literary and scientific culture, assume this ground. And, it is to be feared, from very pride of intellectual knowledge, they are inclined to place their ability and attainments over against and above the claims of revealed truth, for the reason that it humbles human wisdom and exalts the divine. Thus intelligent infidelity seems to forget that superstition, at the worst, is but the counterfeit of true religion, and therefore a proof of the genuine. At the very same time, none are more superstitious in their way, than some who are thus intellectually proud and wise in their own conceit, and affect to despise revealed and experimental religion as unworthy of intelligent minds. Will they deny that they had little rather not see the new moon for the first time over their left shoulders, or find it necessary to pass through a grave-yard alone at midnight? And while ignoring the sublime teachings of Jesus Christ, have not some of them been carried away with the puerile and wild phantasies of Swedenborg, Joseph Smith, or Andrew Jackson Davis?

But in order to avoid both extremes of the depraved propensity of human nature to confound religion and superstition, all our worship must be guided by Christian intelligence. It demands a correct knowledge of the fundamental facts of revelation, and a clear understanding of their reciprocal relation. Such a knowledge and understanding of the great events and doctrines of revelation, in their effect upon religious worship, is like the knowledge and understanding of the facts and principles of nature on mechanism, agriculture, and every other useful art. For where there is ignorance of the facts and laws of nature, we suspect there is quite as much superstition in the practice of the common duties of life, as there is in religion where the facts and truths of revelation are unknown or misunderstood. The writer once sailed with a weather-beaten navigator and experienced sea-captain, who had crossed the ocean more than forty times, and affected to disdain the divinely threatened retributions of Scripture as mere superstition, and yet, upon his own confession, "if he happened to dream of a white horse, or of a company of ladies dressed in white, he made haste and called all hands on deck to take in sail, though no cloud were in sight, under the firm belief of an impending storm!" And how many landsmen still prophecy a dry or a wet month, according to the capacity or incapacity of the new moon to hold water, on account of the elevation or depression of either of its horns! But as these superstitions in common life are melting away before the rising light of science, so the superstitions of religion are fading out in proportion to a correct understanding of the Scriptures, and the consequent letting in upon the human mind of the bright effulgence of the Sun of righteousness.

Therefore a prominent part of religious worship must always consist of instruction from the Scriptures. It was so even under the Old Testament dispensation. For "Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose, ... and he opened the book in the sight of all the people, for he was above all the people, and when he opened it all the people stood up. And Ezra blessed the Lord, the Great God, and all the people answered Amen, Amen, with lifting up

their hands; and they bowed their heads and worshiped the Lord with their faces to the ground. Also Jeshua and Bani," and their associates in the priestly office, "caused the people to understand the law. .... They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." So Paul "reasoned in the Synagogue every Sabbath day and persuaded the Jews and the Greeks." And when the high priest asked Jesus of his disciples and his doctrine, Jesus answered him, "I spake openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews always resort."

Thus patriarchs, prophets, apostles and the Great Teacher himself have all set us the example of mingling instruction with divine worship. Not literary and scientific instruction, but that which pertains to God's revealed plan of salvation, a correct understanding of which is essential to intelligent Christian worship. It has ever been a distinguished characteristic of the great lights of Congregationalism, which it has kept more free from superstition than any other form of Christian worship.

Again, Christian worship involves the *accompaniment of a consistent morality.* Worship can be acceptable to God only in connection with genuine and rigid integrity both in principle and practice. As a matter of fact there is but little affinity between such a morality and superstition. The worship of an unknown God or a merely visible representation of some phantasy of the imagination has no alliance with a virtuous life. Indeed, none are often more dissolute than the most superstitious worshipers. While the heathen are punctilious in their sacrifices to idols, they addict themselves to the most voluptuous and debasing crimes. Under the most scrupulous and formal system of papal rites and ceremonies, where there are no surrounding and counteracting influences of a pure Christianity, nothing is more apparent than a general absence of all sound moral principle. You can feel no assurance that one will not cheat you merely because he is a devout worshiper of the Virgin and the ancient saints; nor yet, for that matter, though he may be a formal worshiper of the true God. A congregation may bow with superstitious reverence before a papal shrine on Sabbath morning, and still, for all that, without a scruple, indulge in scenes of drunken revelry at night. Strictly papal countries invariably furnish examples of such a divorcement of worship and morality.

But there is a necessary and vital connection between real Christian worship and true practical moral principle. The genuine Christian worshiper adores directly the Being, whom he recognizes as keeping a strict observance of his whole life. And every time he worships, it is a new acknowledgement of his personal obligation to God. He thereby binds himself anew to a practical application of Christian truth to his conduct. Without such an application, in all his varied relations in life, he is taught by his only authoritative oracles from God, that his acts of devotion are an abomination. There is no point upon which the Scriptures are more full and clear. When Israel corrupted themselves, as they too often did, although they continued the external observance of religious rites and ordinances, the Lord said to them, "To what purpose is the multitude of your sacrifices unto me?.... I am full of the burnt-offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is an abomination unto me, the new moons and Sabbaths, the calling of assemblies I cannot away with; it is iniquity even the solemn meeting. Your new moons and appointed feasts my soul hateth, they are a trouble unto me. I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear, your

hands are full of blood." No one therefore can wrong his neighbor or live in personal sinful indulgence, and then go to the house of God and render acceptable worship. He cannot make a barbarian of himself by making a chattel of his fellow man, both alike being created in the image of God, and then bow acceptably before the throne of grace. His devotion and his conduct or treatment of others must spring out of the common principle of obligation to God. That is, he will come and bring his sacrifice to the altar because He who said, "Thou shalt love the Lord thy God with all thy heart," said also, "Thou shalt love thy neighbor as thyself." Thus his devotion is in harmony with his every-day life, because the same principle of moral obligation underlies both alike. When there is no such harmony his worship becomes an act of mere superstition, and solemn mockery in the sight of God. Such an application of Christian morals is absolutely essential to pure Christian worship. Because we do not get away from God when we are out of his house. For the earth and the heaven of heavens cannot contain him, much less any house built by man. And it is only when we recognize God in all other places that we can recognize Him acceptably in the sanctuary or wherever, as by special appointment, he agrees to meet his people. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Wash you, make you clean, put away the evil of your doings, and cease to do evil, learn to do well, seek judgment, relieve the oppressed; judge the fatherless, plead for the widow." Then come and worship, and, "though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool."

Once more, Christian worship involves a *deep and pure emotion.* It is one element which lies in the spiritual rather than the intellectual nature,—in the heart rather than the mind.

Stern, rigid abstract principles lie at the foundation and give stability to all character and conduct. They are like sound and strong sills, posts, beams, braces and bolts, which, though unseen, give firmness and permanence to an edifice. They were the distinguishing characteristics of our Puritan Congregational ancestors. But to allow their claims to the exclusion of other essential elements of worship, would have a tendency to make the pulpit an arena merely for the discussion of the theory of religion and morals. And so the sanctuary might degenerate from a place of genuine worship into nothing but a school of philosophy and ethics. Nay, there is too much reason to fear that the place and matter of worship have already come to be regarded, in some quarters, more or less as mere temporary expedients for the promotion of worldly, social and commercial interests. Hence the recent remark of a weekly journal, with an appearance of truth. "that the plans and aims of our Christian assemblies become very much matters of business in which religion is expected to prosper by tactics."

But as something besides massive timbers in the frame-work of a building is necessary to give it beauty, comfort, effect and completeness, so it is with Christian character and conduct. And to render Christian worship what it ought to be, it is essential to have something about it which shall answer to the genial aspect, especially in a New England winter, of a modern, tasteful, and comfortable sanctuary, in contrast with the unsightly and cold meeting-house of our ancestors. So, in connection with a strong sense of duty, which alone too often wears a frigid and cheerless aspect, we want the genial glow of a deep, Christian emotion. Some men will reason and defend even religious truth and the fundamental doctrines of the gospel with all the point and clearness of an icicle, while the heart, at the same

time, is apparently about as cold. There is also a rigid adherence to the forms of religion not unlike a river, bound fast in its wintry fetters. But what is far preferable and essential to all practical purposes, is a religion of warmth and activity, without ignoring its forms or transcending its boundaries, like a liquid stream, flowing calmly through the meadows, or leaping over the precipice, filling the air with its mild exhalations, and giving life, with its refreshing moisture, to all the surrounding vegetation. Christian emotion is not a mere religious sentimentality. Neither is it the indefinable feeling of awe, produced by a magnificent and lofty edifice, highly ornamented with its frescos, columns, minarets and towers. It is not any of that religious mystery resulting from imposing rituals and ceremonies. Nor yet is it the more reputable, because simple and refined, taste for real architectural beauty and grandeur. But it is the genuine warmth of a Christian heart—a sincere and earnest love for the only true purposes of religious worship.

Such an emotion involves or supposes a sanctified spirituality, in distinction from the purest intellectuality. Though in complete accordance with reason, and the impress of the divine upon the human mind, it is rather the result of the Holy Spirit witnessing directly with the spirit of the worshiper. While it impregnates every proper religious discourse, it finds its most natural utterance in prayer and hymns of praise. And the mind of the worshiper is led by it, almost imperceptibly, into the knowledge of the truth as it is revealed by the influences of the Divine Spirit, rather than by any logical deduction or inductive reasoning. It is the spiritual atmosphere around the soul, suited to all healthy and vigorous mental action. It is that sanctified affection which apprehends and appreciates the duties of the sanctuary, or other place of worship, as taste does all pure exhibitions of art. It is that which gives rise to an exclamation of pleasure in communion with God, not unlike that which is experienced and uttered when one meets again an old, familiar, and long-absent friend, or returns, after a long residence elsewhere, to the home and joyous scenes of childhood. The psalmist expressed it exactly when he said, "Lord, I have loved the habitation of thy house;" "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord;" "Blessed are they that dwell in thy house—they will be still praising thee;" Therefore, "Lift up thy hands in the sanctuary and bless the Lord."

Such expressions as these, indeed, inculcate truth and enforce duty. But they are not cold, didactic abstractions. They are full of spiritual emotion. They come leaping and all aglow from the living soul. And they illustrate plainly the real nature of acceptable worship. They teach us that individual and social practical religion is secured and promoted, not more by argument and discussion than by intelligent, consistent, spiritual worship; or rather by a rational exhibition of divine truth, clothed in the garb of sincere and holy devotion, in the place of God's own appointment.

Finally, Christian worship *recognizes for its object the divine incarnation in Christ.* All worship supposes and demands an object of supreme devotion. And the tendency of the human mind is to look for that object above the material world. At the same time, it pants for some visible and tangible representation. Therefore the perverted human heart, unless it embraces deism, involving only a vague and indefinable idea of a supreme, invisible Spirit, under pretence of a rational, but mistaken, design of preserving a golden mean between pantheism and idolatry, inevitably follows out its tendency to run into one or the other of these extremes.

But the Scriptures represent Jesus Christ as the incarnation of Deity in a mysterious union of divinity with humanity—"God manifest in the flesh." And

so, while revelation preserves in the human mind the true idea of one Great, Supreme Creator and Governor of the universe, it furnishes, through faith in Christ, as his real "Manifestation," the only sure antidote for pantheism and infidelity on the one hand, or idolatry and superstition on the other. So that instead of being a vast phantasm—a great, incomprehensible nothing—the vain attempt of unsanctified, yet sometimes of cultivated intellect to comprehend Deity, or a mere silly and grotesque image of wood or metal—the resort of ignorance and superstition—the God of revelation is a veritable personage, who has appeared in human form among men, endowed with reason and all the attributes and prerogatives of divinity. The conviction of such a manifestation in the person of the Messiah was implanted in the human mind in the earliest period of the world. And when Jesus of Nazareth came, he himself claimed to be the person so long foretold and anticipated. This appears in his conversation with the Samaritan woman at Jacob's well, when that very conversation turned upon the subject of worship and its only proper object. Jesus informed her that her kinsmen were ignorant of the true God, who was a Spirit, and ought to be worshiped in spirit and in truth. Her reply was, "I know that Messias cometh, who shall tell us all things." Then said Jesus unto her, "I that speak unto thee am he." As if he had said, 'Behold in me the long expected and divine incarnation.' And as he did elsewhere declare, "He that hath seen me hath seen the Father."

And so the great Apostle to the Gentiles preached Jesus Christ. "Then Paul stood up in the midst of Mar's Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription — '*To the unknown God.*' Whom, therefore, ye ignorantly worship, him declare I unto you." There Paul found the learned Greeks vainly striving to pay their homage to the God that made the world and all things therein, and dwelleth not in temples made with hands, in the worship of idols of gold, silver and stone, graven by art and man's device. And they understood him as declaring unto them that Christ was the only being through whom they could know God. Then he passed on to Corinth, where he "was pressed in spirit, and testified to the Jews that Jesus was the Christ," by whom they understood the manifestation of Deity. And all this was in harmony with his subsequent "determination to know nothing save Jesus Christ and him crucified" as his God and Saviour.

Christ, therefore, is the Christian's God, and object of the Christian's worship. And any system of religion which ignores Christ, as "God manifest in the flesh," may be resolved into deism, pantheism or idolatry, and its worship only superstition. Whatever other system of worship there be, it can only be a counterfeit, and therefore a strong presumptive proof of the genuine. The more you contemplate the inanities of rationalism, or the superstitions of heathenism, and the more you multiply other religions and modes of worship, the more clearly does the superior excellence of Christianity and its simple devotions appear. Its worship is that of God in Christ, as revealed in the Scriptures.

Without the Bible, religion has invariably degenerated into superstition and idolatry. And that which constitutes the difference to-day between the inhabitants of New England and their ignorant, superstitious Druidical ancestors of Britain, is the worship of the Christ of the Bible, and the presence of the Divine Spirit, who always accompanies the true preaching of Christ and his cross. The Druid temple was a grove or a hill, sometimes marked by a rude pile of stones; and the objects of its worship were the imaginary deities known in mythology under the names of Apollo and Mercury, Thor and

Woden, Brahm and Boodh, according to different localities and periods in the history of the world. The offerings that were considered most acceptable to these heathen deities consisted in human sacrifices. Whole hecatombs of human beings were often burned alive upon their altars. The debasing and brutalizing influence of such a worship we need not stop, or undertake, to prove. On the other hand, under the benign influences of the Gospel, a Christian temple is a chaste work of human art, the very cultivation of which, in connection with the Gospel, has a tendency to lift the worshiper up to communion with Christ, the God of the Scriptures, since the sacrifices best suited to the place, and with which God is well pleased, are the sacrifices of "a broken and contrite heart."

The worldly man, whether he be a philosopher or a peasant, may dig in the earth for precious ore, and on finding it, bow down and worship the golden image. But he becomes, in consequence, sordid and dissolute. While the Christian, of whatever rank or degree of culture, searches the Scriptures to find Christ, he visits the sanctuary to worship him; he values him as "the pearl of great price,"—"far above rubies;" he rests upon him as "the Rock of Ages,"—the very corner stone of his spiritual edifice! And as the certain result his mind expands; his whole soul is lifted up, and, being "changed into the same image from glory to glory as by the Spirit of the Lord," becomes more and more absorbed in Him whom "the heaven and the heaven of heavens cannot contain;"—"he in God and God in him."

"Sinners wrung with true repentance,
Doomed to guilt and endless pains,
Justice now revokes the sentence,
Mercy calls you; break your chains;
Come and worship,
Worship Christ, the new born King."

PRESIDENT CHAUNCY'S ORATION.

Charles Chauncy—second President of Harvard College—was the fifth son of George Chauncy, of Newplace and Yardley-Bury, in Hertfordshire, and was born in 1592, being baptized Nov. 5th, of that year. After due training at Westminster, he entered Trinity College, Cambridge, where he became B. A. 1613; M. A. 1617, was soon made Fellow, and, in 1624, took the degree of B. D. From his distinguished attainments in Oriental studies he was chosen Professor of Hebrew, but afterwards took a Greek Professorship. He became Vicar of Ware in 1627, but got into difficulty with the Government about the *Book of Sports*, and left England for Plymouth, Ms., where he landed among the last days of 1637. Here he preached, with Mr. Reyner, about three years, and the people desired to settle him; but he was in favor of the immersion of infants, and also thought it right to celebrate the Lord's Supper in the evening, and on *every* Sabbath; so that the Church and he did not agree. He was settled in Scituate, in 1641, where he remained until 1654, when, encountering many trials, and being invited by his old congregation in England to return, he came to Boston to take passage, when he was tendered the place of President of Harvard College, and was inaugurated Nov. 29, 1654. He continued in this position with eminent ability, until his death, Feb. 19, 1667, in the eightieth year of his age.

While Mr. Chauncy was a Fellow at Cambridge, in England, the Embassadors from the King of Spain and Archduchess of Austria were entertained at the University, and honored with the degree of A. M. At their departure—Feb. 27, 1622—Mr. Chauncy made an oration in Latin, which, with an Old English translation, is preserved in the Bodleian Library. As a matter of curious interest, we give both the original and the translation, from the 10th volume of the *New England Genealogical and Antiquarian Register*, pp. 107–109.

ORATIO VALEDICTORIA

Habita coram Dominis Legatis in Collegio Sanctæ et Individuæ Trinitatis, in presentia Doctorum, per CAROLUM CHAUNCY, Mag. Art. et Socium illius Collegii, 27 Febr. 1622.

Viri Illustrissimi,

Summo cum studio, et perquàm gratâ recordatione nunquàm non agnoscemus humanitatem Vestram, quibus (ut ex adventu vestro etiam iterato conijcimus) pro judicii vestri candore placuit, nostras esse aliquid putare nugas: neque nostram verò lætitiam, quæ non arctissimis pectoris angustiis circumscribi potest, celare volumus qui in hisce Musarum ædibus, per se quidem si spectentur satis spàtiosis, sed si cum vestrà Amplitudine conferantur sane perexiquis, in his inquam Musarum ædibus, quasi maxima quædam in minimo, tantos Heroes hospitio exceptimus: qui Senatum Populumque Musarum tali coronâ donatum et ed decoratum vidimus, vel Alexandri diademati praferendâ. Sed quid de coronâ verba facio? in cœlo profectò se quis esse suspicetur, qui tot luminibus, et quasi stellis Nobilitatis, sapientiæ, fortitudinis se undiquaque cinctum conspicetur. Et certè quàm hoc unum spectârunt modò cogitationes nostræ, ut concentu nostro, velut harmoniâ cælorum Pythagoricâ, quæ in aures vestras suavitèr influeret, ita animos vestros permulcere, ita sensus vestros καὶ ἡδύσμασι καὶ ἐδέσμασι pascere possemus, ut Vestra etiam Celsitudo in cœlo esse videretur? Verùm orbes illi cælestes, ut ud vælocissimè moveantur, tamen mensis saltem unius aut anni, aut plurium annorum spatium requirunt, ut circulum suum et harmoniam possuit conficere: quantò minùs ab orbiculo (ut ita loquar) Academico in hoc vestræ apud nos commorationis biduo tantum negotium expectare potuistis? Quamobrem id à Vestris Clementiis summopere contendimus (Viri Inclytissimi) ut siquâ in re ingrato aliquo et injucundo sono vestras aures offendimus, errata saltem leviora velo humanitatis Ves-

Most Illustrious Lords,

Who (as wee conjecture by your second coming) have beene pleased in the candor of your judgements, to thinke our triffles to bee something, wee shall ever with greatest affection, and most thankfull remembrance acknowledge your favours: neither are wee willing to conceale our joy, which can no wayes bee confined in the narrow streights of our brests, who have in these dwellings of the *Muses*, spacious enough if considered by themselves, but if compared with your Greatnesse, surely, of small capacitie, who have, I say, in these dwellings of the *Muses*, received as greatest things contayned in the least so great Heroes for guests: who have seen this Senate and Common-wealth of the *Muses*, rewarded and beautified with such a Crowne as may well be preferd before Great *Alexanders* Diadem. But why make I mention of a Crowne? Surely, well might he thinke himselfe to be in Heaven, who should behold himselfe circled on every side with so many Lights, and as it were Starres of Nobilitie, Wisedome, Fortitude. And surely, how much our cogitations have beene bent on onely this, that with our consent of voyces, as with some Pythagoricall harmonie of the Heavens, which might sweetly flow into your Eares, we might so please your Thoughts, so feed your Senses with all dainties and delicious food, that your Excellencies might also thinke themselves in Heaven. But those Celestiall Orbes, how swiftly soever they are moovd, doe yet require the space at least of a moneth, or of one or many yeeres, to the perfecting of their Circle and Harmonie; how much lesse could you expect so great a worke from this (as I may say) small Academicall Orbe in this your two dayes abode with us? Wherefore (Most famous Lords) we earnestly entreat your clemencies, that if in any thing wee have offended your Eares, with any ingratifull and unpleasant sound, you would vouchsafe to cover, at least our smaller errors, with the vaile of youre benignitie; and that you judge not of the

træ contegatis: neque ex imberbis juventutis laboribus, quos persepistis, vel de Cantabrigiæ, vel de Collegii istius dignitate judicetis, sed cogitate potius quanta sit horum grauissimorum virorum facundia, et quasi Mada Medulla, quanta in suggestis et pulpitis fulminatio, quàm mira in disputationibus Theologicis subtilitas, et quam invictum robur! illos si audivissetis nulla hæc fuisset veniæ deprecatio, illos si audivissetis vel Autarchi ipsius judicium non detrectâssemus: verùm ut se res habent, humillimè coram indulgentiæ Vestræ genibus procumbit Oratio nostra. Sed et alia etiam nos arget infælicitas, quòd tam subitò tantorum virorum consortio, vel potius præsidio carendum sit: nam nihil mirum videatur, si, cum Vestras Excellentias, velut radios à sole in speculum transmissos recepimus, radiis tam fulgentibus ad Solem, id est, Regem Præclarrissimum recollectis, atra nos doloris caligio et obscuritas involuat; nihil mirum, inquam, videatur, si, cum Vestras Excellentias, velut sanguinem purissimum, et spiritus vitales diffusos à corde ad cerebrum, id est à Serenissimo Rege ad Academiam, intromissimus, si spiritibus ad cor ipsum remeantibus, nos in subitum pallorem, squalorem, et λειῶοθυμίαν incidamus. Sed unicum hoc nobis solatium superest, quòd relictâ Atheniensium arce pulcherrimâ radii ad Solem, id est, cor cœli, se recipiant; et quòd deserto cerebro spiritus vitales ad ipsum cor, et Solem hujus Microcosmi, Augustissimum nempe Jacobum, reuertantur: illius Majestas verè Regia, incredibilis prudentia, et stupenda planè in Principe eruditio, facilè supplere porsunt, si quid in Academiâ defuit: illi igitur, velut Academiarum omnium quotquot sunt in Christiano orbe epitome, et compendio, vel potiùs alteri Academiæ cuidam maximæ et florentissimæ vos jam restituendos esse, solidum gaudemus gaudium; et quod superest (Heroes Nobilissimi) Vesdignitie either of *Cambridge*, or this Colledge, by the labours which you have received from beardlesse youth, but that you rather thinke how great is the force of speech, and as it were pith of eloquence of these most grave persons; how great is their thundering in Chaires and Pulpits, how admirable their subtiltie in Theologicall Disputations, and how invincible their force. If you had heard them, there were no neede of this request for pardon; if you had heard them, we would not have declinde the censure even of *Aristarchus* himselfe; but as things now are, this our prayer most humbly prostrateth it selfe at the feete of your clemencie. But an other infelicitie also presseth us, that we must so suddenly be deprived of the presence, or rather protection of so great persons; for, let it seeme nothing strange, if since we received your Excellencies as Rayes cast in a mirrow from the Sunne, that those so bright shining Rayes being called backe upon the Sunne, that is, unto our most Renowned King, wee are over-whelmed with a black and darksome Mist of Sorrow; Let it, I say, seeme nothing strange, that if we received your Excellencies as most pure Bloud, and vitall Spirits, diffused from the Heart unto the Braine, that is, from our most Renowned King unto this Universitie, that the Spirits flowing backe unto the Heart, we fall into a sudden palenesse, horror, and deadly swound. But yet, wee have this comfort left, that those Rayes departing from this most beautifull fortresse of *Athenians*, reflect themselves unto the Sunne, that is, the Heart of Heaven; and that those vitall Spirits, though they forsake the Braine, reconvey themselves unto the very Heart, and Sunne it selfe of this our little World, that is to our Most Imperiall *James*. His truely Royall Majestie, his incredible Wisedome and Learning, even to amazement in a Prince, can easily supply whatever hath beene wanting in our Academie. Therefore, because yee are to be restorde to him as to an Epitome, and Sunne of all Academies, the Christian World contaynes, or rather as to some one more great and flourishing then all the rest, we feele a joy most solid, and complete. And that which now remaynes (Most Noble Heroes) wee joyntly

træ Celsitudini iter faustum, cœlum propitium, fœlices nobis omnibus in Vestris tanti momenti negotiis comprecamur, Deumque impensi rogamus, ut Dominationes Vestras ad Reip. Christianæ emolumentum, et Ecclesiæ totius militantis incolumitatem et tutamentum benignè conservet, ac tueatur.

wish unto your Excellencies a prosperous iourney, faire weather, and happie successe unto us all, in your affaires, of so great importance, and earnestly beseech the Almightie, that hee would graciously vouchsafe to preserve and protect your Lordships to the good of the Christian Common-Wealth, and to the Weale and safetie of the whole Militant Church.

TWO HUNDRED YEARS AGO, IN NEW ENGLAND.

BY REV. HENRY M. DEXTER, BOSTON.

OUR last issue[1] recalled to the remembrance of our readers the fact that those were stirring times in the religious world of Old England, when "Black Bartholomew" came, two hundred years ago. It is our purpose now to remind them that the year 1662 is one worthy of remembrance in the annals of New England, as well.

Two hundred years ago! Plymouth had then been settled forty-two years; Dover, thirty-nine; Boston, thirty-two; Wethersfield, twenty-eight, and Providence twenty-six. There appear to have been then, within the boundaries of what is now Maine, seven towns; within what is now New Hampshire, four; within what is now Massachusetts, fifty-three; within what is now Rhode Island, four; within what is now Connecticut, nineteen. Vermont, as yet, was not. It is probable that—excluding Indians,[2] &c.—the entire population of New England, at that time, was less than 30,000,[3] against our present census of 3,128,642.

Thomas Prince was Governor of Plymouth Colony—where William Bradford had been dead five years, Miles Standish six, Edward Winslow seven, and William Brewster eighteen; and where John Alden and John Howland, of Mayflower memory, still lived in a green old age, and Nathaniel Morton was preparing to write "New England's Memorial."

John Endicott was Governor of the Massachusetts Colony—where Salstonstall had been dead four years, Dudley nine, John Cotton ten, and Winthrop and Shepard thirteen; and where Simon Bradstreet still lived and labored, at the age of 59; Thomas Cobbet, at 54; John Norton, at 56; Richard Mather and John Allin, at 66; where Charles Chauncy still filled the Presidency of Harvard, at 70; and where John Eliot, at 58, had just sent off to King Charles the Second. a copy of the Indian Translation of the New Testament—dedicated to his recent Majesty.

Benedict Arnold was President of the "Providence Plantations,"—where Roger

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[1] Pp. 191-197—*The Bicentenary of Nonconformity.*

[2] As to the Indian population on the New England soil, two hundred years ago, it is very difficult to form even a rough estimate which shall deserve much confidence. Gookin's *Historical Collections*, [pp. 147-9,] and Felt's *Indian population*, [*Coll. Am. Statis. Asso.*, pp. 186-188] furnish data for the following enumeration, viz:

Pequots,	1,200
Narragansitts,	4,000
Pokanokets, Nausets, &c.,	700
Massachusetts,	1,200
Pautuckets,	1,000
Nipmugs,	2,400
Giving an estimated total of	10,500

This was for 1674. In 1662, the number would naturally have exceeded this. Hutchinson says that, in 1660, there were ten towns of praying Indians; and Gookin [p. 195,] estimates that, in 1674, there were 1,100 Indians in Massachusetts, "yielding obedience to the gospel."

[3] By more exact computation upon the basis of the processes laid down in the Collections of the *American Statistical Assoc.*, [Vol. 1., pp. 138-142.] we arrive at an estimate of 27,200; thus distributed—Massachusetts (including Plymouth Colony, and Maine and New Hampshire, which last two then belonged to her jurisdiction,) 22,000, Connecticut 4,000, and Rhode Island 1,200.

Williams was still hale and hearty at 63, and William Blackstone, the first settler both of Boston and of Rhode Island, still dreamed among his folios[4] on the banks of the beautiful river which now bears his name as it ripples by his grave.

John Winthrop [son of John, 2d Governor of Massachusetts,] was Governor of the Connecticut Colony, and William Leet of the New Haven Colony—the two colonies were united three years after—where Thomas Hooker had been dead fifteen years, and Samuel Eaton twenty; and where John Warham had already spent twenty-six of the thirty-four years of his active ministry on the banks of the Connecticut, and Samuel Stone twenty-six of his twenty-seven; and where John Davenport was in his prime at 65.

The settlements in what is now Maine,[5] and those in Rhode Island,[6] had then no Congregational churches. In what is now New Hampshire, there were two.[7] In Connecticut there were fourteen.[8] In Massachusetts there were forty-nine.[9] There was thus, at that time, a total of sixty-five

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[4] See Bliss' *Rehoboth*, pp. 4-11.

[5] The first Congregational Church formed in what is now Maine, was at York, [supposed] in 1673. [See Greenleaf's *Sketches of the Ecclesiastical History of Maine*, p. 9.]

[6] The first formed in Rhode Island, was at Newport, in 1720.

[7] Hampton, (1638) Rev. Seaborn Cotton, (now, i. e. 1662,) pastor; and Dover, (1638) Rev. John Reyner, pastor. A Church had been formed at Exeter, in 1638, but became extinct three years after; and although Rev. Samuel Dudley preached there from 1650 to 1683, no Church is known to have existed during that period, and the present First Church dates back only to 1698. Rev. Joshua Moodey was also preaching at Strawberry Bank (Portsmouth,) from 1658 till 1671, before a Church was formed there. [See Lawrence's *New Hampshire Churches*, pp. 47, 118.]

[8] These fourteen churches were the following:—

1. Windsor, (1630) Rev. John Warham, Pastor.
2. Hartford, (1633) { Rev. Samuel Stoue, "
   { Rev. John Whiting, "
3. New Haven, (1639) { Rev. John Davenport, "
   { Rev. Nicholas Street, "
4. Milford, (1639) Rev. Roger Newton, "
5. Stratford, (1640) Rev. Adam Blackman, "
6. Stamford, (1641) Rev. John Bishop, "
7. Wethersfield, (1641) (No Pastor.)
8. Guilford, (1643) "
9. Saybrook, (1646) "
10. Fairfield, (1650) Rev. John Jones, Pastor.
11. New London, (1650) Rev. Gershom Bulkley, "
12. Norwalk, (1652) Rev. Thomas Hanford, "
13. Farmington, (1652) Rev. Roger Newton, "
14. Norwich, (1660) Rev. James Fitch, "

[See *Contributions to the Eccl. History of Conn.*]

[9] These forty-nine—with their Pastors in the summer of 1662—were the following:—

1. Plymouth, (1620) (No Pastor.)
2. Salem, (1629) Rev. Jno. Higginson, Pastor.
3. 1st Ch. Boston, (1630) { Rev. John Wilson, "
   { Rev. John Norton, "
4. Watertown, (1630) Rev. John Sherman, "
5. Roxbury, (1632) { Rev. John Eliot, "
   { Rev. Sam'l Danforth, "
6. Lynn, (1632) Rev. Samuel Whiting, "
7. Duxbury, (1632) Rev. John Holmes, "
8. Marshfield, (1632) Rev. Samuel Arnold, "
9. Charlestown, (1632) { Rev. Zech. Symmes, "
   { Rev. Thos. Shepard, "
   [son of Thos., 1st Pastor at Cambridge.]
10. Ipswich, (1634) { Rev. Thos. Cobbet, Pastor.
   { Rev. Wm. Hubbard, "
   { Rev. John Rogers, "
11. Newbury, (1635) Rev. Thomas Parker, "
12. Hingham, (1635) Rev. Peter Hobart, "
13. Weymouth, (1635) Rev. Thomas Thacher, "
14. Cambridge, (1636) Rev. Jona. Mitchell, "
15. Concord, (1636) Rev. Edward Bulkley, "
[eldest son of Rev. Peter B., 1st minister of same ch.]
16. Dorchester, (1636) Rev. Rich'd Mather, Pastor.
17. Springfield, (1637) Rev. Pelatiah Glover, "
18. Taunton, (1637) (No Pastor.)
19. Sandwich, (1638) Rev. John Smith, "
20. Salisbury, (1638) Rev. Wm. Worcester, "
21. Dedham, (1638) Rev. John Allin, "
22. Quincy, (1639) { Rev. Wm. Thompson, "
   { Rev. Henry Flint, "
23. Yarmouth, (1639) Rev. Thos. Thornton, "
24. Barnstable, (1639) (No Pastor.)
[Formed, London, 1616; came to Scituate, 1634; removed to Barnstable, 1639.]
25. Scituate, (1639) Rev. Nicholas Baker, Pastor.
26. Rowley, (1639) Rev. Samuel Phillips, "
27. Sudbury, (1640) Rev. Edmund Browne, "
28. Edgartown, (1641) (No Pastor.)
29. Woburn, (1642) Rev. Thomas Carter, "
30. Gloucester, (1642) (No Pastor)
31. Scituate, 2d Ch. (1642) Rev. Wm. Witherell, "
32. Hull, (1644) (No Pastor.)
33. Rehoboth, (1644) Rev. Samuel Newman, "
34. Haverhill, (1645) Rev. John Ward, "
35. Andover, (No.) (1645) Rev. Francis Dane, "
36. Reading, (So.) (1645) (No Pastor.)
[Rev. Samuel Hough was dismissed March 30, 1662, and Rev. John Brock settled Nov. 13, 1662.]
37. Topsfield, (1645) Rev. Wm. Perkins, Pastor.
38. Manchester, (1645) (No Pastor.)
[Rev. Ralph Smith died March 1, 1662.]
39. Eastham, (1646) (No Pastor.)
40. Malden, (1649) Rev. M. Wigglesworth, P.
41. (Old No.) Boston, (1650) Rev. John Mayo, "
42. Medfield, (1651) Rev. John Wilson, "
[son of John, of Boston.]
43. Chelmsford, (1655) Rev. John Fiske, "
[Formed at Wenham, 1644; removed to Chelmsford, 1655.]
44. Beverly, (1657) (No Pastor.)
45. Hadley, (1659) Rev. John Russell, Pastor.
46. Lancaster, (1660) Rev. Jos. Rowlandson, "
47. Northampton, (1661) Rev Eleazer Mather, "
[son of Richard, of Dorchester.]

Add to these, two Indian churches, formed after long probation—the one on Martha's Vineyard, in 1659, gathered by the labors of Rev. Thomas Mayhew; the other at Natick, in 1660, in connection with the labors of the Apostle Eliot, of Roxbury; both without formal pastors.

Besides these forty-nine embodied churches, there had been two others which had existence within the limits of Massachusetts, but had emigrated bodily, with their pastors, to the Connecticut Colony:—the first Church at Dorchester, (1630) which went to Windsor; and the first at Cambridge, (1632) which

Congregational churches, with fifty-eight Pastors and Teachers, where now the denomination reports 1,423 churches, and 1,561 ministers. It is right to add, however, that there were sundry branch churches in existence, not yet attained to a sufficiently vigorous growth to be organized by themselves, but still capable of affording important religious privileges to the localities in which they were established.[10]

Churches of other denominations were as yet almost unknown. In all New England, there appear to have been, in 1662, but four.[11]

The political condition of these colonies was much in sympathy with the unsettled state of affairs in the mother-country. There Cromwell had been dead four years. Charles the Second had been on the recovered throne two years. And the pendulum which had briefly swung so strangely far over toward Republicanism in State, and Independency in Church, was swinging swiftly back toward even more than the old rigor and intolerance in both. "Immediately upon the restoration of the King, a loyal madness possessed almost all classes of the people."[12] The new Parliament of 1661 opened its first session by excluding every member elect who should not receive the sacrament after the liturgical form, and burnt the "League and Covenant" by the common hangman. The "Corporation Act" soon required all magistrates to "assert under oath the nullity of the Covenant, and the unlawfulness of resistance to the King, under any circumstances," and declared ineligible to office, in all corporations, all persons who should not, within a year, have received the sacrament from the hands of a Priest of the National Church.[13] The Act of Uniformity followed[14] — taking effect upon St. Bartholomew's Day,[15] two hundred years ago[16] — and gave to the world, in Mr. Palfrey's words, "the becoming spectacle of two thousand ministers of Jesus Christ, embracing penury rather than stoop to dishonest compliance. From College halls

went to Hartford.—[See *Am. Quar. Reg.*, Clark's *Cong. Chhs of Mass.*, Belknap's *New Hampshire*, and various local histories.]

[10] Thus the Marblehead Church, which was not separately formed until 1684, had been a branch of the 1st Church in Salem, and had supported separate worship for more than forty years. So the 1st Church in Danvers, (now known as the Church in North Danvers,) which was not formally organized until 1689, had been kept up as a branch of this same 1st Church in Salem, for eighteen years. The same was true at Billerica, which had been several years a branch of Cambridge. This branch Church system was our Fathers' practical solution of the question of Home Missions; one that their children have too much forgotten. [See Clark's *Cong. Churches of Mass.*, pp. 60, 95, 96.]

[11] Three of these were Baptist churches, all in Rhode Island, viz: the 1st Providence, (1639) the 1st Newport, (1644) and the 2d Newport (1656). The 4th was also in Newport—a Society of Friends, which Callender says was formed there in 1656-7.

The first Baptist Church in Maine was planted at Kittery, in 1682; the first in New Hampshire, at Newtown, in 1755; the first in Vermont, at Shaftsbury, in 1768; the first in Massachusetts, at Rehoboth, in 1663; the first in Connecticut, at Groton, in 1705.

The first Episcopal Church in New England was founded at Boston, Ms., (King's Chapel,) in 1686.

The first Universalist Church in New England was formed at Gloucester, Ms., Jan. 1, 1779.

The first Freewill Baptist Church in New England was formed at New Durham, N. H., in 1780.

The first Unitarian Church in New England was created by the perversion of the 1st Episcopal, (King's Chapel, Boston,) in 1785.

The first Roman Catholic Church in New England took possession, in Boston, in 1788, of the Chapel in School Street, which had been built by the Huguenots, and which, when disused by them, had been subsequently occupied by the Whitefield-ians, until the death of their pastor, Rev. Andrew Croswell.

The first Methodist Episcopal Society in New England was formed by the Rev. Jesse Lee, at Bridgeport, Ct., in 1789.—[See Benedict's *Hist. Baptists*, Jackson's *Churches in Rhode Island*, Greenwood's *History of King's Chapel*, Stewart's *History of Freewill Baptists*, Belcher's *Religious Denominations*, Drake's *History of Boston*, Barber's *Hist. Coll. of Conn.*, Backus' *Church History of New England*, &c., &c.]

[12] See Palfrey's admirable *History of New England*, Vol. ii., pp. 433-7.

[13] Statutes at Large, ii., p. 685.

[14] Passed May 18, 1662.

[15] Aug. 24, 1662.

[16] Stoughton's *Church and State two hundred years ago*, [London, 1862,] pp. 324-341, gives many touching extracts from farewell sermons, preached by Parish ministers on Aug. 17, 1662—the Sunday before St. Bartholomew's. Evelyn [*Diary*, vol. i., p. 336,] and Pepys, [*Diary*, vol. i., p. 313,] both refer to the day, in an interesting manner.

and Cathedral closes, from stately and from humble parsonages, endeared by the familiarity of happy and useful years, holy men led out their delicately nurtured families, not knowing whither they should go."[16*] The New England Colonies had formally recognized neither Oliver, nor his son. The Order of Council to proclaim Richard Cromwell, received no attention, and did not even go upon the public records.[17] After waiting several months after the news came of the restoration of the throne,[18] Massachusetts did "proclaim" Charles the Second, and sent a humble and loyal address to London,[19]—because they found that their enemies were striving against them, and that the consequences of further delay might be disastrous. They sent also Simon Bradstreet and John Norton to "represent the Colony as his Majesty's loyal and obedient subjects, and to endeavor to take off all scandal and objections," &c.;[20] and these agents were absent in England at the date of which we write; and the Colony was, with no small degree of solicitude, awaiting news of their reception, and of the kind of treatment which they were likely to receive from the new King, and his Court.

It is in Religious matters, however, that the date of 1662 has its chief significance in New England History, as being the time of the holding of the great Synod on "Baptism and the Consociation of Churches," which introduced the Half-way Covenant, and thus had an important influence in so modifying some of the salutary straitness of the ancient ways of these churches, as to open a door for the after coming in of a relaxed theology, as well as a looser practice. To understand the causes out of which this Synod grew, and the general drift of feeling with regard to it, and the subjects which it discussed, it is necessary to cast a glance back over the pre-history of religious matters in the Colonies. This Synod of 1662 was the third called by the public authority.

The first met at Cambridge, (then Newtown,) in 1637, in consequence of the Antinomian strife which had arisen out of the teachings and influence of Mrs. Ann Hutchinson. The Rev. Peter Bulkley, of Concord, and Rev. Thomas Hooker, of Hartford, were chosen Moderators. After a session of three weeks, it catalogued and unanimously condemned *eighty-two* erroneous opinions. No person was stigmatized as holding such errors, but each error was briefly recited and confuted out of the Scripture. The effect was thorough in crushing out the heresy.

The second Synod met at Cambridge, in 1646—with two adjournments of a year each—and resulted, in 1648, in presenting to the General Court the *Cambridge Platform* of the Congregational Church government.

The causes of the third Synod, which was centering the interest of the churches two hundred years ago, run back to the earlier days of the Colonies. Most of the first settlers were Church-members, and had dedicated their children to a covenant God in Baptism. Those children had reached mature age, yet many of them—while of correct moral deportment—had not seen their way clear, on evidence of regeneration, to renew their baptismal vows, and become members, in full communion, of the Church. As a consequence, their children—the grandchildren of the first settlers—were growing up without being baptized. Their parents were "very much unsatisfied that they could not obtain Baptism for their children, although themselves made no way to be admitted to the Lord's Supper."[21] The old men were exercised

16* *Palfrey*, ii., p. 436.

17 Hutchinson, Vol. i., p. 209, *Note*.

18 The King entered London, May 29, 1660; he was "proclaimed" in Boston, Aug. 7, 1661.

19 Goffe, Whalley and Dixwell, three of the Judges who condemned Charles I., were, at just about this date, moving from their cave, at West Rock, near New Haven, to the house of Mr Tomkins, in Milford. See Stiles, *History of three Judges*, &c., p. 93.

20 In *Hutch. Coll.*, pp. 345–374, see their instructions, &c., &c.

21 *Hubbard*, p. 562.

"to know what would become of succeeding generations."[22] And the matter was complicated by the fact that by the original laws of Massachusetts and New Haven[23] none but Church-members could be freemen, and bear office; so that by this disfranchisement the State bade fair to be kept lean, while the churches were growing poor.

Not long after Thomas Hooker's decease at Hartford, there arose a difference between Mr. Stone, his surviving colleague, and Mr. Goodwin, the Ruling Elder, "upon some nice points of Congregationalism,"[24] in which an admission to the Church, or a baptism, was concerned, which gradually divided and inflamed not only the Church in Hartford, but the whole Colony. In 1654–5, several Councils were called, to compose the difference, but the Hartford brethren imagined that all the elders and churches in the Connecticut and New Haven Colonies were prejudiced, and hence their advice made no impression on the quarrel. It was therefore next judged expedient to call a Council from the other Colonies, which was done the next year—again in vain. Meanwhile[25] there arose a collateral excitement in the Colonies in favor of some movement by which baptized persons of regular life might be admitted to full Church privileges; or for treating all baptized persons as members of the Church; or, at any rate, for allowing all baptized persons who should "own the covenant" without coming to the Lord's table, to have their children baptized. To this was added another discussion as to whether the inhabitants in general of a town, who were taxed for the support of a pastor, had not just right to give their voice in his election. At length the magistrates of Connecticut, "observing the State itself, as well as the Church, to be in danger from the paroxysm commencing,"[26] suggested to the General Court of Massachusetts to call a general Council. New Haven — under the lead of John Davenport — opposed this, on the ground that there was danger to the churches from the proposed movement. Plymouth passed over the matter in silence. Connecticut appointed Rev. Messrs. Warham of Windsor, Stone of Hartford, Blynman of New London, and Russell of Wethersfield, to attend such a Council. The General Court of Massachusetts passed an order, Oct. 14, 1656, "that Mr. Norton,[27] Mr. Mather,[28] Mr. Allin,[29] Mr. Thacher,[30] of the County of Suffolk; Mr. Buckly,[31] if he be able, Mr. Chauncy,[32] Mr. Symms,[33] Mr. Sherman,[34] Mr. Michell,[35] of the County of Middlesex;

[22] *Backus*, p. 93.

[23] To the Plymouth Colony belongs the proud preeminence—never yet, we think, recognized by the historian as it ought to be—of a catholicity of feeling and a moderation of rule, far in advance of its nearest cotemporary Colony. Backus says of the Baptists, that "in Plymouth Colony they ever enjoyed much more liberty than any had in Massachusetts," [*Chh. History*, p. 94,] and Arnold—the late candid and accurate historian of Rhode Island—says, in speaking of Gorton's case, "the Plymouth Colony was more liberal in its feeling than that of the Bay, permitting a greater latitude of individual opinion," [vol. i., 166,] and he elsewhere repeatedly styles it, by way of distinction, "the liberal Colony," the "most liberal" of the colonies, &c.—[Ibid. p. 319.] The fact is, that, from the first, the Plymouth people —as in the case of Miles Standish—allowed non-Church members to be freemen, and to hold office. As they said, in General Court at Plymouth, May 2d, 1665—in answering the propositions for greater liberty to men of other faith, made by his Majesty's Commissioners—[*Plym. Col. Records*, vol. iv., p. 86,] it has "*bine our constant practice* to admitt men of competent estates and ciuell conversation, though of different judgments, yet being otherwise orthodox, to bee freemen, and to have libertie to chose and bee chosen officers both ciuell and milletary." They further expressed their willingness that all men of orthodox life, having "difference of opinion," should form churches in their territory, only adding that "where places by reason of our pausette and pouertie are vncapable of two [churches] it is not intended that such congregations as are alreddy in being should bee rooted out, but theire liberties preserued, there being other places to accommodate men of different pswasions in Societies by themselves, which by our knoune experience tends most to the preseruation of peace and charitie."—[Ibid. p. 87.]

[24] Trumbull's *Hist. of Connecticut*, vol. i., p. 297.

[25] Ibid. [26] Morse & Parish's *New England*, p. 149.

[27] Of Boston. [28] Of Dorchester. [29] Of Dedham.

[30] Of Weymouth. [31] Of Concord.

[32] President of Harvard College.

[33] Of Charlestown. [34] Of Watertown.

[35] Of Cambridge.

Mr. Norris,[36] Mr. Ezekiel Rogers,[37] Mr. Whiteing,[38] Mr. Cobbet,[39] of the County of Essex, be desired to meet at Boston, on the first 5th day of June next, following, to confer & debate,"[40] on the matters suggested in the form of twenty-one questions "of practicall concernment in the churches," by the General Court at Hartford.

The Council met at Boston, June 4, 1657, and, after a ses-ion of more than a fortnight, gave full answer to the questions proposed. The gist of their decision is thus given by Cotton Mather:[41] "that it was the duty of infants, who confederated in their parents, when grown up into years of discretion, though not fit for the Lord's Supper, to own the covenant they made with their parents, by entering thereunto, in their own persons; and it is the duty of the churches to call upon them for the performance thereof; and if, being called upon, they should refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the Church. And in case they understand the ground of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."

This result, so far from stilling the existing strife, introduced a new element of controversy. Many of the ministers and churches looked upon it with concern, as the proposal of a most dangerous innovation upon the good old way. The Hartford troubles broke out afresh, and Council after Council failed to heal them. It became evident that the new movement in Massachusetts, which was favored by all who desired greater liberality in the management of both sacred and secular affairs, could not be carried over the opposition made against it, by anything less than the decision of a large and respectable Synod. There were some also who felt that the threatening state of affairs in England[42] demanded some measures here which might consolidate the churches into a compacter organization, which should be capable of taking prompt action for the common welfare. It would seem that this project of the "inlargement of Baptisme," and that of consociating the churches, had now become favorite notions with the more prominent both of the clergy and civilians in Massachusetts and Connecticut. Accordingly we find that, Dec. 31, 1661, the General Court of Massachusetts ordered and desired that the churches of its jurisdiction "doe send their messengers of Elders and brethren to Boston the 2d Tuesday of the first moneth, then & there to discuss & declare what they shall judge to be the minde of God, revealed in his Word, concerning such questions as shall be propounded to them by order of this Court referring to Church orders as aforesajd, and that the seuerall churches take care to make due provition for the messengers by them sent."[43] Subsequently the Court decreed those questions to be as follows:

Quest. 1.—Who are the subjects of baptisme?
Quest. 2.—Whither, according to the Word of God, there ought to be a consociation of churches, & what should be ye manner of it?

The Synod met, in response to this call, in Boston, March 10, 1662. We have been able to find neither printed nor manuscript record of its members or officers, or of its proceedings prior to its result. Holmes[44] speaks of it as including "*all* the ministers in Massachusetts, with messengers from the churches;" which would be according to the order of the Court. We may therefore guess at its clerical membership as being as follows—arranged in the order in which the churches of which they were pastors had been formed.[45]

36 Of Salem. 37 Of Rowley.
38 Of Lynn. 39 Of Ipswich.
40 *Records of Mass. Colony*, vol. iii., p. 419.
41 *Magnalia*, Bk v., p. 63.
42 *Palfrey*, vii., p. 490.
43 *Records, Mass. Col.*, vol. iv., Part 2, p. 38.
44 *American Annals*, vol. i., p. 329.
45 The eleven towns of Plymouth Colony then having churches were, of course, unrepresented.

[The first column of figures following the names, gives the age of these ministers at the time of holding the Synod; the second, the number of years of their professional service—in this country, where they had served previously in England.]

From the Ch'i. in				
Salem,	Rev.	John Higginson,	46	11
1st Chh. Boston,[46]	"	John Wilson,	74	32
Watertown,	"	John Sherman,	49	28
Roxbury,	"	John Eliot.	58	31
	"	Samuel Danforth,	36	12
Lynn,	"	Samuel Whiting,	65	26
Charlestown,	"	Zechariah Symmes,	63	28
	"	Thomas Shepard,	27	03
Ipswich,	"	Thomas Cobbet,	54	25
	"	Wm. Hubbard,[47]	41	06
	"	John Rogers,	31	06
Newbury,	"	Thomas Parker,	67	28
Hingham,	"	Peter Hobart,	58	27
Weymouth,	"	Thomas Thacher,	42	18
Cambridge,	"	Jonathan Mitchell,	38	12
Concord,	"	Edward Bulkley,	45?	20
Dorchester,	"	Richard Mather,	66	27
Springfield,	"	Peletiah Glover,	25	03
Salisbury,	"	William Worcester,	60?	24
Dedham,	"	John Allin,	66	24
Quincy,	"	William Thompson,	62	23
	"	Henry Flint,	60	22
Rowley,	"	Samuel Phillips,	37	12
Sudbury,	"	Edmund Browne,	50?	22
Woburn,	"	Thomas Carter,	47?	20
Haverhill,	"	John Ward,	56	22
Andover,	"	Francis Dane,	46	14
Topsfield,	"	William Perkins,	55	12
Malden,	"	M. Wigglesworth,	31	08
Chelmsford,	"	John Fiske,	61	18
Hadley,	"	John Russell,	35	12
Lancaster,	"	Joseph Rowlandson,	28	02
Northampton,	"	Eleazer Mather,	25	01
Pres. of Harv. Coll.[48]	"	Charles Chauncy,	70	24

These thirty-four Pastors and Teachers would appear to be all in the Massachusetts Colony, at this time, who could naturally respond to the order of the Court; and probably a large proportion of their number may have been present to make up the Synod. Besides such Pastors and Teachers as were in attendance, the churches appear to have sent from forty to fifty delegates; making the whole number composing the Synod a little more than seventy.[49]

There is a tradition mentioned by Mr. Drake,[50] that the Rev. Samuel Whiting, of Lynn, presided over the deliberations of the Synod; but we are not aware of any way in which it can be verified. He was indeed eminently competent for such a duty, and was now sixty-five years of age, having been in the country twenty-six years, nearly all of which he had spent in Lynn.[51]

The place of holding the Synod was unquestionably the Meeting-House[52] of the First Church; then standing on the spot now occupied by Joy's Building, on Washington street, a little to the south

[46] John Norton was absent in England on Colonial business, from Feb. 7, to Sept. 3, 1662.

[47] Hubbard does not speak of the Synod in his history as if he had been a participant,—perhaps he did not attend.

[48] That President Chauncy was a member, though not naturally included in the call, is an inference from the records of the controversy following the Synod, and from the part which he took in it. I do not know whether Increase Mather was a member of the Synod or not. He had returned from England in the September previous, and now, at the age of 23, was preaching for the North Church in Boston, where he was settled, May 27, 1664. He could not, of course, have been a member, in virtue of being at that time either Pastor or Teacher. Trumbull [*Hist. Connecticut*, vol. i., p. 310,] speaks of him, with his elder brother Eleazer, as if he were one of those *members* who were "warmly in the opposition." Hubbard, [p. 590] on the contrary—whose colleagues, if not himself, were present—in speaking of those members who "afterward in print opposed" the Result, does not mention Mr. Mather's name. On the other hand, Dr. Clark quotes [*Cong. Chhs. of Mass.*, p. 72,] these words, which he says are from "the preface to Mr. Davenport's pamphlet," which preface was written by Increase Mather: "The Synod did acknowledge that there ought to be true saving faith in the parent, or else the child ought not to be baptized. *We entreated and urged*, again and again, that this, &c., &c., but those reverend persons would not consent, &c." This language would be most natural if the writer were a member.

[49] "Consisting of above seventy."—[Mitchell's Preface to Richard Mather's *Defence*, p. 3.]

[50] *History of Boston*, vol. i., p. 362.

[51] Mr. Whiting was second son of John W., Mayor of Boston, Eng., and was born Nov. 30, 1597. He took M A. at Emanuel College, Cambridge, in 1620; was domestic chaplain three years to Sir Nathaniel Bacon and Sir Roger Townsend; then colleague with Rev. Mr. Price three years, at Lynn, in Norfolk. He then remained some time near Boston, when he emigrated to this country. A most graphic account of his appearance, manners, preaching, &c., has recently been published from the journal of Obadiah Turner, in Dr. Newhall's "Lin." [Lynn, 1862.]

[52] President Chauncy, in his *Anti-Synodalia*, [p.23] says of certain opinions broached by the minority o that Synod, that they were "publicly expressed *in the Meeting-House* by us." The Old North had indeed then been standing fourteen years on what is now North Square; but "*the* meeting-house" then was unquestionably the large one of the First Church, near the Town House, and in the center of the village.

of, and opposite to the head of State street.[53]

It seems to have adjourned, after a fortnight's session, to June, and then again to September, when it reached its result.[54] In the Records of the session of the General Court, on Oct. 8, it is stated, that "the Reuerend Mr. John Wilson, Senr., Mr. Richard Mather, Mr. John Allin, and Mr. Zech. Symmes, came into the Court, & presented to the Court the result of the late Synod, wch the Court, on their pervsall, judged it meete to comend the same vnto the consideration of all the churches and people of this jurisdiction, and for that end ordered the printing thereof, the originalle copie being left on file."[55] The Court further "comend it vnto the reuerend elders who presented the same, by order of the Synod, that an epistle or p'face suiteable to the sajd worke be forthwith prepared & sent to the presse, & that Mr. Mitchell doe take the oversight of the same at the presse, for the p'venting of any errata^is^."[56]

The result of these orders of Court was the speedy issue from the press, in Cambridge, then under the care of Gookin and Mitchell, as Censors,[57] of a small Quarto of thirty-two pages, (besides a preface of fourteen pages,) entitled "*Propositions concerning the subject of Baptism, and Consociation of Churches, collected and confirmed out of the Word of God, by a Synod of Elders and Messengers of the Churches in Massachusetts Colony in New England, assembled at Boston, according to the appointment of the Honoured General Court, in the year* 1662." As this Result of Synod—though inaccurately reprinted in the Magnalia—is a scarce tractate, and as it is a Classic in the Ecclesiastical History of New England, and needs to be studied carefully by every one who would understand that pontoonery which bridged the gulf between the Calvinism of John Robinson and John Norton, and Thomas Shepard, and the Arianism which came in upon their churches a hundred and fifty years after, we make space here for its full reprint.

The Answer of the Elders and other Messengers of the Churches,

ASSEMBLED AT BOSTON, IN THE YEAR 1662,

TO THE QUESTIONS PROPOUNDED TO THEM, BY ORDER OF THE HONOURED GENERAL COURT.

QUESTION I.—*Who are the subjects of Baptism?*

ANSWER. The answer may be given in the following *propositions*, briefly confirmed from the Scriptures:

1. "They that, according to Scripture, are members of the visible church, are the subjects of baptism.

2. "The members of the visible church,

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53 The first meeting-house [standing 1630–1640,] stood on State street, where Brazer's Building now stands. In 1640, its successor was placed upon the lot above described, where it stood seventy-one years, until burned. Its successor stood there from 1712 till 1808, when the Society built in Chauncy street.

54 *Trumbull*, vol. i, p. 310. The following, from the early records of the First Church in Salem, fixes the several dates of adjournment, &c., and shows how one Church responded to the call of the General Court by sending two delegates with its Pastor.

"On the 26th of 12th month, [February, 1662,] being the Sabbath day, was read an order from the Gen. Court, for calling of a Synod, this Church (as the rest of the churches in the Colony,) being desired to send their messengers of Elders and Brethren to Boston, on the 10th of the 1st month, there to discuss and declare, &c., &c.

* * * * * *

"It was left unto consideration till the Lord's Day following, when Major Hawthorne, Mr. Bartholomew, and the Pastor were chosen to go to the Synod at the time appointed; which accordingly they did; the Synod continuing together almost a fortnight, finding the questions to be weighty, and that divers of them could not stay longer together, they adjourned the Synod to the 10th of the 4th month [June] next—this the messengers of this Church gave notice of on the next Sabbath after their return home."

"The Synod meeting again on the 10th of 4th month, was adjourned again till the 10th of September, of which notice was given to the Church."

"At a Church meeting, 12th of 11th month, [January, 1663] the Pastor gave notice to the Church that now the Result of the forementioned Synod was printed, and to be had at Boston, and the consideration of the matters therein contained was commended to the churches by the General Court."—Judge White's *New England Congregationalism*, pp. 53–5.

55 *Records Mass. Colony*, vol. iv., Part 2, p. 60.

56 Ibid., p. 62.

57 See order of Court, *Records*, vol. iv., Part 2, p. 62.

according to Scripture, are confederate visible believers, in particular churches, and their infant seed, *i. e.* children in minority, whose next parents, one or both, are in covenant.

3. "The infant seed of confederate visible believers, are members of the same church with their parents, and when grown up are personally under the watch, discipline and government of that church.

4. "These adult persons are not therefore to be admitted to full communion, meerly because they are, and continue members, without such further qualifications as the word of God requireth thereunto.

5. "Church members who were admitted in minority, understanding the doctrine of faith, and publickly professing their assent thereto, not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptised.

6. "Such church members, who either by death, or some other extraordinary providence, have been inevitably hindred from publick acting as aforesaid, yet have given the church cause, in judgment of charity, to look at them as so qualified, and such as, had they been called thereunto, would have so acted, their children are to be baptised.

7. "The members of orthodox churches, being sound in the faith and not scandalous in life, and presenting due testimony thereof; these occasionally coming from one church to another, may have their children baptised in the church, whither they come, by virtue of communion of churches. But if they remove their habitation, they ought orderly to covenant and subject themselves to the government of Christ in the church where they settle their abode, and so their children to be baptised. It being the churches duty to receive such unto communion, so farr as they are regularly fit for the same."

The confirmation of these propositions from the Scripture, followeth:

PROPOSITION I.—*They that, according to Scripture, are Members of the Visible Church, are the Subjects of Baptism.*

THE truth hereof may appear by the following evidences from the word of God:

1. When Christ saith, "Go ye therefore and teach," or (as the Greek is) "disciple all nations, baptizing them," (Matth. xxviii: 19,) he expresseth the adequate subjects of baptism to be *disciples*, or *discipled ones*. But "disciples" there is the same with "members of the visible church." For the visible church is Christ's school, wherein all the members stand related and subjected to him, as their master and teacher, and so are his scholars or disciples and under his teaching, as ver. 20. And it is that visible spiritual kingdome of Christ which he, there, from his kingly power (ver. 18) sendeth them to set up and administer, in ver. 19; the subjects whereof are under his lawes and government, ver. 20; which subjects (or members of that kingdom, *i. e.* of the visible church) are termed *disciples*, ver. 19. Also. in the Acts of the Apostles (the story of their accomplishment of that commission) disciples are usually put for members of the visible church—Acts i: 15. "In the midst of the disciples," who, with others added to them, are called the Church (Acts ii: 47); the members whereof are again called *disciples*, (Acts vi: 1, 2; Acts ix: 1.) "Against the disciples of the Lord" *i. e.* against the church of God, (1 Cor. xv: 9; Galat. i: 13; Acts ix: 26.) "He assayed to join himself to the disciples." The disciples at Lystra, Iconium and Antioch, (Acts xiv: 21, 22) are called the *church* in each of those places, ver. 23; so the *church*, ver. 27; the *disciples*, ver. 28. Acts xviii: 22: "The church at Cesarea;" Acts xxi: 16: "The disciples of Cesarea:" So Acts xviii: 23, with chap. xv: 41, and Gal. i: 2; Acts xviii: 27, and chap. xx: 1, with verse 17, 28. From all which it appeareth, that "disciples" in Matth. xxviii: 19, and "members of the visible church," are termes equivalent; and *disciples* being, there, by Christ himselfe made the subjects of baptism, it follows that the members of the visible church are the subjects of baptisme.

2. Baptism is "the seal of first entrance or admission into the visible church:" as appeareth from those texts, (1 Cor. xii: 13,) "Baptised into one body," *i. e.* our entrance into the body or church of Christ, is sealed by baptisme; and Rom. vi: 3, 5; Gal. iii: 27; where it is showed that baptisme is the sacrament of *union* or of *ingrafting* into Christ the head, and consequently into the church his body, and from the Apostle's constant practice in baptising persons upon their first coming in, or first giving up themselves to the Lord and them. Acts viii: 12, and xvi: 15, 33, and xviii: 8, and in Acts ii: 41, 42, they were baptised at their first *adding* to the church, or admission into the Apostle's fellowship, wherein they afterward *continued*. And from its answering unto circumcision, which was a seal of initiation or admission into the church; Hence it belongs to all, and only those that are entered into, that are within or that are members of the visible church.

3. "They that according to Scripture are members of the visible church, they are in covenant: for it is the covenant that constituteth the church—Deut. xxix: 12, 13. They must "enter into covenant," that "they might be established the people" or church *of God*. Now, the initiatory seal is affixed to the covenant, and appointed to run parallel therewith—Gen. xvii: 7, 9, 10, 11: so *circumcision* was, and hence called "the covenant:" Gen. xvii: 13; Acts vii: 8. And so *baptisme* is, being in like manner annexed to the promise or covenant: Acts ii: 38, 39; and being the seal that answereth to circumcision: Col. ii: 11, 12.

4. "Christ doth sanctifie and cleanse the church by the washing of water;" *i. e.* by baptism—Eph. v: 25, 26. Therefore the whole church, and so all the members thereof (who are also said in Scripture to be "sanctified in Christ Jesus," 1 Cor. i: 2) are the subjects of baptisme. And although it is the "invisible church," unto the spiritual and eternall good whereof this and all other ordinances lastly have respect, and which the place mentioned in Eph. v. may in a special manner look unto,

yet it is the "visible church" that is the next and immediate subject of the administration thereof. For the subject of visible external ordinances, to be administred by men, must needs be visible. And so the apostle baptized sundry persons who were of the visible, but not of the invisible church—as Simon Magus, Ananias and Sapphira, and others. And these are visibly purchased and sanctified by the bloud of Christ, "the bloud of the covenant" —Acts xx: 28; Heb. x: 29. Therefore the visible seal of the covenant and of cleansing by Christ's bloud belongs to them.

5. "The *circumcision* is often put for the whole Jewish church, or for the members of the visible church under the Old Testament. Those *within* are expressed by "the circumcised"—and those *without* by "the uncircumcised"—Rom. xv: 8, and iii: 30; Eph. ii: 11; Judges xiv: 3, and xv: 18; 1 Sam. xiv: 6, and xvii: 26, 36; Jer. ix: 25, 26. Hence by proportion baptisme (which is our gospel circumcision, Col. ii: 11, 12,) belongs to the whole visible church under the New Testament. Actual and personal circumcision was indeed proper to the males of old, females being but inclusively and virtually circumcised, and so counted of the circumcision. But the Lord has taken away that difference now, and appointed baptisme to be personally applied to both sexes—Acts. viii: 12, and xvi: 15; Gal. iii: 28—so that every particular member of the visible church is now a subject of baptisme. We conclude, therefore, that baptisme pertaines to the whole visible church, and to all and every one therein, and to no other.

PROPOSITION II.—*The Members of the Visible Church, according to Scripture, are Confederate Visible Believers, in Particular Churches, and their Infant-seed*, i. e. *Children in minority, whose next Parents, one or both, are in covenant.*

Sundry particulars are comprised in this proposition, which wee may consider and confirme distinctly:

Partic. 1. ADULT PERSONS, *who are members of the visible church, are by rule confederate visible believers*—Acts v: 14: "Believers were added to the Lord." The believing Corinthians were members of the church there: Acts xviii: 8, with 1 Cor. i: 2, and xii: 27. The inscriptions of the Epistles written to churches, and calling the members thereof *saints* and *faithfull*, shew the same thing: Eph. i: 1; Phil. i: 1; Col. i: 2. And that consideration, *i. e.* covenanting explicite or implicite (the latter preserveth the essence of confederation, the former is duety and most desirable) is necessary to make one a member of the visible church, appears—1. Because the church is constituted by covenant; for there is between Christ and the church the mutuall engagement and relation of king and subjects, husband and spouse; this cannot be but by covenant (internall, if you speak of the invisible church, external of the visible); a church is a company that can say, God is our God, and we are his people, this is from the covenant between God and them: Deut. xxix: 12, 13; Ezek. xvi: 8. 2. The church of the *Old* Testament was the church of God by covenant—Gen. xvii: Deut. xxix:—and was reformed still by renewing of the covenant: 2 Chron. xv: 12, and xxiii: 16, and xxxiv: 31, 32; Neh. ix: 38. Now, the churches of the Gentiles, under the *New* Testament, stand upon the same basis or root with the church of the *Old* Testament, and therefore are constituted by covenant, as that was: Rom. xi: 17, 18; Eph. ii: 11, 12, 19, and iii: 6; Heb. viii: 10. 3. Baptisme enters us into the church sacramentally, *i. e.* by sealing the covenant. The covenant, therefore, is that which constitutes the church, and inferrs membership, and is the *vow* in baptisme commonly spoken of.

Partic. 2. *The members of the visible church are such as are confederate in particular churches.* It may be minded that we are here speaking of members, so stated in the visible church, as that they are subjects to whom church ordinances may regularly be administred, and that according to ordinary dispensation. For were it graunted, that "the Apostles and Evangelists" did sometimes baptize such as were not members of any particular church, yet their extraordinary office, large power and commission renders them not imitable therein by *ordinary* officers; for then they might baptize in private, without the presence of a Christian assemblie, as Philip did the Eunuch. But that, in ordinary dispensation, the members of the visible church, according to Scripture, are such as are members of some particular church, appeares—1. Because the visible beleever that professedly covenants with God doth therein give up himselfe to wait on God in all his ordinances: Deut. xxvi: 17, 18; Matt. xxviii: 19, 20. But all the ordinances of God are to be enjoyed onely in a particular church. For how often do we find in the Scripture that they came "together into one place." (or met as a Congregational particular church) for the observation and enjoyment of the ordinances?—Acts ii: 1, 44, 46, and iv: 31, and xi: 26, and xx: 7; 1 Cor. v: 4, and xi: 18, and xx: 33, and xiv: 23. 2. The Apostle in his Epistles, writing to *saints* or *beleevers*, writes to them as in particular churches: 1 Cor. i: 2; Eph. i: 1; Phil. i: 1; Col. i: 2. And when the story of the Acts speakes of disciples, other places show that those are understood to be members of particular churches: Acts xviii: 23, with Gal. i: 2; Acts xxi: 16, with xviii: 22, and xi: 26, and xiv: 22, 23, 27, 28. All which shows that the Scripture acknowledgeth no settled orderly estate of visible beleevers in covenant with God, but onely in particular churches. 3. The members of the visible church are disciples, as was above cleared. Now, disciples are under discipline, and liable to church-censures; for they are stated subjects of Christ's laws and governments: Matt. xxviii: 19, 20; but church government and censures are extant now in ordinary dispensation onely in a particular church: Matt. xviii: 17; 1 Cor. v: 4.

Partic. 3. *The infant-seed of confederate visible beleevers are also members of the visible church.* The truth of this is also evident from the Scriptures and reasons following:

ARGUM. 1. *The covenant of Abraham, as to the substance thereof*, viz: that whereby God declares himselfe to be the God of the faithfull and their seed, (Gen. xvii: 7,) *continues under the Gospel*, as appears—1. Because the beleeving inchurched Gentiles, under the *New* Testament, do stand upon the same *root* of covenanting Abraham; which the Jews were broken off from: (Rom. xi: 16, 17, 18.) 2. Because Abraham in regard of that covenant was made "a father of many nations," (Gen. xvii: 4, 5,) even of Gentiles as well as Jewes, under *New* Testament as well as *Old;* (Rom. iv: 16, 17;

Gal. iii : 29,) *i. e.* in Abraham as a Patterne and root, God not onely shewed how he justifies the beleever, (Gal. iii : 6, 9 ; Rom. iv :) but also conveyed that covenant to the faithfull, and their seed in all nations : (Luke xix : 9.) If a son of Abraham, then salvation—*i. e.* the covenant dispensation of salvation — is "come to his house." 3. As that covenant was communicated to proselyte Gentiles under the Old Testament, so its communication to the inchurched Gentiles under the New Testament is clearly held forth in diverse places : (Gal. iii : 14.) The blessing of Abraham comprizeth both the internal benefits of justification by faith, &c., which the Apostle is there treating of, and the external dispensation of grace in the visible church to the faithfull and their seed, (Gen. xxviii : 4,) but the whole blessing of Abraham (and so the whole covenant) is come upon the Gentiles thro' Jesus Christ : Eph. ii : 12, 19. They had been strangers, but now were no more strangers from the covenants of promise, *i. e.*, from the covenant of grace, which had been often renewed, especially with Abraham and the house of Israel, and had been in the externall dispensation of it, their peculiar portion, so that the Ephesians, who were afar off, being now called and made nigh, (ver. 13, 17,) they have the promise or the covenant of promise to them and to their children, according to Acts ii : 39, and so are Partakers of that covenant of Abraham, that we are speaking of : Eph. iii : 6. The inchurched Gentiles are put into the same inheritance for substance, (both as to invisible and visible benefits, according to their respective conditions) are of the same body, and partakers of the same promise with the Jewes, the children of Abraham, of old. The same may be gathered from Gen. ix : 27 ; Matt. viii : 11, and xxi : 43. 4. Sundry Scriptures which extend to gospel-times do confirme the same interest to the seed of the faithful which is held forth in the covenant of Abraham, and consequently do confirme the continuance of that covenant, as Exod. xx : 6, there in the sanction of a moral and perpetual commandement, and that respecting ordinances, the portion of the Church, God declareth himself to be a God of mercy to them that love him, and to their seed after them in their generations, consonant to Gen. xvii : 7 ; compare herewith Psalm cv : 8, 9, and Deut. vii : 9 ; Deut. xxx : 6. The grace signified by *circumcision* is there promised to parents and children, importing the covenant to both, which circumcision sealed, Gen. xvii : and that is a gospel-promise, as the Apostles, citing part of that context, as the voice of the gospel, shewes Rom. x : 6, 8, with Deut. xxx : 11, 14, and it reacheth to the Jewes in the latter days, ver. 1, 5 ; Isa. lxv : 23. In the most glorious gospel-state of the church, ver. 17, 19, the blessing of the Lord is the promised portion of the offspring or children, as well as of the faithfull parents, so Isa. xliv : 3, 4 ; lix : 20, 21 ; Ezek. xxxvii : 25, 26. At the future calling of the Jewes, which those texts have reference to (Rom. xi : 26 ; Ezek. xxxvii : 19, 22, 23, 24,) their children shall be under the promise or covenant of special grace to be conveyed to them in the ordinances, (Isa. lix : 21,) and be subjects of David, *i. e.* Christ their king, (Ezek. xxxvii : 25.) and have a portion in his sanctuary, ver. 26, and this according to the tenor of the ancient covenant of Abraham, whereby God will be their God (viz : both of parents and children) "and they shall be his people," ver. 26, 27. Now, altho' more abundant fruits of the covenant may be seen in those times, and the Jewes then may have more abundant grace given to the body of them to continue in the covenant, yet the tenor and frame of the covenant it selfe is one and the same both to Jewes and Gentiles under the New-Testament : Gal. iii : 28 ; Col. iii : 11 ; Heb. viii : 10. "The house of Israel," *i. e.* the church of God, both among Jewes and Gentiles, under the New Testament, have that covenant made with them, the summ whereof is, "I will be their God, and they shall be my people," which is a renewing of that covenant of Abraham in Gen. xvii : (as the same is very often over in those terms renewed in Scripture, and is distinguished from the law : Gal. iii : 16, 17 ; Heb. viii : 9, wherein is implied God's being "a God to the seed," as well as parents, and taking *both* to be his *people*, tho' it be not expressed ; even as it is often plainly implied in that expression of the covenant in other places of Scripture : Deut. xxix : 13 ; Jer. xxxi : 1, and xxxii : 38, 39, and xxiv : 7, and xxx : 22, 20 ; Ezek. xxxvii : 27, 25. Also, the "writing of the law in the heart," in Heb. viii : 10, is that heart circumcision, which (Deut. xxx : 6,) extends both to parents and seed. And the terme "house of Israel" doth, according to Scripture-use, fitly expresse and take in (especially as to the externall administration of the covenant) both parents and children ; among both which are found that elect and saved number that make up the invisible Israel : compare Jer. xiii : 11, and ix : 26 ; Isa. v : 7 ; Hos. i : 6 ; Ezek. xxxix : 25. Neither may we exclude the "least in age" from the good of that promise, (Heb. viii : 11,) (they being sometimes pointed to by that phrase, "from the least to the greatest," Jer. xliv : 12, with ver. 7,) no more than the least in other respects : compare Isaiah liv : 13. In Acts ii : 39, at the passing of those Jews into New Testament Church-estate, the Lord is so far from "repealing the covenant-interest" that was granted unto children in the former testament, or from making the children there losers by their parents' faith, that he doth expressly *renew* the old grant, and tells them that the promise or covenant (for the promise and the covenant are terms that do mutually infer each other : compare Acts iii : 25 ; Gal. iii : 16, 17, 18, 29 ; Rom. iv : 16 ; Heb. vi : 17,) "is to them and to their children," and the same is asserted to be the appointed portion of the *far off* Gentiles, when they should be *called*. By all which it appeareth that the "covenant of Abraham," (Gen. xvii : 7,) whereby "God is the God of the faithful and their seed," continues under the Gospel. Now, if the seed of the faithful be still in the covenant of Abraham, then they are "members of the visible church." 1. Because that covenant of Abraham (Gen. xvii : 7,) was properly church-covenant, or "the covenant which God makes with his visible church," *i. e.* the covenant of grace considered in the external dispensation of it, and in the promises and priviledges that belong to that dispensation. For many were taken into that covenant, that were never of the *invisible* church, and by that covenant the family of Abraham, as also by the renewing thereof the house of Israel afterward, were established the visible church of God, (Gen. xvii : and Deut. xxix : 12, 13,) and from that covenant men might be broken off, (Gen. xvii : 14 ; Rom. xi : 17, 19,) and to that

covenant, *circumcision*, the badg of church-membership, was annexed. Therefore the covenantees therein were and are church-members. 2. Because in that covenant the seed are spoken of in terms describing or inferring church-membership, as well as their parents; for they "have God for their God" and are "his people" as well as the parents, (Gen. xvii: 7, 8, with Deut. xxix: 11, 13.) They have the covenant made with them, (Deut. xxix: 14, 15,) and the covenant is said to be "between God and them," ("between me and thee, and between thy seed after thee;" so the Hebrew runs,)—Gen. xvii: 7. They are also in that covenant appointed to be the subjects of the "initiatory seal" of the covenant, the seal of membership, (Gen. xvii: 9, 10, 11.) Therefore the seed are, according to that covenant, members of the visible church as well as their parents.

Argum. 2. *Such seed or children are federally holy*—1 Cor. vii: 14. The word [*Holy*] as applied to any sort of persons, is never in Scripture used in a lower sense than for *federal* or *covenant holiness*, (the covenant holiness of the visible church,) but very often in that sense: Ezr. ix: 2; Deut. vii: 6, and xiv: 2, 21, and xxvi: 19, and xxviii: 9; Exod. xix: 6; Dan. viii: 24, and xii: 7; Rom. xi: 16. So that to say, they are holy in this sense—viz: by covenant-relation and separation to God in his Church—is as much as to say, "They are in the covenant of the visible church, or members of it."

Argum. 3. From Mark x: 14, 15, 16; Matt. xix: 14—Children's membership in the visible church is either the next and immediate sense of those words of Christ, "of such is the kingdome of heaven;" and so "the kingdome of heaven" or "of God," is, not rarely, used in other Scriptures to express the visible church, or church-estate: Matt. xxv: 1, and xxi: 43, and viii: 11, 12, or it evidently follows from any other sense that can rationally be given of the words. For those may not be denied a place and portion in the visible church, whom Christ affirms to have a portion in the kingdome either of invisible grace or of eternal glory: Nor do any in ordinary course pass into the Kingdome of glory hereafter, but thro' the Kingdome of grace in the visible church here. Adde also, that Christ, there, graciously invites and calls little children to him, is greatly displeased with those that would hinder them, asserts them, notwithstanding their infancy, to be exemplary in receiving the kingdome of God, embraceth them in his arms and blesseth them: all which shews Christ's dear affection to, and owning of the children of the church, as a part of his kingdome; whom we, therefore, may not disown, lest we incur his displeasure, as the disciples did.

Argum. 4. Such seed or children are disciples, according to Matt. xxviii: 19, as appears—1, Because subjects of Christ's Kingdome are equivalent with disciples there, as the frame of that text shews, ver. 18, 19, 20, but such children are subjects of Christ's Kingdome, or "of the kingdome of heaven," Matt. xix: 14. In the discipling of all nations intended in Matt. xxviii: 19, "the kingdome of God," which had been the portion of the Jews, was communicated to the Gentiles, according to Matt. xxi: 43. But in the kingdome of God these children have an interest or portion: Mark x: 14. 2, The apostles, in accomplishing that commission, (Matt. xxviii: 19,) did disciple some children, viz: the children of discipled parents: Acts ii: 39, and xv: 10. They are there called and accounted disciples, whom the false teachers would have brought under the yoke of circumcision after the manner of Moses, ver. 1, 5. But many of those were children: Exod. xii: 48; Acts xxi: 21. Lydia and her household, the Jaylor and all his, were discipled and baptized: Acts xvi: 15, 31, 33. Paul at Corinth took in the children into the holy school of Christ—1 Cor. vii: 14. 3, Such children belong to Christ; for he calls them to him, as his, to receive his blessing: Mark x: 13, 16. They are to be received in his name: Mark ix: 37; Luke ix: 48. They have a part in the Lord, (Josh. xxii: 24, 25;) therefore they are disciples: for to belong to Christ is to be a disciple of Christ, (Mark ix: 41, with Matt. x: 42.) Now, if they be disciples, then they are members of the visible church, as from the equivalency of those terms was before shewed.

Argum. 5. *The whole current and harmony of Scripture shews, that ever since there was a visible church on earth, the children thereof have by the Lord's appointment been a part of it.* So it was in the *Old*, and it is and shall be so in the *New* Testament. "Eve, the mother of all living," hath a promise made, (Gen. iii: 15,) not only of Christ the head-seed, but thro' him also of a church-seed, to proceed from her in a continued lineal succession, which should continually be at visible enmity with, and stand at a distance, or be separated from the seed of the serpent. Under that promise, made to Eve and her seed, the children of Adam are born, and are a part of the church in Adam's family; even Cain was so, (Gen. iv: 1, 3,) till "cast out of the presence of God," therein, (ver. 14) being now manifestly one of the seed of the serpent, (1 John iii: 12,) and so becoming the father of a wicked unchurched race. But, then God appointed unto Eve another, viz: Seth, in whom to continue the line of her church-seed, (Gen. iv: 25.) How it did continue in his seed in their generations, Gen. v. sheweth. Hence the children of the church are called "sons of God," (which is as much as members of the visible church) in contradistinction to the daughters of men, (Gen. vi: 2.) If righteous Noah be taken into the ark (then the onely preserving place of the church) his children are taken in with him, (Gen. vii: 1,) tho' one of them, viz: Ham, after proved degenerate and wicked; but till he so appears, he is continued in the church with his brethren. So (Gen. ix: 25, 26, 27,) as the race of Ham or his son Canaan (parent and children) are cursed: so Shem (parent and children) is blessed, and continued in the place of blessing, the church, as Japhet also, or Japhet's posterity (still parent and children) shall in time be brought in. The holy line mentioned in Gen. xi: 10, 26, shews how the church "continued in the seed of Shem," from him unto Abraham. When that race grew degenerate, (Josh. xxiv: 2,) then God called Abraham out of his countrey, and from his kindred, and "established his covenant with him," which still took in parents and children, (Gen. xvii: 7, 9,) so it did after in the house of Israel, (Deut. xxix: 11, 12, 13,) and when any eminent restauration or establishment is promised to the church, the children thereof are

still taken in as sharers in the same: Psal. cii: 16, 28, and lxix: 35, 36; Jer. xxxii: 38, 39; Isa. xlv: 18, 19, 23. Now, when Christ comes to set up the gospel administration of his church in the New Testament, under the term of the "Kingdome of Heaven," (Matt. iii: 2, and xi: 11,) he is so far from taking away children's portion and membership therein, that himself asserts it, Matt. xix: 14: the children of the Gentile, but now *believing* Corinthians, are holy: 1 Cor. vii: 14. The apostle, writing to the churches of Ephesus and Colosse, speaks to children as a part thereof: Eph. vi: 1; Col. iii: 20. The inchurched Romans and other Gentiles stand on the "root of covenanting Abraham," and in the *olive* or visible church, they and their children, till broken off (as the Jews were) by positive unbelief, or rejection of Christ, his truth or government: Rom. xi: 13, 16, 17, 22. The children of the Jews, when they shall be called, shall be as aforetime in church-estate, (Jer. xxx: 20, with xxxi: 1; Ezek. xxxvii: 25, 28,) from all which it appears that the series, or whole frame and current of Scripture expressions, doth hold forth "the continuance of children's membership in the visible church," from the beginning to the end of the world.

Partic. 4. *The seed or children, who become members together with their parents* (*i. e.* by means of their parents covenanting) *are children in minority.* This appears—1, Because such children are holy by their parents covenanting, who would "else be unclean," (1 Cor. vii: 14,) but they would not else necessarily be unclean, if they were adult: for then they might act for themselves, and so be holy by their personal covenanting; neither on the other hand, would they necessarily be *holy*, if adult, (as he asserts the children there to be,) for they might continue Pagans. Therefore the apostle intends onely infants, or children in minority. 2, It is a principle, that carries evidence of light and reason with it, as to all transactions, civil and ecclesiastical, that "if a man be of age, he should answer for himself:" John ix: 21. They that are come to years of discretion, so as to "have knowledge and understanding" fit to act in a matter of that nature, are to covenant by their own personal act: Neh. x: 28, 29; Isa. xliv: 5.—3. They that are regularly taken in with their parents, are reputed to be visible "entertainers of the covenant and avouchers of God" to be their God: Deut. xxvi: 17, 18, with Deut. xxix. 11, 12. But if adult children should, without regard to their own personal act, be taken in with their parents, then some might be reputed "entertainers," that are manifest *rejecters* of the covenant, for so an adult son or daughter of a godly parent may be.

Partic. 5. *It is requisite to the membership of children, that the next parents, one or both, be in covenant.* For although after-generations have no small benefit by their pious Ancestors, who derive federal holiness to their succeeding generations in case they keep their standing in the covenant, and be not apostates from it; yet the *piety* of Ancestors sufficeth not, unless the next parent *continue* in covenant: Rom. xi: 22.

1. Because, if the next parent be cut or broken off, the following seed are broken off also, (Exod. xx: 5; Rom. xi: 17, 19, 20,) as the Gentile believing parents and children were taken in; so the Jews, parents and children, were then broken off.

2. One of the parents must be a believer, or "else the children are unclean:" 1 Cor. vii: 14.

3. If children may be accounted members, and baptized, though the next parents be not in covenant, then the church should be bound to baptize those whom she can have "no power over nor hope concerning," to see them brought up in the true Christian religion, and under the ordinances; for the next parents being wicked, and not in covenant, may carry away and bring up their children "to serve other gods."

4. If we stop not at the next parent, but grant that Ancestors may, notwithstanding the apostacy of the next parents, convey membership unto children, then we should want a ground where to stop, and then all the children on earth should have right to membership and baptism.

PROPOSITION III.—*The Infant-Seed of Confederate Visible Believers, are members of the same Church with their Parents, and when grown up are personally under the watch, discipline, and government of that Church.*

1. THAT they are members of the same church with their parents appears—1, Because so were Isaac and Ishmael of Abraham's family church, and the children of Jews, and *proselytes* of Israel's national church: and there is the same reason for children now to be of the *same* Congregational church with their parents. Christ's care for Children and the scope of the Covenant, as to obligation unto Order and Government, is as great now as then. 2, Either they are members of the same church with their parents, or of some other church, or non-members; but neither of the latter; therefore the former. That they are not non-members was before proved in PROPOS. II., Particul. 3; and if not members of the *same* church with their parents, then of *no other*. For if there be not reason sufficient to state them members of that church, where their parents have covenanted for them, and where ordinarily they are baptized and do inhabit, then much less is there reason to make them members of any other: and so they will be members of no particular church at all, and it was before shewed that there is no ordinary and orderly standing estate of church-members but in some particular church. 3, *The same covenant-act is accounted the act of parent and childe;* but the parent's covenanting rendred himself a member of this particular church; therefore so it renders the childe also. How can children come in, with and by their parents, and yet come into a church wherein and whereof their parents are not, so as that they should be of one church, and their parents of another? 4, Children are in "an orderly and regular state;" for they are in that state wherein the order of God's covenant, and his institution therein hath placed them; they being members by vertue of the covenant of God. To say their standing is disorderly, would be to impute disorder to the order of God's covenant, or irregularity to the rule. Now, all will grant it to be most orderly and regular, that every Christian be a member in some particular church, and in that particular church where his regular habitation is, which to children usually is where their parents are. If the rule call them to remove, then their membership ought orderly to be translated to the church whither they remove. Again, order requires that *the chi de* and *the power of gov-*

ernment over the childe should go together. It would "bring shame" and confusion for the childe to be from under government, (Prov. xxix : 15;) and Parental and Ecclesiastical government concurring, do mutually help and strengthen each other. Hence the parent and the childe must be members of the same church, unless the childe be by some special providence so removed, as that some other person hath the power over him.

2. *That when these children are grown up, they are personally under the watch, discipline and government of that church*, is manifest; for—1, Children were under patriarchal and Mosaical discipline of old, (Gen. xviii : 19, and xxi : 9, 10, 12; Gal. v : 3,) and therefore under Congregational discipline now. 2, They are within the Church, or members thereof, (as hath been, and after will be further proved) and therefore subject to Church judicature (1 Cor. v : 12.) 3, They are disciples, and therefore under discipline in Christ's school, (Matt. xxviii : 19, 20.) 4, They are "in church-covenant," and therefore subject to church-power, (Gen. xvii : 7, with chap. xviii : 19.) 5, They are "subjects of the kingdome of Christ," and therefore under the laws and government of his Kingdome, (Ezek. xxxvii : 25, 26.) 6, Baptism leaves the baptized (of which number these children are) in a state of subjection to the "authoritative teaching" of Christ's ministers, and to the "observation of all his commandments," (Matt. xxviii : 19, 20,) and therefore in a state of subjection unto discipline. 7, Elders are charged "to take heed unto, and to feed," (that is. both to teach and rule, compare Ezek. xxxiv : 3, 4,) "all the flock," or church, "over which the Holy Ghost hath made them overseers," (Acts xx : 28.) That children are a part of the flock, was before proved: and so Paul accounts them, writing to the same flock or church of Ephesus, (Eph. vi : 1.) 8, Otherwise Irreligion and Apostacy would inevitably break into churches, and no Church-way left by Christ to prevent or heal the same; which would also bring many Church-members under that dreadful judgment of being let alone in their wickedness, (Hos. iv : 1 6, 17.)

PROPOSITION IV.—*These Adult Persons are not therefore to be admitted to full Communion, meerly because they are and continue Members, without such further Qualifications as the Word of God requireth thereunto.*

THE TRUTH hereof is plain—1, From 1 Cor. xi : 28, 29, where it is required that such as come to the Lord's Supper, be able "to examine themselves, and to discern the Lord's body;" else they will "eat and drink unworthily, and eat and drink damnation," or judgement, "to themselves," when they partake of this Ordinance; but meer membership is separable from such ability to examine one's self, and discern the Lord's Body: as in the children of the covenant that grow up to years is too often seen. 2, In the Old Testament, though men did continue members of the church, yet, for ceremonial uncleanness, they were to be kept from full communion in the holy things, (Levit. vii : 20, 21; Numb. ix : 6, 7, and xix. 13, 20;) yea, and the Priests and Porters in the Old Testament had special charge committed to them, that men "should not partake in all the holy things," unless duely qualified for the same, notwithstanding their membership, (2 Chron. xxiii : 19; Ezek. xxii : 26, and xliv : 7, 8, 9, 23;) and therefore much more in these times, where moral fitness and spiritual qualifications are wanting, *membership alone* is not sufficient for *full communion.* More was required to adult persons "eating the Passeover," then meer membership; therefore so there is now to the Lord's Supper.

For they were to "eat to the Lord," (Ex. xii : 14,) which is expounded in 2 Chron. xxx : where "keeping the Passeover to the Lord," (ver. 5,) imports and requires exercising Repentance, (ver. 6, 7,) their actual giving up themselves to the Lord, (ver. 8,) "Heart-preparation" for it, (ver. 19,) and holy rejoycing before the Lord, (ver. 21, 25.) See the like in Ezra vi : 21, 22. 3, Though all members of the church are subjects of baptism, they and their children, yet all members may not partake of the Lord's Supper, as is further manifest from the different nature of baptism and the Lord's Supper. Baptism firstly and properly seals *covenant-holiness;* as circumcision did (Gen. xvii :) *Church-membership:* Rom. xv : 8. "Planting into Christ," (Rom. vi :) and so members, *as such*, are the subjects of Baptism: Matt. xxviii : 19. But the Lord's Supper is the sacrament of "growth in Christ," and of "special communion" with him, (1 Cor. x : 16,) which supposeth "a special renewing and exercise" of faith and repentance, in those that partake of that ordinance. Now, if persons, even when adult, may be and continue members, and yet be debarred from the Lord's Supper until meet qualifications for the same do appear in them; then may they also (until like qualifications) be debarred from that power of *Voting* in the Church, which pertains to Males in full communion. It seems not rational that those who are not themselves fit for all Ordinances, should have such an influence referring to all Ordinances, as Voting in Election of Officers, Admission and Censures of Members doth import. For how can they, who are not able to examine and judge themselves, be thought able and fit to discern and judge in the weighty affairs of the house of God?—1 Cor. xi : 28, 31, with 1 Cor. v : 12.

PROPOSITION V.—*Church-members who were admitted in minority, understanding the Doctrine of Faith, and publickly professing their assent thereto; not scandalous in life, and solemnly owning the Covenant before the Church, wherein they give up themselves and their Children to the Lord, and subject themselves to the Government of Christ in the Church, their Children are to be Baptized.*

THIS is evident from the Arguments following:

ARG. 1. *These children are partakers of that which is the main ground of baptizing any children whatsoever, and neither the parents nor the children do put in any barre to hinder it.*

1. That they "partake of that which is the main ground of baptizing any," is clear; Because interest in the covenant is the main ground of title to Baptism, and this these children have. 1. "Interest in the covenant is the main ground of title to Baptism;" for so in the Old Testament this was the ground of title to Circumcision, (Gen. xvii : 7, 9, 10, 11,) to which Baptism now answers, (Col. ii : 11, 12, and in Acts ii : 38, 39;) they are on this ground exhorted to "be baptized," because "the promise" or covenant "was to them, and to their children."

That a member, or one in covenant, *as such*, is the subject of Baptism, was further cleared before, Propos. I. 2. That these children "have interest in the covenant," appears; Because "if the parent be in covenant, the childe is also:" for the covenant is to parents and "their seed in their generations," (Gen. xvii: 7, 9,) "the promise is to you, and to your children," (Acts ii: 39.) If the parent stands in the church, so doth the childe among the Gentiles now, as well as among the Jews of old, (Rom. xi: 16, 20, 21, 22.) It is unheard of in Scripture that the progress of the covenant stops at the infant-childe. But *the parents in question are in covenant*, as appears—1. Because they were once in covenant, and never since discovenanted. If they had not once been in covenant, they had not warrantably been baptized; and they are so still, except in some way of God they have been discovenanted, cast out, or cut off from their covenant relation, which these have not been: neither are persons once in covenant, "broken off" from it, according to Scripture, save for notorious sin and incorrigibleness therein, (Rom. xi: 20,) which is not the case of these parents. 2. Because the tenor of the covenant is "to the faithfull, and their seed after them, in their generations," (Gen. xvii: 7,) even to "a thousand generations," *i. e.* conditionally, provided that the parents successively do continue to be *keepers* of the covenant, (Exod. xx: 6; Deut. vii: 9, 11; Psalm cv: 8,) which the parents in question are, because they are not (in Scripture-account in this case) forsakers or rejecters of the God and covenant of their fathers: see Deut. xxix: 25, 26; 2 Kings xvii: 15, 20; 2 Chron. vii: 22; Deut. vii: 10.

2. That these parents, in question, "do not put in any barre to hinder" their children from Baptism, is plain from the words of the Proposition, wherein they are described to be such as "understand the doctrine of faith, and publickely profess their assent thereto:" therefore, they put not in any barre of gross Ignorance, Atheism, Heresie or Infidelity: also, they are "not scandalous in life, but solemnly own the covenant, before the church," therefore they put not in any barre of Prophaneness, or Wickedness, or Apostacy from the covenant, whereinto they entred in minority: that the infant-children in question do themselves put any barre, none will imagine.

Arg. 2. The children of the parents in question, are either "children of the covenant," or "strangers from the covenant," (Eph. ii: 12,) either "holy or unclean," (1 Cor. vii: 14,) either "within" the church or "without," (1 Cor. v: 12,) either such as "have God for their God" or "without God in the world," (Eph. ii: 12.) But he that considers the Proposition will not affirm *the latter* concerning these children; and *the former* being granted, infers their right to Baptism.

Arg. 3. To deny the Proposition would be—1. To straiten the grace of Christ in the Gospel-dispensation, and to make the Church in New Testament-times in a worse case, relating to their children successively, then were the Jews of old. 2. To render the children of the Jews, when they shall be called, in a worse condition than under the legal administration; contrary to Jer. xxx: 20; Ezek. xxxvii: 25, 26. 3. To deny the application of the initiatory-seal to such as regularly stand in the church and covenant, to whom the Mosaical dispensation—nay, the first institution in the covenant of Abraham—appointed it to be applied: Gen. xvii: 9, 10; Joh. vii: 22, 23. 4. To break God's covenant by denying the initiatory seal to those that are in covenant: Gen. xvii: 9, 10, 14.

Arg. 4. Confederate visible Believers, tho' but in the lowest degree such, are to have their children baptized; witness the practice of John Baptist and the Apostles, who baptized persons upon the first beginning of their Christianity. But the parents in question are confederate visible Believers, at least in some degree. For —1. Charity may observe in them sundry positive Arguments for it; witness the terms of the Proposition, and nothing evident against it. 2. Children of the Godly, qualified but as the persons in the Proposition, are said to be faithfull: Tit. i: 6. 3. Children of the Covenant (as the parents in question are) have frequently the beginning of grace wrought in them in younger years, as Scripture and experience shews. Instance, Joseph, Samuel, David, Solomon, Abijah, Josiah, Daniel, John Baptist and Timothy. Hence this sort of persons, showing nothing to the contrary, are in charity, or to Ecclesiastical reputation, visible believers. 4. They that are regularly in the church (as the parents in question be) are visible Saints in the account of Scripture (which is the account of truth); for the church is, in Scripture-account, a company of Saints: 1 Cor. xiv: 33, and i: 2. 5. Being in covenant and baptized, they have Faith and Repentance *indefinitely given* to them in the Promise, and sealed up in Baptism, (Deut. xxx: 6,) which continues valid, and so a valid testimony for them while they do not reject it. Yet it doth not necessarily follow, that these persons are immediately fit for the Lord's Supper, because, tho' they are, *in a latitude of expression*, to be accounted visible believers, or *in Numero Fidelium*, as even infants in covenant are, yet they may want that ability to examine themselves, and that special exercise of faith, which is requisite to that ordinance; as was said upon Proposit. IV.

Arg. 5. *The denial of baptism to the children in question, hath a dangerous tendency to Irreligion and Apostacy;* because it denies them, and so the children of the Church successively, "to have any part in the Lord;" which is the way to make them "cease from fearing the Lord:" Jos. xxii: 24, 25, 27.—For if they have a "part in the Lord," *i. e.* a portion in Israel, and so in the Lord the God of Israel, then they are in the Church, or members of it, and so to be baptized, accord-to Propos. I. The owning of the children of those that successively continue in covenant to be a "part of the Church," is so far from being destructive to the purity and prosperity of the Church and of religion therein, (as some conceive,) that this imputation belongs to the contrary tenet. To seek to be more pure than the rule, will ever end in impurity in the issue. God hath so framed his covenant, and consequently the constitution of his Church thereby, as to design a continuation and propagation of his Kingdome therein, from one generation to another. Hence the covenant runs, "to us, and to our seed after us in their generations." To keep in the line, and under the influence and efficacy of this covenant of God, is the true way to the Church's glory: to cut it off and disavow it, cuts off the pos-

terity of Sion, and hinders it from being (as in the most glorious times it shall be) "an eternal excellency and the joy of many generations." This progress of the covenant establisheth the Church: Deut. xxix: 13; Jer. xxx: 20. The contrary therefore doth disestablish it. This obligeth and advantageth to the conveyance of Religion down to after-generations; the care whereof is strictly commanded, and highly approved by the Lord: Psalm lxxviii: 4, 5, 6, 7; Gen. xviii: 19. This continues a nursery still in Christ's Orchard or Vineyard, (Isa. v: 1, 7;) the contrary neglects that, and so lets the whole run to ruine. Surely, God was an holy God, and loved the *purity* and *glory* of the Church in the Old Testament: but then he went in this way of a successive *progress* of the covenant to that end: Jer. xiii: 11. If some did then, or do now, decline to unbelief and apostacy, *that* doth not make "the faith of God" in his covenant "of none effect," or the advantage of interest therein, inconsiderable; yea, the more holy, reforming and glorious that the times are, or shall be, the more eminently is a successive continuation and propagation of the church therein designed, promised and intended: Isa. lx: 15, and lix: 21; Ezek. xxxvii: 25, 28; Psalm cii: 16, 28; Jeremiah xxxii: 39.

ARG. 6. *The parents, in question, are personal, immediate, and yet-continuing members of the Church.*

1. That they are personal members, or members in their own persons, appears—1, Because they are personally holy, (1 Cor. vii: 14,) not parents onely, but [your children] are holy. 2, They are personally baptized, or have had Baptism, the seal of membership, applied to their own persons; which being regularly done, is a divine testimony that they are in their own persons members of the Church. 3, They are personally under discipline, and liable to Church-censures in their own persons; *vide* Propos. III. 4. They are personally (by means of the covenant) in a visible state of salvation. To say they are not members in their own persons, but in their parents, would be as if one should say, they are saved in their parents, and not in their own persons. 5, When they commit iniquity, they personally break the covenant; therefore are personally in it: Jerem. xi: 2, 10; Ezek. xvi.

2. By the like Reasons, it appears, that children are immediate members, as to the essence of membership, (*i. e.* that they themselves, in their own persons, are the immediate subjects of this adjunct of Church-membership,) though they come to it by means of their parents' covenanting. For as touching that distinction of mediate and immediate, as applied to membership, (which some urge) we are to distinguish: 1, Between the efficient and the essence of membership. 2, Between the instrumental efficient, or means thereof, which is the *parents' profession* and covenanting; and the principal efficient, which is divine Institution. They may be said to be *mediate* (or rather *mediately*) members, as they become members *by means* of their parents' covenanting, as an instrumental cause thereof: but that doth nothing vary or diminish *the essence* of their membership. For divine Institution giveth or granteth a real and personal membership unto them, as well as unto their parents, and maketh the parent a publick person, and so his act theirs to that end. Hence the essence of membership, that is, "Covenant-interest, or a place and portion within the visible Church," is really, properly, personally and immediately the portion of the childe, by divine gift and grant, (Jos. xxii: 25, 27;) their *children* "have a part in the Lord," as well as themselves. "A part in the Lord," there, and "Church-membership" (or "membership in Israel") are terms equivalent. Now "the children" there, and "a part in the Lord," are *Subject* and *Adjunct*, which nothing comes between, so as to sever the Adjunct from the Subject; therefore they are *immediate subjects* of that Adjunct or *immediate members*. Again, their visible ingraffing into Christ the head, and so into the church his body, is sealed in their Baptism: but, in ingraffing, nothing comes betwixt the graft and the stock: their union is immediate; hence they are immediately inserted into the visible Church, or immediate members thereof. The "little children" in Deut. xxix: 11, were personally and immediately a part of the "people of God," or members of the church of Israel, as well as the parents. To be in covenant, or to be a *covenantee*, is the *formalis ratio* of a church member. If one come to be in covenant one way, and another in another, but both are in covenant or covenantees (*i. e.* parties with whom the covenant is made, and whom God takes into covenant) as the children here are, (Gen. xvii: 7, 8,) then both are in their own persons the immediate subjects of the *formalis ratio* of membership, and so immediate members. To *act* in covenanting is but the instrumental means of membership, and yet children are not without this neither. For the act of the parent (their publick person) is accounted theirs, and they are said to "enter into covenant:" Deut. xxix: 11, 12. So that what is it that children want unto an actual, compleat, proper, absolute and immediate membership —so far as these terms may with any propriety or pertinency be applied to the matter in hand? Is it *Covenant-interest*, which is the *formalis ratio* of membership? No; they are in covenant. Is it *Divine grant and institution*, which is the *principal efficient?* No; he hath clearly declared himself that he grants unto the children of his people a portion in his church, and appoints them to be members thereof. Is it an *act of covenanting*, which is the *instrumental means?* No; they have this also reputatively by divine appointment, making the parent a *publick person*, and accounting them to covenant in his covenanting. A different manner and means of conveying the covenant to us, or of making us members, doth not make a different sort of membership: we now are as truly personally and immediately members of the body of faln mankind, and, by nature, heirs of the condemnation pertaining thereto, as Adam was, though he came to be so by his *own personal act*, and we by *the act of our publick person*. If a Prince give such lands to a man and his heirs successively, while they continue loyal, the following heir is a true and immediate owner of that land, and may be personally disinherited, if disloyal, as well as his father before him. A member is

one that is, according to Rule, (or according to Divine Institution) *within* the visible Church. Thus the child is properly, and personally, or immediately. Paul casts all men into two sorts, those *within* and those *without*—*i. e.* Members and non-members: 1 Cor. v: 12. It seems he knew of no such distinction of *mediate and immediate* as puts a *medium* between these two. *Objection*—If children be compleat and immediate members, as their parents are, then they shall immediately have all Church-priviledges, as their parents have, without any further act or qualification.—*Answ.* It followeth not; All priviledges that belong to members, *as such*, do belong to the children as well as the parents: but all Church priviledges do not so. A member as such (or all members) may not partake of all priviledges; but they are to make progress, both in memberly duties and priviledges, as their age, capacity and qualifications do fit them for the same.

3. That their membership still continues in adult age, and ceaseth not with their infancy, appears—1, Because in Scripture, persons are "broken off" onely for notorious sin, or incorrigible impenitency and unbelief, not for growing up to adult age: Rom. xi: 20. 2, *The Jew children circumcised* did not cease to be members by growing up, but continued in the Church, and were by vertue of their membership, received in infancy, bound unto various duties, and in special unto those solemn personal professions that pertained to adult members, not, as then, entring into a *new* membership, but as making a progress in memberly duties: Deut. xxvi: 2, 10, and xvi: 16, 17, with Gal. v: 3. 3. Those relations of *born-servants* and *subjects*, which the Scripture makes use of to set forth the state of children in the church by, Lev. xxv: 41, 42; Ezek. xxxvii: 25, do not (as all men know) cease with infancy, but continue in adult age. Whence also it follows, that one special end of member-ship received in infancy, is to leave persons under engagement to service and subjection to Christ in his church, when grown up, when they are fittest for it, and have most need of it. 4, There is no ordinary way of cessation of membership, but by Death, Dismission, Excommunication, or Dissolution of the Society: none of which is the case of the persons in question. 5, Either they are, when adult, members or non-members: if non-members, then a person admitted a member, and sealed by Baptism, not cast out, nor deserving so to be, may (the church whereof he was, still remaining) become a non-member and out of the church, and of the unclean world; which the Scripture acknowledgeth not. Now, if the Parent stand member of the Church, the child is a member also; for now the root is holy, therefore so are the branches: Rom. xi: 16; 1 Cor. vii: 14. The Parent is in covenant; therefore so is the child, (Gen. xvii: 7;) and if the child be a member of the visible church, then he is a subject of baptism, according to Propos. I.

PROPOSITION VI.—*Such Church-members, who either by Death, or some other extraordinary Providence, have been inevitably hindred from Publick acting as aforesaid, yet have given the Church cause, in judgment of charity, to look at them as so qualified, and such as had they been called thereunto would have so acted, their children are to be Baptized.*

THIS IS MANIFEST, 1, Because the main foundation of the right of the child to priviledge remains, viz: God's institution, and the force of his covenant carrying it to the generations of such as continue keepers of the covenant, *i. e.* not visibly breakers of it. By virtue of which institution and covenant, the children in question are members, and their membership being distinct from the parents' membership, ceaseth not, but continues, notwithstanding the parents' decease or necessary absence; and, if members, then subjects of Baptism. 2, Because the parents' not doing what is required in the fifth proposition, is through want of opportunity; which is not to be imputed as their guilt, so as to be a bar to the childe's priviledge. 3, God reckoneth that as done in his service, to which there was a manifest desire and endeavour, albeit the acting of it were hindred; as in David to build the Temple, (1 King. viii: 18, 19;) in Abraham to sacrifice his Son, (Heb. xi: 17,) according to that in 2 Cor. viii: 12—"Where there is a willing mind, it is accepted according to what a man hath, and not according to what he hath not:" which is true of this Church-duty, as well as of that of Alms. It is a usual phrase with the Antients to style such and such Martyrs *in voto*, and baptized *in voto*, because there was no want of desire that way, though their desire was not actually accomplished. 4. The terms of the Proposition import that in charity, that is here done *interpretatively*, which is mentioned to be done in the fifth proposition *expressly*.

PROPOSITION VII. — *The Members of Orthodox churches, being sound in the Faith, and not scandalous in life, and presenting due testimony thereof; these occasionally coming from one church to another, may have their children Baptized in the church whether they come, by virtue of Communion of churches; but if they remove their habitation, they ought orderly to covenant and subject themselves to the Government of Christ in the church, where they settle their abode, and so their children to be Baptized—it being the church's duty to receive such unto communion, so farre as they are regularly fit for the same.*

1. SUCH *members of other Churches, as are here described, occasionally coming from one Church to another, their children are to be baptized in the Church whither they come, by virtue of Communion of Churches.* 1. Because he that is regularly a member of a true particular Church, is a subject to baptism according to *Propos.* first and second. But the children of the parents here described are such, according to *Propos.* fifth and sixth; therefore they are meet and lawful subjects of Baptism, or have right to be baptized. And "Communion of Churches" infers such acts as this is, viz: to baptize a fit subject of Baptism, though a member of another Church, when the same is orderly desired. (See "Platform of Discipline," CHAP. XV. Sec. 4.) For, look, as every Church hath a double consideration—viz: 1. Of its own constitution and communion within itself; 2. Of that communion which it holds and ought to maintain with other Churches—so the Officer (the Pastor or Teacher) thereof, is there set—1. To administer to this Church *constantly*; 2. To do acts of Communion *occasionally*, viz: such as belong to his Office, as Baptizing doth, respecting the members of other Churches, with whom this Church holds or ought to hold communion.

2. To refuse Communion with a true Church, *in lawful and pious actions*, is unlawful, and justly accounted Schismatical. For, if the Church be true, Christ holdeth some communion with it; therefore so must we: but, if we will not have communion with it in those acts that are good and pious, then in none at all. *Total separation* from a true Church is unlawful; But to deny communion in good actions is to make a total separation. Now, to baptize a fit subject, as is the childe in question, is a "lawful and a pious action," and therefore, "by virtue of Communion of Churches," in the case mentioned to be attended.

And if Baptism, lawfully administred, may and ought to be received by us, for our children, in another true Church, where Providence so casts us as that we cannot have it in our own, (as doubtless it may and ought to be,) then also we may and ought in like case to dispense Baptism, when desired, to a meet and lawful subject, being a member of another Church. To deny or refuse either of these, would be an unjustifiable refusing of Communion of Churches, and tending to sinful separation.

3. *Such as remove their habitation, ought orderly to covenant and subject themselves to the Government of Christ in the Church, where they settle their abode, and so their children to be baptized.* 1. Because the regularly baptized are disciples, and under the Discipline and Government of Christ; but they that are absolutely removed from the church, whereof they were, so as to be uncapable of being under Discipline there, shall be under it no where, if not in the church where they inhabit. They that would have *Church-privileges* ought to be *under Church-power:* but these will be under no Church-power, but as lambs in a large place, if not under it there, where their settled abode is. 2. Every Christian ought to covenant for himself and his children, or professedly to give up himself and his to the Lord, and that in the way of his Ordinances, (Deut. xxvi: 17, and xii: 5,) and explicite covenanting is a duty, especially where we are called to it, and have opportunity for it: nor can they well be said to covenant implicitely, that do explicitely refuse a professed covenanting, when called thereunto. And especially this covenanting is a duty when we would partake of such a Church-privileege, as baptism for our children is. But the parents, in question, will now be professed covenanters no where, if not in the church where their fixed habitation is. Therefore they ought orderly to covenant there, and so their children to be baptized. 3. To *refuse* covenanting and subjection to Christ's Government in the church where they live, being so removed as to be utterly uncapable of it elsewhere, would be a "walking disorderly," and would too much savour of "profaneness and separation;" and hence to administer baptism to the children of such as "stand in that way," would be to administer Christ's Ordinances to such as are in "a way of sin and disorder;" which ought not to be, (2 Thes. iii: 6; 1 Chron. xv: 13,) and would be contrary to that rule, (1 Cor. xiv: 40,) "Let all things be done decently and in order."

QUESTION II.—*Whether, according to the Word of God, there ought to be a Consociation of Churches, and what should be the manner of it?*

ANSWER.—The answer may be briefly given in the Propositions following:

1. Every Church or particular Congregation of visible Saints in Gospel-order, being furnished with a Presbytery, at least with a Teaching Elder, and walking together in truth and peace, hath received from the Lord Jesus full power and authority Ecclesiastical within itself, regularly to administer all the Ordinances of Christ, and is not under any other ecclesiastical Jurisdiction whatsoever. For to such a Church Christ hath "given the Keyes of the Kingdom of Heaven, that what they binde or loose on earth, shall be bound or loosed in heaven," (Matt. xvi: 19, and xviii: 17, 18.) Elders are "ordained in every Church," (Acts xiv: 23; Tit. i: 5,) and are therein authorized officially to administer in the Word, Prayer, Sacraments and Censures, (Matt. xxviii: 19, 20; Acts vi: 4; 1 Cor. iv: 1, and v: 4, 12; Acts xx: 28; 1 Tim. v: 17, and iii: 5.) The reproving of the Church of Corinth, and of the Asian Churches severally, imports they had power each of them within themselves to reform the abuses that were amongst them, (1 Cor. v: Rev. ii: 14, 20.) Hence it follows that Consociation of Churches is not to hinder the exercise of this power; but by counsel from the Word of God to direct and strengthen the same upon all just occasions.

2. The Churches of Christ do stand in a sisterly relation each to other, (Cant. viii: 8,) being united in the same Faith and Order, (Eph. iv: 5; Col. ii: 5.) To walk by the same rule, (Phil. iii: 16.) In the exercise of the same Ordinances for the same ends, (Eph. iv: 11, 12, 13; 1 Cor. xvi: 1,) under one and the same political Head, the Lord Jesus Christ, (Eph. i: 22, 23, and iv: 5; Rev. ii: 1,) which Union infers a Communion suitable thereunto.

3. Communion of Churches is the faithful improvement of the gifts of Christ bestowed upon them, for his service and glory, and their mutual good and edification, according to capacity and opportunity, (1 Pet. iv: 10, 11; 1 Cor. xii: 4, 7, and x: 24; 1 Cor. iii: 21, 22; Cant. viii: 9; Rom. i: 15; Gal. vi: 10.)

4. Acts of Communion of Churches are such as these:

1. Hearty care and prayer one for another, (2 Cor. xi: 28; Cant. viii: 8; Rom. i: 9; Col. i: 9; Eph. vi: 18)
2. To afford relief by communication of their Gifts in Temporal or Spiritual necessities, (Rom. xv: 26, 27; Acts xi: 22, 29; 2 Cor. viii: 1, 4, 14.)
3. To maintain Unity and Peace, by giving an account one to another of their publick actions, when it is orderly desired, (Acts xi: 2, 3, 4–18; Josh. xxii: 13, 21, 30; 1 Cor. x: 32.) and to strengthen one another in their regular Administrations; as in special by a concurrent testimony against persons justly censured, (Acts xv: 41, and xvi: 4, 5; 2 Tim. iv: 15; 2 Thes. iii: 14.)
4. To seek and accept help from, and give help unto each other:
   1. In case of Divisions and contentions whereby the peace of any Church is disturbed, (Acts xv: 2.)
   2. In matters of more then ordinary importance, (Prov. xxiv: 6, and xv: 22,) as Ordination, Translation and Deposition of Elders and such like, (1 Tim. v: 22.)
   3. In doubtful and difficult Questions and controversies, Doctrinal or Practical, that may arise, (Acts xv: 2. 6.)
   4. For the rectifying of male-Administrations, and healing of Errors and Scandals, that are unhealed among themselves, (3 Joh. ver. 9, 10;

2 Cor. ii: 6, 11; 1 Cor. xv: Rev. ii: 14, 15, 16; 2 Cor. xii: 20, 21, and xiii: 2.) Churches now have need of help in like cases, as well as churches then; Christ's care is still for whole churches, as well as for particular persons; and Apostles being now ceased, there remains the duty of brother love, and mutual care, and helpfulness, incumbent upon churches, especially Elders for that end.

5. In love and faithfulness to take notice of the Troubles and Difficulties, Errors and Scandals of another church, and to administer help, (when the case manifestly calls for it) tho' they should so neglect their own good and duty, as not to seek it, (Exod. xxiii: 4, 5; Prov. xxiv: 11, 12.)

6. To admonish one another, when there is need and cause for it, and after due means with patience used, to withdraw from a church, or peccant party therein, obstinately persisting in Error or Scandal; as in the Platform of Discipline (Cap. XV. Sect. 2, Partic. 3,) is more at large declared, (Gal. ii: 11, 14; 2 Thes. iii: 6; Rom. xvi: 17.)

5. Consociation of churches is their mutual and solemn Agreement to exercise communion in such acts, as aforesaid, amongst themselves, with special reference to those churches which by Providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case, or the advantage of opportunity, may lead thereunto.

6. The churches of Christ in this countrey having so good opportunity for it, it is meet to be commended to them, as their duty, thus to consociate. For—1. Communion of churches being commanded, and consociation being but an Agreement to practise it, this must needs be a duty also: (Psal. cxix: 106; Neh. xxviii: 29.) 2. Paul an Apostle sought with much labour the conference, concurrence, and right hand of fellowship of other Apostles: and ordinary Elders and churches have not less need of each other, to prevent their running in vain: Gal. ii: 2, 6, 9. 3. Those general Scripture rules, touching the need and use of counsel and help in weighty cases, concern all Societies and Polities, Ecclesiastical as well as civil: Prov. xi: 14, and xv: 22, and xx: 18, and xxiv: 6; Eccles. iv: 9, 10, 12. 4. The pattern in Acts xv: holds forth a warrant for councils, which may be greater or lesser, as the matter shall require. 5. Concurrence and communion of churches in gospel times is not obscurely held forth in Isa. xix: 23, 24, 25; Zeph. iii: 9; 1 Cor. xi. 16, and xiv: 32, 36. 6. There hath constantly been in these churches a profession of communion, in giving the right hand of fellowship in the gathering of churches, and Ordination of Elders; which importeth a consociation, and obligeth to the practice thereof. Without which we should also want an expedient, and sufficient cure for emergent church-difficulties and differences: with the want whereof our Way is charged, but unjustly, if this part of the Doctrine thereof were duly practised.

7. The manner of the Church's agreement herein, or entring into this Consociation, may be by each Church's open consenting unto the things here declared in answer to this second Question, as also to what is said thereabout, in CHAP. XV. and XIV. of the Platform of Discipline, with reference to other Churches in this Colony and Countrey, as in *Propos.* V. is before expressed.

8. The manner of exercising and practising that Communion, which this consent or agreement specially tendeth unto, may be by making use occasionally of Elders or able Brethren of other churches; or by the more solemn Meetings of both Elders and Messengers in lesser or greater councils, as the matter shall require.

This result was not agreed upon without earnest debate, nor was it, by any means, unanimous.[58] John Davenport—though not a member—sent in his written opinion, strongly adverse to the conclusion which (as he feared it would be,) was reached; which opinion, though the Synod refused to hear it read, was generally transcribed and put within the reach of members.[59] President Chauncy intimates that in the process of long discussion, the propositions were tried in different forms before adoption; saying especially of the fifth, which carries the main force of the Result, "let it be observed that there hath been three expressions of this proposition, and this [the one adopted] swerves further off from Scripture then both the former."[60] It would seem, also, from a remark of Dr. Chauncy, that there may have been many original dissentients from the result—largely from among the lay members of the Synod—who were brought, in the end, to vote for it.[61] He himself was unquestionably the ablest, and warmest protestant for the good old Congregational way, against the threatening innovation.

Mr. Mitchell, also of Cambridge, was probably the most influential member on the other side, and chiefly composed the

58 Cotton Mather [*Magnalia*, vol. ii., p. 302,] states that the vote was "more than seven to one" in the Synod—which, as the Synod consisted of "above seventy," would give perhaps as many as ten in the minority. These he characterizes as "reverend and judicious persons," whose dissent "clog'd" the Propositions. Mr. Mitchell [*Answer to the Apologetical Preface*, p. 3,] says, "we suppose there were not *five twice told* that did, in anything, vote on the negative." President Chauncy [*Anti-Synodalia*, p. 15,] speaks of the minority as "many of God's faithfull and conscientious people and ministers."

59 Bacon's *Historical Discourses*, p. 140.

60 *Anti-Synodalia*, p. 27.

61 "Diverse of the Messengersb eing no logitians, and so unable to answer Syllogismes, and discern Ambiguities, were over-born by the many opposers." —*Anti-Synodalia*, p. 5.

Result.[62] Increase Mather testified that "the determination of the question at last, was more owing to him than to any man in the world.[63]

Those who were opposed in conscience to the Result hastened to make their appeal to the General Court, against its adoption; fortified by Mr. Davenport's testimony against it.[64] And, soon after the Result was published, Mr. Davenport sent to the press an elaborate reply, prefaced by Increase Mather, and with a brief appendix from the pen of Nicholas Street, the Teacher of the Church at New Haven.[65] Richard Mather was "appointed"[66] by the majority of the Synod, to reply to Davenport; and Mr. Mitchell, to refute the young Mather's "apologetical preface;" which was elaborately done in a quarto, printed at Cambridge, in 1664.[67] Mr. Davenport appears to have written an answer to this "seeming reply;" which was circulated in manuscript, but never printed.[68] He had not left Paget's Church in Holland to escape this same evil, that he might submit to it silently here.[69] Meanwhile President Chauncy, for the minority who agreed with him, attacked the Synod's Result in a quarto, printed at London, in the latter part of 1662;[70] which was replied to, on request of the majority of the Synod, in 1664, by a quarto from Cambridge, from the pen of Rev. John Allin, of Dedham.[71] Subsequently, [1671] Increase Mather having been converted from his former opinion by Mr. Mitchell's reasoning,[72] saying that "study and prayer,

62 "The result of the Synod * * * was chiefly of his composure."—Cotton Mather, *Magnalia*, vol. ii., p. 99. See also Increase Mather's *Discourse concerning Baptisme*, p. 36.

63 Holmes' *Hist. of Cambridge*, Mass. Hist. Soc. Coll., 1st Series, vol. vii., p. 49.

64 "His testimony, too, and that of his colleague, against the decision of the Synod, was given in to the General Court of Massachusetts, with a preface signed by several ministers, who were of the minority in the Synod, and who declared their full concurrence with Mr. Davenport."—*Bacon's Hist. Discourses*, p. 140.

65 This was entitled, *Another Essay for investigation of the Truth*, &c. 4to. Cambridge, 1663. Dr Bacon could find no copy of it, in 1839, except in the Library of Dr. Thos. Robbins; and Dr. Robbins, in 1852, wrote Rev. Mr. Emery, of Taunton, that "he lent it with great reluctance to a minister in Philadelphia, and from him it was carried to Boston, to a gentleman, who was an editor of an important periodical. It was not returned, as promised." It seems thus to have become lost to its owner, and, it may be feared, to the world. I have been able to find it in none of the collections of ancient books known to me. It will be strange if our only knowledge of it is left to be gained from the extracts of its opponents.

66 *Magnalia*, vol. ii., p. 302.

67 Defence of the Answer and Arguments of the Synod, met at Boston in the year 1662, concerning the subject of Baptism and Consociation of Churches, against the Reply made thereto, by the Reverend Mr. John Davenport, Pastor of the Church at New Haven, in his treatise entituled, Another Essay for investigation of the Truth, &c., together with an Answer to the Apologetical Preface set before that Essay. By some of the Elders who were members of the Synod above mentioned. Cambridge: 1664. pp. 46, 102.

68 When the Bay-Synod published theire booke: I saw where their Temptation lay *and printed my answer to it:* whereunto when a seeming reply was made, I declared and proved the insufficiency of it, and sent my MSS. to the Baye, *where it lyeth, in friends hands unprinted, till further occasion shall obstetricate it*: sed quorsum haec.''—[*Letter of Davenport to Gov. Winthrop, in Winthrop Papers, Mass. Hist. Coll.*, 3d Series, vol. x., p. 60] As Mather's *Reply* to Davenport's *Another Essay*, &c., was printed in 1664, and as this letter of his bears date "14th day of the 4th mo., 1666," it is obvious that this MSS. must have been a reply to Mather, and one that has never been made public.

69 Bacon's *Historical Discourses*, pp. 81-2.

70 Anti-Synodalia Scripta Americana, or, a Proposal of the judgment of the dissenting messengers of the churches of New England assembled, by the appointment of the General Court, March 10, 1662, whereof there were several sessions afterwards. London: 1662. pp. 38.

71 Animadversions upon the Anti-Synodalia Americana, a treatise printed in Old England, in the name of the dissenting brethren in the Synod, held at Boston, in New England, 1662. Tending to clear the Elders and Churches of New England from those evils and declinings charged upon many of them in the two prefaces before the said Book. Together with an Answer unto the reasons alledged for the opinion of the Dissenters. And a reply to such answers as are given to the arguments of the Synod. By John Allin, Pastor of the Church of Christ at Dedham, in New England. Cambridge: 1664. pp. 82.

72 *Magnalia*, vol. ii., p 310. This change of sentiment on the part of Mr. Mather, (then scarcely twenty-five years of age,) has been, by some, spoken lightly of, as if it were a convenient espousal of the side that was evidently to carry the day, and so most attractive to a young man. But aside from the fact that (particularly if he had not been a member of the Synod,) he seems to have been rather fast in first entering the lists with Davenport against his own father, there is no trace in any record of the time, that would justify any censure upon his conduct.

with much affliction, had brought him to be of another belief," wrote on the other side, in the endeavor to prove that the Synod's way was "no apostacy from the first principles of New England, nor yet any declension from the Congregational way;"[73] which treatise he followed up, four years after, by another essay in the same direction.[74] And, for a time, the controversy between the *Synodists* and the *Anti-Synodists* divided the whole country; through its collateral connection with the right of suffrage, drawing the world as well as the Church into the maelstrom of its excitement.

It will be seen that, while most of the seven propositions of this Result of the Synod are, for substance, in accord with the ordinary belief and practice of the churches, before and after, the fifth contains a radical and dangerous innovation upon the Congregational way. It will be borne in mind that the practical pressure upon the Synod was in the fact that by the Congregational way, baptism was the door of entrance to the Church-state, (while, by the existing civil law, the Church-state was the state of entrance upon the civil franchise,) and that thus, by the failure of many of the children of the first settlers to give evidence of regeneration and unite themselves to the Church, their children—the grandchildren of the first Puritans—were growing up without baptism, and so without any promise of sharing either in the civil or spiritual inheritance which so great toil and suffering was about to bequeath to them. There were three ways of meeting this difficulty—the civil law remaining unchanged. They might so far lower the terms of Church membership that any baptized person whose life was not scandalous, might be admitted to full communion, without evidence of regeneration. They might provide that baptized persons of blameless character, and who had not denied the faith in which they were nurtured, might make a certain general profession of Christian faith and obedience—not implying, however, any avowal of personal Christian experience, and not entitling them to the communion—and so receive baptism for their children. Or they might allow baptized parents, of moral life and orthodox belief, to offer their children for baptism, without demanding or obtaining by that act either half-way membership or the right of communion. The first would have been too violent a backsliding from the very essentials of Puritanism. The last, while it might have proved in practice comparatively a harmless innovation, was too much complicated with their theories of the relation of baptism to some sort of *membership*, to find favor, while perhaps too partial in the relief which it promised. The second, though involving a "grave theological error,"[75] obtained the suffrage of the assembly.[76]

It is an impressive illustration of the way in which God sometimes allows good

Young men doubtless have the right to change their minds honestly as well as older ones; since they often have the more need. Rev. Chandler Robbins, D.D., —in his exceedingly valuable *History of the Second Church*, [p. 37,]—after alluding to this change, says: "I see no reason for attributing to him either inconsistency, or policy."

[73] The first principles of New England concerning the subject of Baptism and Communion of Churches, &c., &c., by Increase Mather, Teacher of a Church in Boston, in New England. Cambridge: pp. 47.

[74] A Discourse concerning the subject of Baptisme, wherein the present controversies, that are agitated in the New English churches, are from Scripture and Reason modestly enquired into, by Increase Mather, Teacher of a Church in Boston, in New England. Cambridge: 1675. pp. 76.

[75] Bacon's *Norwich Discourse*, p. 22.

[76] Uhden makes the following discriminating comment upon their action: "It is especially noteworthy, how entirely was overlooked the radical difference between the Jewish and the Congregational Church-constitution; for the main condition of the latter, evidence of the actual experience of conversion, was, and in the nature of the case must be, wholly foreign to Judaism. In place of taking for the starting-point their own doctrine respecting the Lord's Supper, though lying at the very basis of what was peculiar in Congregationalism, they compared baptism with Jewish circumcision. The Church-membership of parents constituted the claim in both cases; hence, as little in the one case as in the other, should children, when grown up, cease to be Church-members, &c."—*New England Theocracy*, p. 179.

men to deceive themselves, that while the Synod was holding their concluding sessions, there being "a sore and threatening drought on the land," they set apart a day for fasting and prayer, immediately after which it rained copiously; from which the majority drew the inference that "He did from heaven own both his servants and the work which they were about;"[77] while they appeal to "after-ages" confidently to witness to their faithfulness to the gospel in the decision to which they came.[78]

This Half-way Covenant, as it has been usually and aptly called—while it made a show, on the one hand, of meeting the difficulty which had grown out of the unwholesome marriage of Church and State; and on the other, of keeping the Church pure by its distinction between *quasi* and full membership, — was thus earnestly opposed by Chauncy, Davenport, and others,[79] because they foresaw that its practical result would inevitably be to fill the churches—by the gradual practical ignoring of this distinction between partial and entire membership—with unregenerate persons, and thus to poison the streams of the Christian liberty and prosperity of New England, at their fountain. The Synod and its apologists, on the other hand, contended that the new measure would tend to keep the churches pure, because—under the existing connection with the State, which neither party seems to have recognized as their "fons et origo malorum"—if some such new road to a qualified membership were not opened, it would be impossible to prevent the churches from so far *lowering the terms of full communion, in practice*, as to admit unworthy persons to all the privileges of the Church; than which evil they thought any that could grow out of the new measure must be less.[80] They therefore labored strenuously to commend their views to their own flocks and to the public; pressing them even with the argument that as the regular result of a regular Synod, the churches were bound to receive them;[81] and the fathers, as they fell asleep, piously bewailing the reluctance of so many to

[77] Increase Mather, Preface to *First Principles*, &c., p. 2. See also Allin's *Animadversions*, &c., p. 15.

[78] "We hope after-ages will bear witness, that we have been in some measure faithful to the Truth in these things, and to this part of Christ's kingdom also in our generation."—Preface to *Propositions*, &c , p. 13.

[79] "It is apparent unto all what a corrupt masse of unbelievers shall by this change throng into the fellowship of God's People, and the children of strangers, uncircumcised in heart, shall be brought into God's sanctuary to pollute it, contrary to God's word, *Ezek.* xliv: 7-9."—Chauncy, *Anti-Synodalia*, p. 10.

"That practice which exposeth the blood of Christ to contempt, and Baptism to prophanation, the Church to pollution, and the Commonwealth to confusion, is not to be admitted; but the baptizing of the children of such as are not visible believers doth all this," &c.—Ibid., p. 30.

"A man may do, and be, all that is required in that Proposition, [the 5th of the Synod,] and yet have no faith in Christ, but be an unregenerate person."—John Davenport, *Another Essay*, &c., quoted by Mather, in his reply to the same, p. 37.

"It is no slight matter that is now agitated, but that which concerns the preserving of Christian Churches in peace, and Gospel-ordinances in purity: it is the faith and order of the Churches of Christ, which we are called to contend for, that may be preserved intyre and [un] corrupted."—Ibid., *Letter to Winthrop*, *Mass. Hist. Coll.*, 3d Series, vol. x., p. 60.

"There is danger of great corruption and pollution creeping into the churches, by the enlargement of the subject of Baptism."—Increase Mather, quoted by *Mitchell*, in his *Answer to the Apologetical Preface*, &c., p. 45.

"Let us not, for fear of Anabaptism, do worse, even defile ourselves with Antichristianism."—Ibid., p. 5.

[80] "There is apparently a greater danger of corruption to the churches by *enlarging the subjects of full communion*, and admitting unqualified, or meanly qualified persons to the *Lord's-Table*, and *voting* in the Church; whereby the interest of the power of Godliness will soon be prejudiced, and *Elections*, *Admissions*, *Censures*, so carried, as will be hazardous thereunto. Now it is evident, that this is, and will be the temptation, viz: to *over-enlarge full communion*, if Baptism be limited to the children of such as are admitted thereunto."—Mitchell, *Answer to Apol. Pref.*, p. 45.

Similar in tenor are many passages in the Preface, published—by suggestion of the Court—with the Result of the Synod, especially on pages 2, 5, 11, 12–14. See also, in the same vein, Increase Mather's *Discourse concerning Baptism*, p. 52.

[81] "Their conclusion stands as the answer from God's Word, which the churches sought in such an ordinance."—[Mitchell, *Answer*, &c., p. 2.] "It hath been already, in a way of order, *decided* by the Synod," &c.—Increase Mather, *Discourse*, &c., p. 2.

act upon them, as being a grievous sign of declension, and the evident producing cause of any troubles which were thought to betoken the judgments of Heaven."[82]

The event proved that the dissenting minority was right, and the Synod wrong; and justified the metaphor of Davenport, when he said that "the compass of the Synod's conclusions seems to be varied, by some degrees towards the antarctic, from the pole-star of Gospel rules and patterns."[83] The Result was very coldly received, even by many of the churches in Massachusetts whose messengers had helped to fashion it—indeed, some were violent against it—while the New Haven Colony and "the pious part of the community in Connecticut"[84] were unanimous against that which, in 1676, was officially spoken of as "*large* Congregationalism."[85] But gradually—"as the aged ministers and other old men, honored and influential, who had resisted the conclusions of the Synod,"[86] passed away, the half-way covenant came into use, and the principle of requiring evidence of conversion in Church-members, and the practice of making public confession of faith, and the relation of Christian experience, was gradually lost—until candidates for full communion scarcely did more than formally assent to the covenant, and it was left almost wholly to the pastors to judge of the qualifications of admission, and report to the Church, who usually sanctioned the pastoral recommendation.[87]

One result in Boston followed the Synod, which, from the stand-point of the present, curiously illustrates how "circumstances alter cases." John Norton, who returned from England during the session of the Synod, died April 5, 1663; and his colleague, the venerable Wilson, followed him, Aug. 7, 1667—leaving the pulpit of the First Church for the first time vacant. Although Wilson was a Synodist, there was a large minority of his Church who were not so; and, under their influence, John Davenport was invited to become his successor. The minority became the majority; and after "a heated term," growing out of the discussions here, and the reluctance of the New Haven Church to lose their pastor, Mr. Davenport was installed, Dec. 9, 1668. The dissatisfied brethren, to the number of twenty-eight, with one member of the Church in Charlestown—"including some of the most respectable persons in the Colony"[88]—withdrew, and, amid much opposition, formed a new [the third] Church. That Church, now known as the "Old South," became thus the champion of the half-way covenant; while during the short remainder of Davenport's life, the First Church was the champion of the old orthodoxy against the subtle and dangerous innovation; and all New England was involved in the quarrel. One hundred and thirty-nine years later, we find the same old First Church infected with the most lamentable of the errors of which the Synod of 1662 unknowingly planted the seed, to that degree that its pastor, on preaching the dedication sermon of its new edifice on Chauncy Street, reached the climax of his exhortation thus: "Let us BE VIRTUOUS, my brethren, and this presence of God, this rest, shall be ours;"[89] while that daughter of hers, which had been born out of this Synodic strife, and baptized in this Synodic faith, was just welcoming, as a colleague to her senior pastor, a young man who had studied Divinity with President Dwight and Dr. Morse, and who

[82] John Allin died lamenting "the great disorders" in churches which rejected the doctrine of the Synod as "a novel invention."—[See *Appendix* to Mather's *First Principles*, &c., p. 1.] Richard Mather gave his son Increase, a dying charge, kindred in spirit. See *Preface* to *First Principles*, &c., p. 5.

"The result of the Synod Mr. Wilson had subscribed; and a neglect to observe it, or a disposition to oppugn it, he considered, in his last days, as one of the lamentable errors of the times."—Emerson's *Hist. Sketch of First Chh.*, p. 3.

[83] *Hutchinson*, iii., 393.

[84] Marsh's *Eccl. Hist.*, p. 361.

[85] Bacon's *Norwich Discourse*, p. 26. [86] Ibid.

[87] See Ulden's *New England Theocracy*, pp. 222–3.

[88] Wisner's *Hist. Old South Church*, p. 8.

[89] Emerson's *First Church*, p. 256.

preached the good old orthodoxy of Calvin with so sweet an earnestness that from the day of his ordination the Socinian tide began to ebb, and this seraph Abdiel among the metropolitan churches,—

Among the faithless, faithful only she;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
Her loyalty she kept, her love, her zeal:
Nor number nor example with her wrought
To swerve from truth, or change her constant mind,
Though single, * * * *

Until, under the leadership of Joshua Huntington, from amidst them forth she passed,—

Long way through hostile scorn; which she sustain'd
Superior, nor of violence fear'd aught.

We had wished to add some reflections —one of which would have been the relation of one false premise to the failure of a vast amount of good logic; another, that churches are, as a whole, less open to heretical tendencies, and therefore more reliable than their pastors—but our exhausted space admonishes us to draw these desultory retrospections to a close. We shall have accomplished our purpose if we have quickened in other minds the conviction of our own, that, for the causes of that theological defection which showed itself so sadly in New England a hundred and fifty years later, the year 1662 is the true birth-date; and that of the Unitarianism of New England, John Wilson and Richard Mather and John Allin and Jonathan Mitchell, and their associates in the majority of the Synod which was in session in Boston two hundred years ago, were the first and chiefest—though most unwitting—primogenitors.

THE REBELLION TO BE TRIBUTARY TO CONGREGATIONALISM.

BY REV. LYMAN WHITING, PROVIDENCE, R. I.

It is noticeable under God's government, that every "great and mighty act," has a progeny of results. The force he combines in such acts, is not commonly spent on any one end. A lengthened series often comes from them. Adam sinned. A Redeemer arises. At sight of him, Faith is shown by Abraham over his son bound for sacrifice, on Mount Moriah, that profiled Calvary and its victim. Thereupon "a Seed" is chosen—and Moses escapes with them from the first *national* slave-pen the world had known. The forty years' journey incarnated Christian experience in those forms of *faith and works*, which the Church in all ages does but repeat. Canaan gained; and there is a place for the manger at Bethlehem; for the Synagogue at Nazareth—and the God-man's proclamation of the great errand assigned him by ancient prophecy "to proclaim liberty,—and opening of the prison to them that are bound." Gethsemane, Calvary, the garden-Sepulcher, too, are located there. Now each of these depended on the former; and all are descendants from the first inscrutable great act of God. Always it is so. A vast company of blessings march evermore in the retinue of God's mighty acts. A grand inheritance of benefits always is bound in the bundles of even his terrible doings among men.

Congregationalism is just now having a legacy of this kind made out for it. It is coming to a large estate, a grand bequest of prosperity. *It is the portion falling to it, from the great Slaveholders' rebellion now going on!*

When the *last national* Slave Estate shall be settled up, the Church of God, as in the first in Egypt, will be the great residuary legatee!—and of all forms of church life, the Congregational will be the largest sharer, because the most purely opposed and antagonistic, and outraged by the accursed principles of oppression; and the confiscate property ever belongs to those most robbed.

This great last outrage upon mankind,

joining and showing the vitalities of oppression, will beget *reaction* equal to its *action*, and so from the infernal radical forces of Slavery, the national mind will react to the radical principles of freedom; or true republican government. These, we claim to be in their purest embodiment, in the *Congregational polity*. They will be looked for there. They will be found there.

The world well knows that the constitutional freedom of the United States is the outgrowth and issue of Puritan Protestantism, and that first put on organic form, lived, in Congregationalism. New England churches were the Seed-plots of American constitutional freedom, and their organic form is known in history to have suggested and to have been the essential model of the great Magna Charta, the Constitution. These churches were planted in furrows which the mad oppressors of the State church of England had plowed. Shall not these same churches supply seeds to sow the furrows the burning plowshare of the raging oppressor is now drawing athwart our land? We foresee that each new organization, like a church, will find its organic impulse unsatisfied, under any forms of clerical domination; decisive against all irresponsible ecclesiastical courts and assemblies.

First principles will be the demand. Bishops and their gowned subalterns, Presbyters and "Courts of Christ," are altogether too near relatives to confederate rebels in principles of government, to satisfy an emancipated people. The schooling gotten in these camps and fields of war for freedom, will assert its acquisitions in *first principles*, especially at the West; and too, in that to be re-peopled and Christianized South, where Jesus Christ and the Gospel government, are to follow the bloody rule of Satan and barbarism. Churches holding the simple, elemental forms of human freedom, alone will meet the demand of a land loosened from the fetters of the bloody oppressor. Statesmen, men high in opportunity to discern sources and courses in organic forms, avow this.

An officer of our government, near the Executive himself, lately said: "I am by birth and education of another communion, but I am a Congregationalist at heart,—*because these Congregational churches contain the elements of Christian and civil liberty as no others do.*" That is a discerning testimony. It is made in the midst of a war in which hatred to the Puritan and his doctrine of freedom, is the most conspicuous and malignant thought. The purest foe of oppression, it is naturally *the* object of its hottest hate. Statesmen and citizens both will discern the antagonisms and their sources.

Is Congregationalism ready to accept this prospective inheritance? It costs something to settle estates even when we are the heirs. Documents, probate, and administration, have their prices. Are we ready to meet them? The wide West has latterly been asserting its choice of the New Testament polity, and its adherents outnumber the tabernacles in which to shelter them. The sheaves lack for garners. There are not vessels enough for the oil. The sons of the mother churches have borrowed too few to hold the gift! O shall this oil of pure and boundlessly reproductive nature stay because our scanty faith keeps back the vessels needed to hold it? Shame on such beggaring faithlessness! The prairies stretch forth their lengthening arms, as their bosoms fill with populations, who discern what be the first principles of freemen in Christ. The grandly heroic young West, remembers, in its glorious valor, *what was its parentage!* Will the parentage remember the heroic child, hear its call for help to enshrine the convictions of its gallant heart in churches and temples like those of the fathers from which it sprang? Unhelped they cannot do it. Helped in time, and the plantings of civil and religious freedom shall girdle the land from the rising to the going down of the sun upon it.

God's work now going on encompasses

many works. The grand work of Jesus Christ's mission to this world, is in it, viz: to give each created soul, a *soul-ship*, its inalienable place of *man among men.* Each soul shall have its lawful *soul-hood* when Christ comes. He is on his way with the blessed gift. The smoke of battles and noise of war, are only the dust and sound of his chariot wheels. When men are free in Christ, the simplest, purest forms of fellowship will alone satisfy the simple, pure love of Christ in the soul. This insane, diabolical rebellion will carry down to the pit of its terrible ruin the accursed oppression it came up to fasten on the world, and the freed land shall pay its conquered tribute to the Congregationalism under which has grown the liberty which shall chase the curse of slavery from every refuge among mankind.

LESSONS FROM STATISTICS.

BY REV. ISAAC P. LANGWORTHY, CHELSEA, MS.

FIGURES are significant of facts. They may, indeed, be so arranged as to utter falsehood instead of truth, but the common saying that "figures will not lie" has a basis in wide and accurate observation. And as applied to the purposes for which they are so abundantly used in these pages, they are pregnant with important meaning, and teach lessons from which all who will may profit. True, many of our readers put a very low estimate upon this part of our work, and wonder that so much time and space are given to it. They regard onr statistics as, if not a wicked numbering of Israel, at least, a useless outlay, and an uninteresting occupancy of columns which ought to be better filled. Many a lecture has been given us on this topic, and many a censure more than hinted. But to us these tables of figures as herein collated, are vocal, and sometimes eloquent, in utterances that ought to be heeded. A five years' familiarity with their arrangement, year by year, marking their changes, and especially their no changes,—remembering the forces they represent, or ought to represent, and that each unit stands in the stead of a living soul, while all annual variations affect human destinies—gives them an importance in our esteem of which we would gladly persuade our readers.

The design of these statistical tables is to show what God hath wrought by and through us, as ministers and churches, for a twelvemonth, in subjugating to himself the communities where we find ourselves, so far as the membership of churches will reveal that most important fact. The question is vital whether or not there is gain, absolute and relative: and if there be no gain, wherefore? If there be neglects, or ill directed toil, or unadapted agencies, these cannot be too quickly ascertained. To find the disease is half the cure. And the interests involved, as all see, are infinitely momentous.

Look at these figures, as given in the first number of the year, and see if they do not reveal culpable *indifference.* This is apparent to us, from the fact that not a few decline to give any statistics of their churches at all; others give them only in response to an importunity they cannot longer resist:—others give them in such round numbers, easy to add, to be sure, that we can account for the coincidence only by supposing that they come of a guess instead of a careful count. Often these are but partial; and then frequently too late for insertion in their place. Can such persons have any proper estimate of the importance of, at least, an annual and careful looking over the church records to find whether the number of Christ's friends is increasing or diminishing? Whether the good cause is waxing or waning in their hands? Say not that all this can be otherwise determined. Facts will not

warrant the assertion. Who would trust the mariner who did not make frequent and accurate observations; or rely on the standing of the merchant who did not annually take a full account of stock; or place confidence in the commandant of an army who did not habitually look over, correct and report his roster? Many a true soldier has been for months without his much needed due, simply because the proper officer was negligent of this simple but most necessary requirement. He is a strange, if indeed he be a safe leader of either a military or a moral force who is not anxious and determined to know its numbers and condition, given only by a faithful examination, and an accurate enumeration. Indifference here perils too much. Grave consequences are necessarily involved. The Saviour plainly teaches that we must look narrowly to our resources when contemplating an assault upon a power arrayed against us. To know that we have our "five thousand" or our "ten thousand," we must count them up. And this is no appeal to ambition for a large army roll, merely for the sake of numbers, but is intended as a note of warning against an indifference which is as inconsistent with Christian discipleship as it is cruel to those whom the ministry and the churches are appointed to reach, and are held responsible for laboring, watching and praying to save.

Look at these figures, and see if they do not reveal a want of *earnest purpose* in the work of human salvation. If we are required to *love* with all the heart, soul, mind and strength, how must we be expected to WORK? Surely there is enough in the objects of the ministry to command every power of our being; enough to secure an earnestness which is of itself a pledge of such success as the figures annually given do not reveal. An aimless or ill-directed activity will, of course, accomplish little, and is indeed worthless. But the forces against which the church of Christ is arrayed are earnest forces, with a single aim, having not a single element of indifference or sluggishness. They are sleepless, vigilant, persistent, and successful only because such are their characteristics. "The prince of the power of the air," "principalities and powers," "spiritual wickedness in high places," "the god of this world," are some of the inspired terms to indicate these forces. How futile to suppose that even in a righteous cause, spasmodic, occasional, puerile efforts will avail against such odds! And surely it is presumption to suppose that the Divine efficiency can be expected to make up such deficiencies. They are those who go forth and weep, bearing precious seed, who shall come again rejoicing, bringing their sheaves with them;—they that sow beside all waters, morning and evening, *sowing*,—they that work and watch, *expecting* success, they that storm Satan's strong holds with heaven-appointed weapons, relying on the divine promises. Such are successful. Such do not report essentially the same figures year after year. Importunity in prayer, and earnestness in labors well directed must be productive of blessed results, and blessed results never *happen*. They are results, not accidents, that mark the advancement of Christ's kingdom in the earth. The world waits in sin to-day for an earnest ministry and earnest churches.

Let the reader look over the statistics, last reported, and run down the columns in which the pastors' names are found, and as his eye falls upon this or that one whom he knows well, he scarcely need glance at the line of figures on the right to say whether they will stand about as last year. He knows that an earnest ministry is a successful ministry, the earnest church a successful church, and he expects no laws of sovereignty to countervail natural laws. He recognizes a relation between adequate cause and effect in morals as well as in physics. Is there not enough in the forces of the enemy to be overcome, and the infinite objects to be secured, to command an earnestness that shall rise into a solemn, unbending pur-

pose to work always, everywhere, as though all depended on our work, while we feel and pray as though all depended on Him who has promised every needed help. Such an intelligent purpose rising from such earnestness is imperiously demanded to quicken natural torpor and to give point and power to all that is attempted. Reports from so many churches, so nearly the same year by year, from churches in populous communities, with all the external facilities for their appropriate work, with no increase, scarcely holding their own, prove that there is a sad lack somewhere. Take a State where there are two hundred and fifty churches, and additions on profession of faith to not more than one in three for a period of fifty-two weeks; to all scarcely one to a church. Take a score of churches from any one of four States to which there have been no additions from the world for two, three, aye, for five years, yet they have sanctuaries, and most of them a ministry, and all other means of grace! May such lay as a comforting unction to their souls, the precious words, "even so, Father, for so it seemed good in thy sight?" But did it seem good in His sight! His great forbearance of wrath is not exactly proof of approbation. But may such say, it is not of him that willeth nor of him that runneth, but of God that showeth mercy. True, but did they "will?" Did they "run?" Did they put themselves at all into the channel where it was probable the "mercy" could or would be shown. May such rest upon that word of revelation which tells us that Paul may plant and Apollos water, but God giveth the increase? Not until they can show that they have in all fidelity both planted and watered. A professed trust in God, with the powder wet, cannot amount to much. He calls for well-aimed, earnest and persistent efforts in the direction in which His co-operation is sought. Then it is never withheld longer than to prove the faith of the working suppliants. Is it to be supposed that a minister with the burning zeal of Christian love, and with only such a high purpose of usefulness as his sacred office and dread responsibilities demand, could go to any church, never so small or feeble, if it be Christian, and there put forth his best exertions to make an impression for good that will be felt, to save the lost in the way, and by the means, God hath appointed, and thus in patience and hope labor and pray, looking for just such results as the divine promises encourage him to expect,—*could* he do thus, and not see souls coming to Christ? If we rightly understand God's methods with men in this respect, He co-works. He makes effective our purpose, faith and toil, and not our want of them. Is it said these are His gift, and therefore we may wait for them! So the harvests of the earth are His gifts, and the seed and the strength to till the ground, but will He give the harvest without the planting and culture? A careful analysis of our tables of figures, especially for a series of years, will show that where there has been an intelligent, fixed and commanding purpose to secure the great objects, or fulfill the mission of the church and the ministry, there has been general, not to say invariable success. No forms of irreligion have been able to resist such an onset. Truth thus arrayed and enforced is mightier than error. The church may be in the city or country, have a large or a small membership, but if the pulpit and the pews are moved together by simple love and zeal in the work of saving souls, they are surely in that channel which God has made glorious with promises, and their success is not problematical. His promises are a mockery, or they are intended to call forth and encourage persevering and well directed action. And it is in this way only that a true sense of dependence is superinduced. *It cometh of a purpose to save souls, totally exhausted in all its own expedients.* God means to have us prove our own impotency in this way. And then it is that the cry "Lord, help," comes up from the heart, and reaches the throne.

Only let there be such labor, and praying, with such a sense of dependence, would there be two-thirds, or one-third or one-thirtieth of our churches that would report "no additions" any year, much less year after year?

Full allowance is made here for the fact that no figures can express all or nearly all of the really Christian work of the ministry and the churches. There is much that no numerals can even hint. Still it must be admitted that the great work of these divinely appointed agencies is only represented in this way. The church is the light of the world. That should not be under the bed, or bushel. That, always trimmed and burning, will guide many wanderers year by year—why not every year—to Him who has come a great light into the world. Is it not more than well for all pastors and churches to look over and report, at least once a year, the results of their own year's work for Him to whom they must so soon report a life-work?

But our statistics reveal a great want of *aggression.* Many, most, seem quite contented if they can hold their own, or at most keep within our denominational lines our own natural increase. Few, very few, have ventured to launch out upon the deep, and cast the net upon the other side of the ship for a draught, just as though the Master had no work for Congregational churches to do outside of their own parochial limits. The hint of sectarianism, or self-aggrandizement, or the fear of invading another's precincts, or of being deemed ambitious of gain, may have deterred many from vigorous onsets upon the powers of darkness. Why is it that there are any towns in New England, especially in Massachusetts, where there are no Congregational churches, to say nothing of the middle States, the great West and the opening South? Is it because there are no Congregational elements there? No one will affirm it. It is simply because we have not kept up with the advancing line of God's providence. We have not been emulous to carry the Gospel and its institutions, as we have them, "into the regions lying beyond." In this most essential and especially enjoined work, we have seemed to feel that we must stand back and wait; and before advancing, "tip our beavers" to all other sects and say, "*with your leave!*" Hence we have been more than contented to see them go in, and use our materials with which to do their best, of course, but not what God must hold us responsible for doing. Indeed, luxuriant tares now flourish on soil where strong churches would have held and maintained the ascendency, had the descendants of the Puritans been true to Him who has long since bidden them "go up and possess the land." No rivalry or advantage of others, or trenching upon an inch of soil given of Christ to any other branch of His family, is urged or would be tolerated by us. But all may see, that there is between us and all these, a great wasting harvest that none will gather and save, if we do not. A wide field, totally unoccupied is open to us. Tens, scores, and in many places hundreds can not only be reached with saving influences, but can be brought into the Sabbath School and into the sanctuary of every church in New England, to say the least. The heathen at our very doors need, and some of them, in their way, ask the bread of life at our hands. They wait to be sought; to have the Gospel brought to their firesides. Home evangelization is a primal duty. Is it possible to clear our skirts of blood, with this work, this *home* work undone? Say not that our modesty, or timidity, or cares, or hopes that others will do it, hold us back. The mandate from the throne is "go forward." Can we be honest in the sight of God, can we be just to those who will come after us, can we be true to the parentage we boast, can we ourselves be loyal to Christ and safe in our personal hopes of life eternal, this "indifference" obtaining, this "earnest purpose" to gain new conquests for Christ, and make "aggressions" year by year upon Satan's kingdom, WANTING?

SUMMARY OF THE PRESBYTERIAN CHURCH,

WITH TIME AND PLACE OF MEETING, IN 1862.

[*From the Presbyterian Historical Almanac for* 1862.]

	NAMES OF THE CHURCHES.	MODERATORS FOR THE YEAR.	PLACE OF MEETING IN 1862.	Date of Meeting in 1862.	No. of Presbyt'rs.	No. of Ministers.	No. of Churches.	No. of Communi-cants.	Amount given for benevol'nt purposes.	Am't given for Congre-gational & Miscellan's purposes.	Total am't collected during the year.	
	UNITED STATES OF AMERICA.											
1	Presbyterian Church in the United States, (O. S.),	John C. Backus, D.D.,	Columbus, Ohio,	May 15,	176	2,767	3.684	300,874	$736.710	$2,430,715	$3,167,425	1
2	Presbyterian Church in the United States, (N. S.),	J. B. Condit, D.D.,	Cincinnati, Ohio,	May 15,	105	1,558	1,478	134 760	298,027	.....	298,027	2
3	United Presbyterian Church of North America,	R. D. Harper,	Pittsburg, Pa.,	May 21,	43	444	669	57.567	34.071	252,425	286.496	3
4	Reformed Presbyterian Church, (General Synod),	Gavin McMillan,	Princeton, Ind.,	May 14,	7	56	116	10 000	9.523	.....	9,523	4
5	Reformed Presbyterian Church, (Synod),	John Crozier,	Allegheny City, Pa.,	May 13,	9	59	78	6,650	6.000	.....	6.000	5
6	Cumberland Presbyterian Church,	A. E. Cooper,	Owensboro', Ky.,	May 15,	97	1,150	1,250	103.000	140.000	460.000	600.000	6
7	United Synod of the Presbyterian Church,	E. H. Cumpston,	Chattanooga, Tenn.,	May 15,	14	116	193	12,934	9,516	57.945	67,461	7
8	Reformed Protestant Dutch Church,	Cornelius Van Cleef,	Syracuse, N. Y.,	June 4,	31	411	422	50.295	151,738	382.506	534,244	8
9	Asso. Ref. Synod of the South; of New York; Asso. Synod, &c.,	.....	.....	.....	20	148	165	14,500	2,500	8,500	11,000	9
	BRITISH PROVINCES IN NORTH AMERICA.											
10	Canada Presbyterian Church,	William Taylor, D D.,	Toronto, C. W.,	June 3,	14	226	336	34.000	52,000	174,000	226,000	10
11	Church of Scotland in Canada,	William Bain, A.M.,	Toronto, C. W.,	May 28,	9	109	126	18,500	18,000	62,000	80,000	11
12	Church of the Lower Provinces,	James Smith, D.D.,	New Glasgow, N. S.,	June 25,	9	75	95	9,617	6,500	54.024	60,524	12
13	Church of Scotland in Nova Scotia and Prince Edward Island,	George Boyd,	New Glasgow, N. S.,	June 25,	3	21	26	2,100	2,500	16,500	19,000	13
14	Church of New Brunswick,	William Alves,	Woodstock, N. B.,	June 25,	3	21	27	1,600	2,000	16.000	18,000	14
15	Church of Scotland in New Brunswick,	H. J. McLardy, B.A.,	New Castle, N. B.,	Aug. 13,	3	14	16	1,500	1,500	10,500	12,000	15
	GREAT BRITAIN, IRELAND, &c.											
16	Church of Scotland,	Colin Smith, D.D ,	Edinburgh, Scot'd.,	May 22,	83	1,185	1,208	.....	289,730	.....	289,730	16
17	Free Church of Scotland,	R. S. Candlish, D D.,	Edinburgh, Scot'd.,	May 22,	71	790	875	.....	312,435	1,334,475	1,646,910	17
18	United Presbyterian Church of Scotland,	John Robson, D.D.,	Edinburgh, Scot'd.,	May 4,	31	536	540	163.554	200.480	809,780	1,010,260	18
19	Reformed Presbyterian Church of Scotland, &c.,	.....	Glasgow, Scotland,	May 7,	10	87	90	10,000	10,000	20,000	30,000	19
20	Presbyterian Church of Ireland,	J. McNaughton,	.....	July 7,	37	566	530	57,000	90,000	260,000	350 000	20
21	Reformed Presbyterian Church in Ireland, (E. Syn. and S. Syn.),	....	.....	June 25,	9	45	55	4,000	1,500	10,500	12.000	21
22	Presbyterian Church in England,	James Blythe,	London, Eng.,	May	7	91	103	10,000	29,465	.....	29,465	22
23	Presbyterian Church of Victoria,	Andrew Long,	.....	.....	11	137	150	15,600	10,000	30,000	40,000	23
				TOTAL,	802	10,592	12,232	1,018,051	$2,414,195	$6,389,870	$8,804,065	

FIRST CONGREGATIONAL CHURCH IN WOBURN, MS.

THIS ancient church was organized in 1642, being, according to Edward Johnson, one of its principal founders, the twenty-third Church of Christ in the Massachusetts Government. He gives a minute account of the settlement of the town and church as an example of the method in which such things were done in those days of the early settlement of New England. In 1651 the number of members in church fellowship was seventy-four, "the greater part of whom were

converted by the preaching of the Word in New England."

Mr. Thomas Carter, the first pastor of the church, died in 1684, in the 42d year of his ministry; second, Mr. Jabez Fox, in 1703, in the 23d year; third, Mr. John Fox, in 1756, in the 53d year; fourth, Mr. Edward Jackson, colleague to Mr. Fox, in 1754, in the 25th year of his ministry. Mr. Josiah Sherman, dismissed in 1775, was pastor 19 years. The church was without a pastor for ten years at the time of the Revolution, and Mr. Samuel Sargeant, ordained in 1785, was dismissed in 1799. Mr. Joseph Chickering was dismissed in 1821, after a seventeen years' pastorate. Mr. Joseph Bennett died in 1847, having been settled here twenty-six years, nearly. His successor, Mr. Jonathan Edwards, remained pastor seven years, and Mr. Daniel March has recently left, after five and a half years service.

During the present century the admissions to the church have been 1,298, 346 by letter, and 952 by profession. While Mr. Chickering was pastor 162 were added, most of them on profession; while Mr. Bennett, 760; while Mr. Edwards, 158; and while Mr. March, 218. The present number of members belonging to the church is 611.

The Sabbath School was organized, June, 1818. The present number of members is 550. The Library has 700 volumes—Joseph G. Pollard, Superintendent of advance department, and John A. Gould, of the lower department.

Woburn anciently included the major part of the present towns of Wilmington and Burlington within its bounds, and for more than ninety years had but one Church and one place of public worship for all its inhabitants. In 1730, Sept. 16, Wilmington was set off as a distinct township, and a church was organized there October 24, 1733, consisting of seventeen members. In 1735, Oct. 29, the church in the Northwest Precinct, now Burlington, was organized, and twenty-four members, including two of its deacons, were dismissed from the First Church and united therewith at or about this time. In 1746, a third society was incorporated within the limits of the First Parish, but which in 1760 was re-annexed to the First Society. The Church connected with the Third Society had previously united with the First Church, August 22, 1759. In 1840, one hundred members were dismissed, to form, with others, the Church in connection with a new Congregational Society at Winchester. In 1849, thirty-three members were dismissed to form a Church in North Woburn.

The engraving represents the church-edifice recently erected for the First Congregational Parish in the town of Woburn. It was commenced in the spring of 1859, and was completed and dedicated on the 31st of October, 1860. It is very large—probably the largest that can be found in the New England States. The extreme length is a fraction over 150 feet, and the extreme width 87 feet, outside of all finish. The main body of the house, exclusive of all projections, being 80 by 110 feet, and the spire reaching to the hight of 196 feet.

The basement story is thirteen feet in hight, and divided as follows. A vestibule in front, extending towards the rear about 32 feet, with four spacious flights of circular stairs leading to the auditorium above. Directly in the rear of the vestibule are the society and committee rooms, one 32 by 33 ft., the other 33 by 25 ft., with water-closets, &c., attached. Between the above committee rooms is a corridor 10 feet in width, leading from the vestibule to the main vestry, which extends across the entire width of the building, and is lighted upon either side by three spacious windows. This room is 77 by 50 feet, with the speaker's platform and desk in the center of the rear side, directly opposite the main entrance. In the rear of this large vestry, in the corners of the main building, are located the library and sexton's room, each of which is 9 by 15 feet. Between these two rooms is a large entry from the rear end of the

building, with two flights of stairs to the story above. To the rear of this entry, and at the extreme end of the building, in the projection, is located a room to be used, when occasion requires, for culinary purposes, &c. Directly over this room, and under the organ and choir, is the pastor's private room, 25 by 16 feet, and 10 feet in hight.

In the front end of the principal story is the upper part of the vestibule, balcony, railing, arching, &c., with a flight of stairs at either end, leading to the galleries. From this vestibule are five entrances to the auditorium, which, on the lower floor, exclusive of front and rear galleries, is 77 feet 10 inches by 86 feet 6 inches, and 35 feet in hight. It contains 208 circular pews, and will seat about 1,040 persons. A gallery extends around upon all sides of this room, the bottom of which on the front and sides is 8 feet and 4 inches above the floor. The side galleries are about 11 feet in width, and the front gallery extends over the vestibule. The gallery in the rear of the pulpit platform is not as high as the others, and contains seats for forty singers, the organ, &c. The front and side galleries contain 100 pews, and will seat about 500 persons.

The speaker's desk rests upon a spacious platform about four feet above the principal floor, and is a very neat and tasty structure, built by Mr. S. F. Pratt, of Boston. The auditorium is tastefully decorated with fresco painting by Mr. Max Meyer, of Boston. It is lighted by thirty-six gas burners, suspended from the ceiling, and heated by four portable iron furnaces, placed in the cellar, which extends under the entire building.

The organ, which is an excellent instrument of forty-eight registers and three manuals, was built by the Messrs. Hook, at a cost of $4,000. The bell taken from the old house is mounted in the tower, which is also furnished with one of Howard & Davis's clocks, presented to the parish by Gen. A. Thompson, one of the parishioners. The pews are uniformly upholstered by Mr. A. L. Haskell, of Boston, and the house is carpeted throughout. The building was constructed by the day, in the most thorough and substantial manner, without the least accident, by that excellent builder, Jotham Hill, Esq., of Woburn, under the direction of the Building Committee, Messrs. Thomas Richardson, Jotham Hill, Horace Collamore and Dexter D. Hart. The structure is built in the Romanesque style of architecture, from designs and specifications furnished by John Stevens, Esq., architect, of Boston.

This beautiful house of God, so great an ornament to the town, and so greatly admired by all who visit it, cannot fail to speak much for the architect, whose skill and ability is so remarkably exhibited in this finely proportioned edifice.

Books of Interest to Congregationalists.

LECTURES ON THE HISTORY OF THE EASTERN CHURCH, with an Introduction on the study of Ecclesiastical History, by Arthur Penrhyn Stanley, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, from the second London edition, revised. New York: Chas. Scribner, 1862. 8vo. pp. 551. For sale by A. K. Loring.

Dr. Stanley's reputation commands attention for anything from his pen, especially of an Ecclesiastico-historic nature. This beautiful volume—whose paper, type, &c., are the very efflorescence of Riverside—will command the warm interest of scholars, not less because of the general lack of knowledge upon its subject, than for the intrinsic merit of the discussion. A map of the territory occupied by the Eastern churches is prefixed, with three pregnant and useful lectures on the province, study and advantages of the study of Ecclesiastical History.

A DICTIONARY OF ENGLISH ETYMOLOGY, by Hensleigh Wedgwood, M.A., late Fellow of Chr. Coll. Cam. Vol. I. (A—D.) With notes and additions, by George P. Marsh. New York: Sheldon & Co., 1862. Royal 8vo., pp. 247. For sale by A. Williams & Co.

Riverside again! It is surely no small tribute to the state of the arts hereabouts,

that New York publishers feel obliged to take their turn at Houghton's.

Mr. Wedgwood is an eminent philologist, and in the work whose first third is here issued, he undertakes to suggest etymologies — often before unsuggested — and often, too, from sound to sense. His labors have a vast fascination for those of kindred tastes, and Mr. Marsh's comments—sometimes adverse—are a most important addition to the value of the American over the English edition.

THE HISTORY OF CAPE COD: The Annals of Barnstable County and of its several Towns, including the District of Mashpee. By Frederic Freeman. Boston: Printed for the Author, 1860. Vol. I. 8vo. pp. 803.
THE SAME. Part 1. Vol. II. 1862. 8vo. pp. 176.

The Rev. Mr. Freeman has rare qualifications for the successful prosecution of this important enterprise of giving a dignified and worthy History of the "right arm of the Commonwealth." Born in Sandwich, of Pilgrim lineage, and so from his youth up familiar with the scenes, and many of the events and persons whom he describes; a gentleman and a scholar, with leisure to be exhaustive in his research, and taste and culture for the wise guidance of his pen; a Christian, and so in quick sympathy with the spirit underlying our civilization; living on the ground and within reach of all surviving memorials of the vanishing years—we regard it as a special and kind Providence which has fixed his attention upon this work, so needful to be done, and kindled his enthusiasm toward it, and given him heroism—we use the word advisedly—enough to push on through both the heavy difficulties insuperable from such an undertaking, and the needless and unaccountable (and therefore more discouraging) inertia of so large a portion of the public mind toward such studies.

The work, so far as it is completed, speaks for itself, and claims a very high rank in the class of indispensable and most fruitful literature to which it belongs.

Every son of the Cape who has brains enough to know his birthplace, ought to have it, and every lover—not to say student—of the past, needs it to symmetrize his shelves.

It is published solely for subscribers—the only point as to which we venture to doubt its author's wisdom in regard to it—at the very low price of $5,00 for the two elegantly printed and illustrated volumes, bidding fair to make more than 1600 pages, in all.

For the convenience of the public, a subscription paper may be found at the office of the *Congregationalist*, 15 Cornhill, where the work may be had, as from its author. We trust there is good sense enough in New England to exhaust the edition.

THE VERMONT QUARTERLY GAZETTEER; a Historical Magazine, embracing a Digest of the History of each Town, Civil, Educational, Religious, Geological, and Literary. Edited by Abby Maria Hemenway. Terms, One Dollar per *year*. Ludlow, Vt.: Miss A. M. Hemenway. Nos. I., II., III. pp. 120, 120, 100.

The design is to give, in fourteen quarterly numbers—one county in each number—a complete digest of the local histories of Vermont. Each county is supervised by some resident, and each town furnishes its own history; the whole being edited—and propelled—by Miss Hemenway; whom we judge to be an accomplished and indefatigable worker in this field. Extracts from the literary productions of the natives of each town are interspersed, and the rigidity of pure history is everywhere softened by the journalistic form. The work bids fair to be of great value in itself, while it must be of special interest to all sons of Vermont. We wish it, and anticipate for it, thorough success.

JOHN ALBERT BENGEL'S GNOMON OF THE NEW TESTAMENT, pointing out from the natural force of the words, the simplicity, depth, harmony, and saving power of its divine thoughts. A new translation, by Charlton T. Lewis, M.A., and Marvin R. Vincent, M.A., Professors in Troy University. Vol. II. pp. 980. Philadelphia: Perkinpine & Higgins, No. 56 North Fourth St. New York: Sheldon & Co. 1862. For sale in Boston, by M. H. Sargent, 13 Cornhill, and other Bookstores.

Thrice welcome the second volume of this great and invaluable work. Exegetically, critically, practically valuable. We noticed and commended, in the strongest terms, the first volume of the Gnomon. More than a year's acquaintance has abated not a particle of our high esteem as then expressed. Every minister needs this work, and can purchase it on most favorable terms at the Sabbath School Depository. We can name no work of so great value, for so small a price.

HEALTH: ITS FRIENDS AND FOES. By R. D. Mussey, M.D., LL.D., late Professor, &c. &c. pp. 368. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: George S. Blanchard.

Dr. Mussey, though at the ripe age of eighty-two, seems to have lost none of his natural force, nor is his mental eye dim. We heard some of his lectures on the topics

here discussed, nearly thirty years ago, and are indebted to him for invaluable hints in regard to diet and exercise. It may be questioned whether any living man is more competent to speak on the subject of Hygiene than he. And he has spoken, in this book, in language that the people can understand. The abundant diagrams will greatly aid the reader. The beautiful steel engraved likeness of the Doctor, will be highly esteemed by his numerous friends. We have no interest—except in the common good of our race—in advising everybody to READ this book.

THE PARABLE OF THE TEN VIRGINS, in Six Discourses: and A SERMON ON THE JUDGESHIP OF THE SAINTS. By Joseph A. Seiss, D.D., author of "Last Times," "Gospel in Leviticus," "Lectures on Hebrews," &c. Philadelphia: Smith, English & Co. Boston: Gould & Lincoln. New York: Sheldon & Co. 1862. pp. 189.

These discourses were preached in St. John's Lutheran Church, Philadelphia, during the months of January and February last. They are critical, while they are popular. They can be read with profit by all who love the truth.

THE TESTIMONY OF CHRIST TO CHRISTIANITY. By Peter Bogue, A.M., author of The Christian Life, Essays in Biography and Criticism, &c. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: Geo S. Blanchard. 1862. pp. 200.

"My precise argument has not, to my knowledge, been previously exhibited; and I believe I have here stated it intelligibly, and placed it on an impregnable basis."

Our perusal of this work satisfies us that he is entitled to the claim he here makes. The student of the Bible, the Christian, will find food for thought and for deeper experience on these two hundred pages. The admirers of Carlyle will be pleased with the style of this writer.

DISCOURSES AND ESSAYS, by Wm. G. T. Shedd. Andover: Warren F. Draper. Boston: Gould & Lincoln. New York: John Wiley. Philadelphia: Smith, English & Co. 1862. pp. 324.

The subjects of these essays are: "The method and influence of theological studies; The true nature of the beautiful, and its relation to culture; The characteristics and importance of a natural rhetoric; The nature and influence of the historic spirit; The relation of language and style to thought; The doctrine of original sin; The doctrine of atonement." The last named has been added to the first edition of this work, published in 1856. It need not be said that these subjects are treated in Prof. Shedd's clear and masterly manner, well deserving the attention they are likely to secure.

INTRODUCTION TO THE STUDY OF THE GOSPELS, with Historical and Explanatory Notes. By Brooke Foss Westcott, M.A., formerly Fellow of Trinity College, Cambridge, author of a "History of the New Testament Canon," &c., with an Introduction by Prof. Horatio B. Hackett, D.D. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: George S. Blanchard. pp. 476.

The author says, "my chief object has been to show that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth." He has evidently brought to the development of this object, ripe scholarship, great patience, and unusual skill in discriminating and adjusting allied truths, so as to give each its place. It claims to be an "*introduction* to the study of the Gospels." It is all that, and is itself a study. No student of the "Gospels" can afford to be without this work.

The American Tract Society of Boston, 28 Cornhill, have issued the following from their prolific and useful press:—

THE PATHWAY OF PROMISE. pp. 196.

A comforting, beautifully bound book.

HELPS OVER HARD PLACES, FOR BOYS. pp. 224.
" " " " FOR GIRLS. By Lynde Palmer.

Charming and attractive.

THE CHILDREN'S PICTURE-BOOK. pp. 96.

The sight of which will make young eyes sparkle.

LITTLE KATIE. pp. 87.

CAPTAIN NATHAN HALE. pp. 32. Flexible cover.
WORDS OF HEALING. pp. 32. " "

HOW TO COME TO CHRIST. By Rev. J. G. Sewall. pp. 29. Paper cover.

Congregational Necrology.

Dea. ROBERT SMITH died in Kingston, N. H., Nov. 30, 1861, aged 93 years and more than 7 months.

He was the son of William Smith, M. D., and Betty (Batchelder) Smith, and was born at East Kingston, N. H., April 12, 1768. When he was about six months old, his father removed to Gilmanton, then a new settlement. At the age of twenty-four he united with the Church in Gilmanton, under the pastoral care

of Rev. Isaac Smith.[1] In the year 1808, he removed to East Kingston; and in the year 1814, he transferred his relation from the Church in Gilmanton to the Church in Kingston. In 1817, he was elected Deacon. He resigned the office in 1851, being then in his 84th year, but continued actively to participate in the affairs of the Church and Society. He was not old enough by some months to vote for Washington for the first term of his Presidency, but has voted at every succeeding election of President of the United States. He inherited a vigorous physical constitution from his father, who lacked but a few weeks of attaining to the age reached by the son. He was a man of strong mind and had a memory truly wonderful, which he retained to the close of life.

He was twice married. First, to Lois French, who died in 1832, by whom he had two sons and three daughters; and in 1838, to Mrs. Nancy Clark, who survives him. Of his children, the three daughters are still living.

Rev. HENRY MARTYN BRIDGE was born in Northfield, Ms., Aug. 21, 1823. He was the fifth son of Isaac C. and Susan (Davis) Bridge. His parents were of that class who are rich in faith, but little encumbered with the goods of earth. As devoted members of the Methodist Episcopal Church, they early and earnestly sought to instil into the minds of their numerous offspring the principles of piety; and the blessing of God attending their efforts, they were permitted to rejoice in the hopeful conversion of ten out of their twelve children. The other two died in infancy. Three of their seven sons became devoted and successful preachers of the gospel in the Methodist Episcopal Church. One of these, Rev. J. D. Bridge, died at Wilbraham, Ms., of consumption, in 1856, aged 44 years, having sustained the office of Presiding Elder some years. The only surviving one of the three, Rev. J. W. Bridge, is still engaged in that sacred calling.

At the age of nine years, during a revival in which three of his elder brothers were hopefully converted, Henry M. became deeply impressed upon the subject of religion, and gave some evidence of a change of heart. But as the unusual interest abated, those impressions seemed to wear off, and, to use his own words, he "became a hardened backslider." When about seventeen years of age, his mind was again awakened during a revival in which two of his younger brothers became converts. For a time he resisted the influences by which he was assailed, but ere the close of that precious season he was brought to bow to sovereign mercy, and found peace, accompanied for months with the usual experience of young converts. From this time his mind was much exercised upon the subject of preaching. With reference to which, he wrote, "No employment seemed to me so pleasant, so delightful, even. I could not keep the subject from my mind, though I had little prospect of ever doing it. The more I was engaged in prayer and self-denial, the more my mind dwelt upon it."

As the revival declined, the warmth of his emotions abated, and under the influence of the world he became light-minded, so as to alarm his watchful and prayerful mother, and drive her to the mercy seat in his behalf, with an agonizing importunity that resulted, apparently, in such conviction as to sink him for a time in the depths of despair. For days he deemed his case hopeless. But upon determining to unite with God's people and live, so far as in his power, a Christian life—under the impression that it would not enhance his condemnation, and perhaps he might obtain mercy—he found a relief, and was again filled with great joy. But his trials were not yet over. Not long afterward, yielding to a besetting sin, against which he had offered many prayers and formed many solemn resolutions, he was seized with the impression that he had committed the unpardonable sin, and horror unspeakable overwhelmed his mind. From this horrible pit that devoted mother's prayers seemed all-prevalent for his deliverance. While she was thus pleading for him, as he relates it, he was led to cry out for himself, "as one in a death struggle." "Light broke in by degrees—a new surrender of all, soul and body, time and talents, was made to God for time and eternity." Hope once more returned, and peace with it, accompanied with unyielding impressions, upon the subject of the ministry; and to a preparation for this great work, he adds, "I thereafter gave my whole attention."

He united with the Methodist Episcopal Church at Jenksville, Ms., at the age of seventeen. And through difficulties which by many would have been deemed insurmountable, he sought and obtained an education to qualify him for the sacred office. He was licensed to exhort in 1843, and to preach in 1844. As a local preacher he was stationed one year at Centerville, R. I. In 1845, he

[1] Born in Canterbury, Ct. An influential minister, known in his day as a good classical scholar and a zealous and successful preacher.

joined the N. E. Conference, and was subsequently stationed, between 1845 and 1854, at North Malden, Gloucester, Lunenburg, Princeton, Blandford Center, and Williamsburg, Ms.

At the latter place, in 1853, he entered upon his journal the following: "Dec. 21. For a long time my views have been leaning toward Congregationalism." To this subject his journal afterwards makes frequent allusions. Jan. 24, 1854, among other reasons for becoming a Congregationalist, he assigns the following: "I am so much a Calvinist that I can preach with much more freedom in the Congregational pulpit than in the Methodist. That I am a Calvinist in the sense in which some define the term, is untrue. But that I am a Calvinist in the sense that such men as E. A. Park, E. N. Kirk, Lyman Beecher, J. B. Cleaveland, and other leading divines in the Congregational Church define and preach the doctrines, I firmly believe. But this I cannot be, and retain my present (Church) relations. That my native temperament and acquired talent are both more in unison with respect to what I understand to be demanded by Congregationalists, than with what I know to be demanded by Methodists, seems to me a clear case. I love to be earnest, but do not like to be required to stamp and thunder in order to make it manifest." Jan. 31. "If I am under a cloud, O let me know it. Among other things, I may set down the fact of our familiar friends acknowledging that I am more adapted to that system than to Methodism. One thing I think is certain—as I have not been a bigoted Methodist, no more *can* I be a bigoted Congregationalist. Shunning all rocks, may I be useful more and more."

February 4, 1854. He was regularly dismissed from the Methodist Conference, with a view of joining the Congregationalists, and on the 7th was received by the Hampshire Association of Congregational Ministers. On the 13th, he received and accepted an invitation to supply the Church at Warwick, Ms. After about one year's labor, May 16th, he was installed pastor of that Church, and discharged its duties with great fidelity and acceptance—though frequently interrupted by sickness—until May, 1859, when, in hopes of improvement in his health, he asked a dismission; but without waiting for the action of the Church, he left for Minnesota. There he passed some weeks, without experiencing the hoped-for benefit, and then returned to Warwick. Having in some degree recruited his powers, he was induced to withdraw his request, and for a time continue his very acceptable labors with that beloved people. But finding the task, and especially his pulpit preparations, too great for his strength, he accepted a unanimous invitation from the Church in Colebrook, N. H.; was dismissed from Warwick, and removed to C. in January, 1860. Sickness, for months, was again his lot; but in April following, he was able to resume his labors. August 7th he was installed as pastor of that Church, and, occupying a new and very commodious parsonage, he entered upon his duties under very cheering and encouraging circumstances, with the exception of the previous condition of his health. The hopes fondly cherished in respect to that, proved abortive. Consumption had laid its relentless grasp upon him, and he fell its victim. Dec. 23, 1861, he departed this life, aged 38 years and 4 months. With reference to that Church and people, it is but justice to say that seldom, if ever, has a pastor been more cordially received, and his services more acceptable; and never has a warmer and more unfailing sympathy been manifested toward one going down under that lingering but fatal disease, unabating to the last.

One who knew him intimately from early youth to the close of life, a fellow-laborer in the gospel field, thus delineates his character: "As a preacher he was solemn and instructive; as a pastor, kind and sympathetic; as a Christian, his piety was deep, uniform and benevolent; as a husband, he was affectionate and faithful; and as a father, he evinced the deepest interest for the intellectual, moral, and religious improvement of his children."

February 15, 1846, he married Miss Elizabeth F. Cady, of Stafford, Ct., a worthy partner and fellow-laborer. Their children were three sons and two daughters—the eldest about fifteen, and the youngest two and a half years of age. These he left in indigent circumstances, commending them to the God of the fatherless and widow. Their condition weighed heavily on his spirits in view of death, but in the end he could say, "that struggle is over; I can leave them in the hands of God."

Many were the apparent fruits of his labors, particularly in revivals enjoyed under his ministry, especially in Malden, Blandford Center, and Warwick.

As death approached, his language was,—

> "Jesus can make a dying bed
> Feel soft as downy pillows are."

When unable to speak, he was asked "if *all* was *well;* if Jesus was *all* to him, to lift his hand." That poor, emaciated hand was once more lifted in testimony for the Lord, and thus he fell asleep in Jesus. J. B. H.

Mrs. MARY CLARK died in South Plymouth, Feb. 2d, 1862, aged 99 years, 9 months, 16 days.

To have been fanned by the breezes of a hundred summers, and chilled by the frosts of a hundred winters; to have lived long enough to bury the entire population of the world, numerically, *three* times, is enough, of itself, to make the person who commenced life a century ago, an object of deep interest to all the living. When such an one dies, so distinguished by length of days, some suitable memorial should be preserved.

The character of Mrs. Clark was marked by those traits which were hid from public notice, by living in a retired spot, and still more by that abounding modesty which made her like Sarah, always in the tent. There, "she openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her own household, and eateth not the bread of idleness. Her children arise up, and call her blessed, her husband also, and he praiseth her."

The very able writer of the biography of Rev. Joseph S. Clark, D.D. has published to the world the character of a man of rare excellence and almost unparalleled usefulness. When we look upon the majestic river as it sweeps by us, we are apt to forget its origin in the mountains; so, in admiring the extensive usfulness of Dr. Clark, we are in danger of overlooking that agency by which the foundation of his character was laid

The prominent traits of Mrs. C.'s character were, I may say, perfect self-control, unwavering truth and integrity, system, which had a plan for the work of every day, and abounding kindness, that never thought evil of any one.

None could see Mrs. C. long without being delighted with her native urbanity and Puritan wit. A single example only can be given. In celebrating her 99th birth-day, when seated in the most ample chair in the house, she quietly said to her daughter: "If any one comes in, older than I am, give them this chair." To the end of life these characteristics were shown.

These traits of character were kept in vigorous action, by a deep moral and religious principle that underlaid the whole fabric of her intellectual being. Like the ever to be remembered Evarts, she was never known to be in a *hurry*. The writer of this article knew her intimately for nearly *sixty-six* years, but *never* knew her step to be hastened, her voice to be raised, or her cheek to be flushed by excitement of any kind. She was the same, apparently, under all the changing circumstances of life. This has had much to do in protracting her earthly pilgrimage, and made her the leading spirit in her family, and in all circles where she was best known.

Her yea was *always* yea, and her nay, nay. If all professing Christians were like her, there would be no occasion to give Paul's advice to our churches: "Brethren, *lie* not one to another." Her utterances were the simple truth, without the slightest tinge of variation. In the language of a son, "She never told any lies to her children. What she promised they were sure to have, even to a whipping."

Her principles of *strict* honesty will be best shown by an item of her history. She occupied the same room with Mrs. Coffin, the mother of her son Nathaniel's wife, 25 years. As Mrs. Clark had the best eye-sight, she always swept the room. The *pins* found were always divided by her, and if there was an odd one, it was always given to Mrs. Coffin.

Mrs. Clark's mother was a Blackmer—the daughter of Dea. John B., sister of Dea. Branch B., and aunt to Dea. John B., of the third generation. Here we find the surroundings of her childhood and youth, and a practical illustration of the assurance, "Train up a child in the way he should go, and when he is old he will not depart from it." As order and system abounded in the structure of her mind, she was able to accomplish much in her domestic concerns, without hurry or bustle. These traits of character, so much admired in the late Dr. Clark, were only the showings of his mother, on an enlarged and elevated scale. Other children of this "mother in Israel" have quite as much of this valuable quality as Dr. C. I heard one of them say "he could put his hand upon any tool he might want, in the darkness of night." With him, as with his mother, there was a place for everything, and everything in its place.

Mrs. Clark's heart seemed an embodiment of Paul's description of Charity. As she had a kind feeling for all, she had not an unkind word for any. She never had a part in any neighborhood misunderstanding. She always had a soft word to turn away wrath, but never a word to engender strife.

As might be supposed, she entered into the afflictions of all. She spent more nights over the sick and dying—her family cares notwithstanding—than any other woman in the community where she lived. Being fond of reading, and the Bible being her principal book, she exemplified the language of Paul, 2 Tim. iii: 16. Until within a few months of her death, she read her bible without glasses. To

the end of her life she ever gladly joined in prayer, however great her pain; or listened to the reading of God's word by her son's wife, who watched over her own mother, Mrs. Coffin, and over this last mother, with all the untiring care of a loving mother for her infant children. No cloud darkened Mrs. C.'s spiritual horizon in the end of life. Her sun went down without an intervening shadow.

She has left but three male descendants of the third generation. One of these is the son of the late Dr. C., now settled in Yarmouth. While she leaves, in the person of her grandson, this public representative of her love to the Saviour, she leaves but one descendant, till the fourth generation, who is not connected with the visible church. If all mothers do not live as long as Mrs. C., let them strive to imitate her example. S. H.

Rev. HENRY HUTCHENS died at Prairie du Sac, Sauk Co., Wis., February 11th, 1862, aged 49 years.

He was born in the city of Portsea, in the South of England, and lived there for about forty years. He was bred a mechanic, but became a merchant and importer, in which business he acquired a fortune. So successful was he, for years, that his friends often remarked that his hands were like the fabled Philosopher's stone — whatever they touched turned to gold.

He had a cottage on the Isle of Wight, as a summer residence for his family, and often spent his moonlight evenings roaming in meditation amidst the scenes described by Leigh Richmond in the Young Cottager and his African Servant.

During a period of great financial panic and distress in the year 1848, as a result of lenity and kindness to his debtors, he was reduced to bankruptcy. His creditors deeply sympathizing with him, held a meeting and voted him a sum sufficient for him to enter upon a small business again. This he continued untill 1854, when with his family he embarked for America — landed in New York, and in company with a few friends, at once came to Baraboo, where he settled.

The Christian life of Mr. H. was marked with unusual interest in its entire history. He was connected with a large family who had ever lived in utter neglect of even the forms of religion—observing no Sabbath and entering no sanctuary. At the age of 19, in passing a dissenting chapel one Sunday, he was attracted by the music—felt a desire to enter, and proposed to his companions to do so. They were unwilling, but promised to go with him the next Sunday. On the next Lord's day he called for them, but they were not ready to go, and he went alone. There Jesus met him, and made him a monument of his grace. He at once entered with zeal into his service. His father being dead, he became a minister to his mother's household—preaching to them of Jesus. During the first year he had the happiness of seeing his parent and four other members of the family rejoicing with him in the Lord.

He soon began to labor in the work of the ministry, with the approbation of the church with which he was connected. His first labors were at the city alms-house; then in the destitute villages in the neighborhood of Portsea, sometimes travelling ten miles out and back, and preaching three times on the Sabbath. He went also into the neglected portions of the city and engaged in street preaching; many being attracted by the novelty to come out to hear; others raised their windows and sat and listened. He engaged much in open air preaching for years. His first Christian connection was with the Baptist denomination. He afterwards became acquainted with a devout people whose views of communion accorded with his own,—the Plymouth Brethren,—and he united with them, and by them, also, was recognized as a minister of Jesus. He built and furnished a chapel at his own expense, and continued to preach for them until he left England.

He came out from his native country much as Abram left his father's house,—going out under God's direction,—not knowing whither. When a few days from New York, their ship discovered a wreck. A tempest was prevailing. An effort was made to rescue the perishing. Volunteers went out in the life boat for that purpose; the boat was dashed in pieces. Mr. H. then called together his Christian fellow passengers for prayer. They besought the Lord for a calm, and His assistance in saving the wrecked ones. The wind soon lulled, and he had the happiness of assisting on board, one by one, each of the 500 emaciated beings, who for weeks had been driven at the mercy of the storm. Twenty minutes thereafter the wreck went down.

From New York he came at once to Baraboo, and found himself among strangers and nearly destitute of money. He found a rude and unfinished dwelling for his family, and obtained for them a scanty subsistence by daily labor, and selling a portion of his and their wardrobe. He preached in his own house and elsewhere as he had opportunity. During the following year he preached a few months at the Baptist

Church at Dellton, and from them he received the first money he had ever taken for preaching. He has since preached for Congregational Churches of Lyndon, Newport, Baraboo and Prairie du Sac, honored and beloved by the friends of Jesus who knew him.

In August, 1857, he united with the Madison Presbyterian and Congregational Convention, at their meeting in Baraboo, and has ever been regarded by his ministerial associates as a brother beloved.

His last sermon was preached at Mazomanie in November last, on the "Prodigal Son." He arose from a sick bed to make this last public effort. It was said by those who heard it to be one of overwhelming power.

Mr. H., as a man and a minister, was God-made—as a student, self-made; and yet well made. He was a diligent and thorough scholar. He had a natural impediment in his speech, painful at first to some of his hearers. This was entirely removed by a surgical operation performed by Dr. S. H. Bassinger, of Prairie du Sac, some two years since.

Few men possessed his acquaintance with the scriptures. It had been his practice for twenty-five years or more, to spend one hour at least each day in their critical study, and until within a few years, without the aid of commentaries. He compared scripture with scripture until he was mighty in his knowledge of them. There was no portion of the Bible, it is believed, which he had not carefully examined.

As a man of faith and prayer he was a kindred spirit with George Müller. A volume of incidents might be gathered to prove this. In his greatest straits, in years past, he never suffered from anxiety. "Jesus will take care of us, and all is well," was his constant feeling. And he was not disappointed. The Lord did provide. On his dying bed, although leaving a large and dependent family in penury, he suffered not one anxiety for their future wants. He left them trustingly in the hands of his Master.

His last sickness was painful; at times he was in excruciating agony. His moans and groans were prayers for continued patience and trust, and that he might soon meet his Saviour. When his physicians pronounced his disease mortal, it produced an exhilaration and joy unbounded. For an entire day he was in ecstacies. He said that he felt like getting up from his couch and leaping for joy. Thinking that his joy might be mistaken—construed into a want of interest in his family, he said to his physician, "Doctor, I hope you will not think that I do not love my dear wife and children; I know that when I am taken away, Jesus will take better care of them than I can." When it was evident that he could not survive, he said to his wife, "Now, my dear, you must not restrain me any longer from talking to all who come in. I must work while the day lasts." At his request, a post-mortem examination was made, which revealed a large tumor upon the liver, which had seriously diseased the digestive and assimilating organs. Thus in the midst of his days, a good man has passed away; one "of whom the world was not worthy."

"The memory of the just is blessed,
He being dead, yet speaketh." S. A. D.

Rev. JOHN WHEELER, D.D., died at Burlington, Vt., April 16, 1862, aged 64 years, 1 month, and 5 days.

He was a son of John Brooks and Hannah (Hills) Wheeler, and was born in Grafton, Vt., March 11, 1798. At the age of six years, he removed with his parents to Orford, N. H., which was thereafter the family residence. He was graduated at Dartmouth College in 1816, the youngest member of his class, but taking rank as a scholar with such men as Charles B. Hadduck, Absalom Peters, George A. Simmons, and Joseph Torrey, who were among his classmates. He was graduated at Andover, in 1819, and received license from the Haverhill Association at Boxford, Ms., Aug. 4th, 1819.

He was ordained pastor of the Congregational Church in Windsor, Vt., Nov. 1, 1821. Rev. Roswell Shurtleff, D.D., of Hanover, N. H., preached the sermon. He immediately took high rank as a pulpit orator, and his services were in frequent demand on special occasions, such as ordinations, anniversaries, and the like. A most emphatic tribute to his talents was his election, at the age of twenty-six years, to the Presidency of the University of Vermont. This he declined, being unwilling to leave the Church to which he had ministered only three years. On the resignation of Pres. Marsh, nine years afterwards, he was again called to preside over that institution, in such manner that he felt it his duty to accept. He was dismissed from the pastorate at Windsor, Oct. 16, 1833, and immediately entered upon the duties of the Presidency.

From that time forward, his best energies were devoted to the welfare of the University. He raised up friends for it; he secured large and generous subscriptions for it, and carried it through seasons of great trial and perplexity; he maintained and elevated the standard of scholarship. In August, 1848, the health

of his family induced him to resign his charge, but he remained a member of the corporation and a liberal donor as long as he lived. A few years ago, he gave $500 as a fund for the purchase of works in English literature; and only the week before he died, he deeded lands of the value of $1,500, the income of which should be devoted to the purchase of works in natural history.

Among his publications are a sermon at the ordination of Rev. Worthington Smith, at St. Albans, June 4, 1823; before the Vermont Domestic Missionary Society in 1826; before the Vermont Colonization Society in 1827; on occasion of the death of Pres. Harrison, Hon. John Smith, Rev. James Marsh; a discourse before the Porter Rhetorical Society, at Andover, in 1834; a historical discourse on occasion of the semi-centennial anniversary of the University of Vermont; and a valedictory address before the Medical Class in 1859. Of these the most valuable is the address before the Porter Rhetorical Society. which is well worthy a more enduring form than that of a pamphlet.

P. H. W.

Editors' Table.

The names of the Editors of this *Quarterly* are regularly printed upon its title-page. It has no others. Such as they are, they feel obliged to take the responsibility. It would be rather inconvenient for them to undertake to share that responsibility with the denomination at large; inasmuch as the denomination at large *will not* attend Editors' meetings. They therefore beg leave, in the kindest manner, to say to the denomination at large that they, most respectfully, are compelled to decline all strictly editorial assistance from the denomination at large, and they hope the denomination at large will not feel badly about it.

This remark is made with particular reference to certain votes, which we are informed, have been occasionally passed by Conferences, Associations, and the like, thanking certain of their members for Essays, Reviews, &c., &c., read by them, and "requesting a copy for publication in the *Congregational Quarterly*." We are, of course, very grateful for the receipt of any MSS., which any of our friends, and subscribers, may think it would be desirable to have published in our pages. But we must, of necessity, claim our editorial privilege (and duty) of free decision as to whether such MSS. are, on the whole, suitable for insertion, and, if generally suitable, whether they are *worthiest* of the mass of generally suitable matter on hand for admission. And—when any of our brethren write to us by way of complaint because such MSS. so forwarded, are not speedily inserted; as if they considered that the fact that the majority of the members of an Association are *subscribers* to the *Quarterly*, give them *a claim* to demand the gratuitous printing in its pages of all such essays that may be read before them—we must reserve the privilege of smiling benignantly over the thoughtlessness of some good men. When a man—clerical or lay—subscribes for the *Quarterly* and pays for it, he has a claim to receive its four numbers for the then current year [more matter, by the way, than he gets for any other invested dollar] punctually as the quarters come round. He does *not* acquire a claim, thereby, either to edit it, or to use it as his private and gratuitous printing press. This we beg may be distinctly understood.

As we said before, we are grateful for all MSS. deemed suitable for our columns, but we must always exercise our own best judgment as to its fitness for our use, and as to the time of its insertion, if we consider it fit.

We received a communication from our friend the "Old School" Physician, in reply to our comments upon his note published in the *Editors' Table* of our January number, in good season for insertion in our April issue; but—with several pages of obituaries, in type—it was crowded out by the unexpected length of the first and last articles in that number. We have since received a second note from him, in continuation of the subject. After some consideration, we have felt that we should pay better respect to the evident honesty and earnestness of his views, and do better justice to the important subject involved,—

and so more hopefully promote the general good—by making his MSS. the text for an extended article hereafter, than by such briefer notice as could be afforded here, and now.

Some complaint has reached us in regard to the quality of the portrait in our last number. We did not, at the time, consider the plate in its present condition a specimen of high art, but we felt that the picture drawn by the pen of the biographer was good enough to make excuse even for a much more worn engraving. We think so still.

We are a little proud of the engraving of the meeting-house, in this number. To our eye the execution is admirable. The young artist, at the Tract rooms, Mr. Nathaniel Rudd, has done us and the people of Woburn a kindness, and himself great credit.

Press of other matter has driven the advertisement of the *Congregationalist* from its page in this number—we take this inch of space to say that it still aims to be,—as many esteem it—the best family RELIGIOUS weekly paper, published in the English language.

ERRATUM.—Through an oversight in copying, the two following names were dropped out of the table on page 274, viz:

Old No. Boston,	Rev. John Mayo,	65	20
Medfield,	" John Wilson, Jr.,	39	11

By consequence, the first line following that table should read:

"These *thirty-six* Pastors and Teachers," &c.

Congregational Quarterly Record.

Churches Formed.

Jan. 11.	In SAN FRANCISCO, Cal.	22	members.
April —	In GORHAM, N. H.	25	"
June —	In HANCOCK, Mich.	18	"

Pastors Dismissed.

March 19. Rev. HORACE WINSLOW, from the Ch. in Great Barrington, Ms., to be Chaplain of the 5th Regiment Conn. Vols.

April 1. Rev. HENRY E. DWIGHT, from the 1st Ch. in Randolph, Ms.

" 16. Rev. GEORGE FORD, from the Ch. in East Falmouth, Ms.

" 21. Rev. ALBERT PAYNE, from the Ch. in North Adams, Ms.

" 22. Rev. ANSON S. ATWOOD, from the Ch. in Mansfield Center, Ct.

May 5. Rev. BROWN EMERSON, from the Ch. in Westminster, Ms.

" 6. Rev. EDWIN SEABURY, from the 2d Ch. in Royalston, Ms.

" 7. Rev. RUFUS S. CUSHMAN, from the Ch. in Orwell, Vt.

" 14. Rev. SAMUEL W. BARNUM, from the Ch. Phillipston, Ms.

" 14. Rev. AARON SNOW, from the Ch. in East Glastenbury, Ct.

" 20. Rev. JAMES B. CLEAVELAND, from the Ch. in South Egremont, Ms.

" 21. Rev. HARRISON O. HOWLAND, from the Ch. in Chester, N. H.

" 22. Rev. JOSEPH B. JOHNSON, from the Ch. in South Reading, Ms.

" 30. Rev. J. A. HOOD, from the Ch. in Pittsfield, N. H.

June 2. Rev. GEORGE N. WEBBER, from the North Ch., Hartford, Ct.

" 3 Rev. DANIEL TENNEY, from the Central Ch. in Lawrence, Ms.

" 3. Rev. JACOB H. STRONG, from Ch. in New Preston Village, Ct.

June 4. Rev. JAMES AVERILL, from Ch. in Plymouth Hollow, Ct., to take effect 13th October next.

Ministers Ordained, or Installed.

March 6. Mr. E. L. JAGGAR, over the Ch. in Clifton, Ill. Sermon by Prof. F. W. Fisk, of Chicago.

" 9. "Mr. S. W. COWELL, ordained at Huntington Center. Sermon by Rev. Mr. Perkins, of Corinth."

" 25. Mr. EBENEZER BEAN, over the Ch. in Dexter, Me. Sermon by Rev. E. Hawes, of Waterville.

April 2. Rev. GEORGE E. SANBORNE, over the Ch. in Mt. Vernon, N. H. Sermon by Rev. C. W. Wallace, of Manchester. Installing Prayer by Rev. J. G. Davis, of Amherst.

" 2. Mr. JAMES B. DUNN, as an Evangelist, at the Ch. of the Pilgrims, Brooklyn, N. Y. Sermon by Rev. J. P. Thompson, D.D., of New York. Ordaining Prayer by Rev. Dr. Storrs.

" 3. Rev. ARCHIBALD DUFF, over the Cong. Ch., Sherbrooke, C E. Sermon by Rev. Dr. Wilkes, of Montreal; Installing Prayer by Rev. Cyril Pearl, Waterville, C. E.

" 17. Rev. JOHN A. SEYMOUR, over the Ch. in Enfield, Ms. Sermon by Prof. J. H. Seelye, of Amherst. Installing Prayer by Pres. Wm. A. Stearns, D.D., of Amherst.

" 23. Mr. GUSTAVUS D. PIKE, as Colleague, over the Olive St. Ch., Nashua, N. H. Sermon by Rev. E. A. Park, D.D., Andover, Ms. Ordaining Prayer by Rev. B. F. Parsons.

" 30. Mr. J. P. BIXBY, over the Oak Place Cong. Ch., Boston. Sermon by Prof. Isaac N. Lincoln, of Williams College; Ordaining Prayer by Rev. A. L. Stone, D.D.

May 1. Mr. L. R. EASTMAN, JR., over the Ch. in South Braintree, Ms. Sermon by Prof. C. E. Stowe, of Andover; Ordaining Prayer by Rev. J. A. Roberts, of Berkley.

" 1. Rev. GEORGE D. FOLSOM, installed over the 1st Ch., Fair Haven, Ct.

May 8. Mr. O. S. SENTER, over the Ch. in Berlin Corners, Vt.

" 9. Mr. J. M. MORRIS, as Chaplain of the 8th Regt. Conn. Vols., at the North Ch., New Haven, Ct. Sermon by S. W. S. Dutton, D.D. Ordaining Prayer by Rev. Pres. Woolsey.

" 17. Mr. W. A. ADAMS, as Home Missionary, at Dubuque, Iowa. Sermon by Rev. J. C. Holbrook; Ordaining Prayer by Rev. Jesse Guernsey.

" 20. Mr. WILLIAM E. DARLING, over the Churches of Foxcroft and Dover, Me. Sermon by Rev. Dr. Shepard, of Bangor.

" 21. Rev. GEORGE D. BLODGETT, over the Ch. in New Market, N. H. Sermon by his father, Rev. Dr. Blodgett, of Pawtucket, R. I. Installing Prayer by Rev. A. Tobey, of Durham.

" 22. Rev. CHARLES R. BLISS, over Ch. in South Reading, Ms. Sermon by Rev. Dr Kirk, of Boston; Installing Prayer by Rev Dr. Storrs, of Braintree.

" 25. Rev. LYMAN ABBOTT, installed over the Ch in Terre Haute, Ind. Sermon by Rev Dr Post, of St. Louis, Mo.

" 28. Rev. R. S. CUSHMAN, installed over the Ch. in Manchester, Vt Sermon by Rev. J. A. Farwell.

" 28. Mr. S. W. SEGUR, at Pittsfield, Vt. Sermon by Rev. C. B. Drake, D.D., of Royalton.

June 11. Rev. THEODORE J. CLARK, over 2d Ch., Ashfield, Ms. Sermon by Rev. Gordon Hall, of Northampton; Installing Prayer by Rev. Charles Lord, of Buckland.

" 11. Mr CHARLES E. ROBINSON, over 1st Ch., Woodbury, Ct. Sermon by Rev. Dr. Canfield, of Syracuse, N. Y. Ordaining Prayer by Rev. H. L. Vaill, of Litchfield.

" 19. Rev. JACOB R. SHIPHERD, over Plymouth Church, Chicago, Ill. Sermon by Rev. Fayette Shipherd, (father of the candidate,) Oberlin, Ohio. Installing Prayer by Rev. J. H Dill, of Chicago.

" 25. Rev. DANIEL TENNEY, over the Springfield St Ch., Boston. Sermon by Rev Leonard Swain, D.D., Providence, R. I. Installing Prayer by Rev. Dr. Blagden.

Ministers Married.

March 13. In Groton, Ms., Rev. JAMES E. TOWER, of North Brookfield, Ms., to Miss HARRIET L., daughter of the late J. W. Eaton, Esq., of Stoddard, N. H.

May 1. In Auburn, Ms., Rev. CHARLES C. CARPENTER, of the Labrador Mission, to Miss FERONIA N. RICE, of A.

" 1. In Northampton, Ms., Rev. S. J. M. MERWIN, of South Hadley Falls, to Miss ARETHUSA E. SALISBURY, of N.

" 1. In East Plymouth, Ct., Rev. JONATHAN S. JUDD, of Middlebury, Ct., to Miss EMILY C. SMITH of E. P.

" 14. In Meriden, N. H., Rev. S. K. B. PERKINS, of Glover, Vt., to Miss LAURA L. BROCKLEBANK, of M.

" 28. In Kent, Ct., Rev. GEORGE B. BACON, of Orange, N.J., to FRANCES J. MILLS, of K.

" 30. In Tompkinsville, Staten Island, Rev. HERVEY D. NORTHROP, of Brooklyn, N. Y., to Miss JOSEPHINE L. MERRICK, of New Haven, Ct.

June 3. In Cromwell, Ct., Rev. ELIJAH C. BALDWIN, of Bethel, to Miss FANNIE M., daughter of Dr Ira Hutchinson.

" 4. In Brookline, Ms., Rev. GEORGE M. ADAMS, of Conway, to LOUISA L. DANA, of B.

" 10. In Newark, N. J., Rev. CHARLES H. BISSELL, of Poquonnock, (Windsor) Ct., to ANNA M. SMITH, of Bowen's Prairie, Io.

Ministers Deceased.

April 7. In Deer Hill (Danbury), Ct., Rev. ENOCH S. HUNTINGTON, aged 57.

" 10. In Haverhill, N. H., Rev. E. H. BARSTOW, aged 46.

" 16. In Burlington, Vt, Rev. JOHN WHEELER, D.D., Ex-President of the University of Vermont, aged 64.

May 4. In North Brookfield, Ms., Rev. THOMAS SNELL, D.D., aged 87.

" 9. In South Newmarket, N. H., Rev. WINTHROP FIFIELD, aged 56.

Congregational Library Association.

BUSINESS MEETING.

Agreeably to published notice, the Annual Meeting of the Congregational Library Association was held in the Library in Chauncy St., on Tuesday, May 27, 1862, at 12 M., Rev. W. T. Dwight, President, in the chair. Rev. Rufus Anderson, D.D., opened the meeting with prayer.

Rev. H. M. Dexter was chosen Recording Secretary *pro tem.*, in the absence of Rev. A. H. Quint, at the seat of war.

The Records of the last Annual Meeting were read and adopted.

The Recording Secretary *pro tem.* read the Report of the Board of Directors, which was accepted and adopted.

The Treasurer's Report was read—being properly audited—and was accepted.

The Society then made choice of the following officers for the ensuing year.

President.

Rev. WILLIAM T. DWIGHT, D.D., Portland, Me.

Vice-Presidents.

Rev. JOHN A. ALBRO, D.D., Cambridge, Ms.
" BENJAMIN TAPPAN, D.D., Augusta, Me.
Hon. WILLIAM W. THOMAS, Portland, Me.
Rev. NATHANIEL BOUTON, D.D., Concord, N. H.
Hon. WILLIAM C. CLARKE, Manchester, N. H.
Rev. SILAS AIKEN, D.D., Rutland, Vt.
Hon. ERASTUS FAIRBANKS, St. Johnsbury, Vt.
" CALVIN DAY, Hartford, Ct.
Rev. THOMAS SHEPARD, D.D., Bristol, R. I.
Hon. A. C. BARSTOW, Providence, R. I.
Rev. RAY PALMER, D.D., Albany, N. Y.
WILLIAM ALLEN, Esq., New York City.
Rev. J. D. BUTLER, Marietta, O.
" L. S. HOBART, Hudson, Mich.
" S. C. BARTLETT, Chicago, Ill.
Hon. CHARLES G. HAMMOND, Chicago, Ill.
Rev. N. A. HYDE, Indianapolis, Ind.
" J. J. MITER, Beaver Dam, Wis.
" ASA TURNER, Denmark, Iowa.
" HENRY WILKES, D.D., Montreal, Canada.

Directors.

JULIUS A. PALMER, Esq., Boston.
Rev. HENRY M. DEXTER, "
GARDNER G. HUBBARD, Esq., "
ABNER KINGMAN, Esq., "
Rev. RUFUS ANDERSON, D.D., "
CHARLES SCUDDER, Esq., "
Rev. A. C. THOMPSON, D D., Roxbury.
" H. B. HOOKER, D.D., Boston.

Corresponding Secretary, and Librarian.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. H. M. DEXTER, Boston.

Treasurer.

JAMES P. MELLEDGE, Esq., Cambridge.

After adopting the resolutions recommended by the Directors, the Society adjourned, *sine die.*

Attest, H. M. DEXTER, *Rec. Sec.*

NINTH ANNUAL REPORT.

OWING to the afflictive Providence of God in the removal of Rev. Joseph S. Clark, D.D., the Corresponding Secretary of the Association, early in the year—he died at South Plymouth, Ms., Aug. 17, 1861, aged 61 years and nearly 8 months—the progress of the Association has been materially affected, and its prosperity for the year impaired. As he was in failing health during his last two months of service, little or nothing was done by him in the way of securing donations from the churches, or memberships from individuals; and as no one has been, as yet, appointed to take his place, the income from these sources, for the year, has been greatly reduced.

The Library has received some small accession by gift—47 volumes and 1,268 pamphlets having been presented by various individuals, with one manuscript, and several autographs.

There are now in the Library—as nearly as can be ascertained, (in books owned and deposited) 6,195 bound volumes; 24,964 pamphlets and 1,234 manuscripts, with some autographic, and other, relics of the Fathers.

One fourth part of the *Congregational Quarterly* (that represented by the Editorship of the late Corresponding Secretary) by the original terms of agreement between its founders and this Body—three years having expired since its foundation—became, in January last, the property of this Association; and as the Association, with the Congregational Union, did not, at that time, purchase the half interest of Messrs. Dexter and Quint in the *Quarterly*, they, by the same agreement, lost the right to do so, except in virtue of some new agreement. The subscription list of the *Quarterly*—while less than half what it ought to be for the good of the denomination, to whose interests it is devoted—is yet to be considered good for the times, and both its intrinsic value, and the popular sense of that value, are believed to be steadily increasing.

The necessity of making some arrangements to fill the vacant office of Corresponding Secretary, and the desirableness of doing so at a low rate of expenditure, were early pressed upon the attention of the Directors. In view of the fact that the general tendency of the times is toward consolidation, and particularly that there is an increasing need felt throughout our own denomination for ONE National Congregational Association which shall worthily represent the principles of the Plymouth Pilgrims, and in the most convenient and efficient manner carry forward the work to which Congregationalism stands pledged, for the land and the world; the Directors were led to consider the desirableness of a consolidation between this body, and the *American Congregational Union* of New York, and to address the Trustees of that body, proposing such a movement. The proposition resulted in the meeting of a Committee of Conference in New York city, April 3, 1862, which Committee unanimously agreed to report to the Boards appointing them, the following Resolutions, viz.

"1. *Resolved*, That this Committee of conference are unanimous in the opinion that a union between the *American Congregational Union*, and the *Congregational Library Association* is eminently desirable, in order that there may be one National organization representing the interests of the Congregational Body.

"2. *Resolved*, That it be recommended to the two Associations, to co-operate in their agencies, as far as possible, during the pendency of arrangements to effect an organic unity.

"3. *Resolved*, That it be further recommended to the two bodies to appoint a joint committee to perfect this organic unity through such legislative action and details of organization as shall best secure that end."

We are informed that this report of the Committee of conference, after being freely discussed in the Board of Trustees of the *Union*, was referred, by that Board, to the annual meeting of the Society without any recommendation of specific action thereon.

We have received no official notification of the action of the Society at its late annual meeting, on this general subject, but we learn from private channels of information, and from the public prints, that the matter was referred —after debate—to the consideration of a Committee, consisting of Rev. Drs. Woolsey, of New Haven; Park, of Andover; Storrs, of Brooklyn; Chapin, of Beloit College; and Post, of St. Louis, with expectation of a report from them at the next annual meeting.

In view of all the circumstances connected with the present posture of this movement toward consolidation, and of what may be desirable in certain contingencies before the commencing year may close, the Board of Directors recommend to the Society to adopt the following resolution, viz.:

Resolved, That the Board of Directors of the Congregational Library Association be instructed to report, at the next annual meeting, what enlargement of object, and what changes in the Charter, Constitution and By-Laws, they may deem expedient for augmenting the usefulness of the Association through the Congregational Body, and for increasing the general interest felt in its prosperity.

They recommend also the filling of the vacancy in the office of Corresponding Secretary, by the election of Rev. I. P. Langworthy, who is also the Corresponding Secretary of the *American Congregational Union* but whose residence is here, and who, it is believed, would be both able and willing to serve us in the position referred to—and, on the whole, more usefully than any other person within the knowledge of the Board. They recommend also his appointment as Librarian, for the coming year.

All of which is respectfully submitted, for the Board, HENRY M. DEXTER,
Recording Sec'y, Pro tem.

American Congregational Union.

NINTH ANNIVERSARY.

OWING to the sudden illness of Rev. H. M. Storrs, of Cincinnati, the appointee for the annual address, he was unable to leave his home; consequently no public meeting of the Union was held. The ninth annual meeting of the American Congregational Union, for business, was held in the vestry of the Presbyterian Church, corner of Grand and Crosby streets, at 2 P. M., May 8, 1862. The President, Rev. L. Bacon, D.D., in the Chair. The meeting was opened with prayer by the Rev. E. W. Gilman, of Bangor, Me. The Ninth Annual Report of the Board of Trustees was read by the Corresponding Secretary. The Treasurer read his Annual Report.

Voted, That the Reports be accepted and published.

On motion of Rev. J. P. Thompson, D.D., the following resolution was unanimously adopted, viz:

Resolved, That the Trustees be authorized to appoint a deputation, not exceeding three persons, to present to the Congregational Union of England and Wales the congratulations of this body, at their meeting in commemoration of the Bicentenary of Nonconformity; and also that a Committee be appointed to prepare a document suitable to be forwarded to that body for the same occasion.

Rev. J. P. Thompson, D.D., Rev. W. I. Budington, D.D., and Rev. D. B. Coe, D.D., were appointed said Committee.

A correspondence between the Directors of the Congregational Library Association and the Trustees of the American Congregational Union, on the subject of a Union of these two bodies, was laid before the meeting. After extended discussion, the following preamble and resolution were adopted, viz:

Whereas, the most stringent economy is demanded in the administration of benevolent associations, therefore *Resolved*, That a Committee of five be appointed to investigate and report at the next annual meeting, whether any union of Societies having like aims with this Union, is practicable and desirable.

Rev. T. D. Woolsey, D.D., New Haven, Ct., Rev. R. S. Storrs, Jr., D.D., Brooklyn, N. Y., Rev. E. A. Park, D.D., Andover, Ms., Rev. T. M. Post, D.D., St. Louis, Mo., and Rev. A. L. Chapin, D.D., Beloit, Wis., were appointed said Committee.

The following Officers for the ensuing year were chosen:

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Vice Presidents.

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Corresponding Secretary.

Rev. ISAAC P. LANGWORTHY,

Recording Secretary and Treasurer.

N. A. CALKINS.

☞ Rooms, No. 135 Grand Street, New York.

Adjourned.

N. A. CALKINS, *Recording Secretary.*

The Congregational Re-union was held in the Academy of Music, Brooklyn, N.Y., Thursday evening, May 8, 1862; Rev. J. P. Thompson, D.D., presiding. Rev. R. W. Clark, Chairman of Committee of Arrangements, introduced the presiding officer with pleasant and somewhat extended remarks. Prayer was offered by Rev. R. Anderson, D.D., of Boston. Addresses were made by the Rev. J. P. Thompson, D.D., Rev. Prof. Hitchcock, (Pres.) Rev. Cyrus Foss, (Methodist) Mr. Butler, of "Nothing to Wear" notoriety, Rev. Mr. Eells, (Pres.) Rev. J. M. Holmes, Rev. Dr. Eddy, (Baptist) Rev. A. L. Stone, D.D. A great congregation greeted and cheered the speakers, as the eloquence, wit and power of each was appreciated. The meeting was every way all the friends of the Union could desire.

The second public meeting in behalf of the American Congregational Union in Boston, was held in Mount Vernon Church, Wednesday, May 28, 1862, at 3 o'clock, P. M. The devotional exercises were conducted by Rev. B. P. Stone, D.D., Concord, N. H. Hon. Wm. T. Eustis, of Boston, one of the Vice Presidents of the Union, took the Chair. Statement was made by the Corresponding Secretary, which was followed with addresses by Rev. Lyman Whiting, of Providence, R. I., Rev. R. W. Clark, of Brooklyn, N. Y., and Rev. E. N. Kirk, D.D., of Boston. A very large and intelligent audience was present, and greatly enjoyed the thrilling and eminently pertinent remarks of the speakers. The meeting, on the whole, was among the richest of the feasts of this festal week.

NINTH ANNUAL REPORT OF THE TRUSTEES.

From this annual landmark the Trustees of the American Congregational Union look back upon their twelve months' work. Much less of tangible success has crowned the closing year than they would gladly report. Serious embarrassments threatened its commencement, and these have not been, in the least, alleviated during its progress. It has been a year of fierce struggle for civil, as well as Christian liberty. And the constituency of the American Congregational Union is, to an individual, the constituency of the American Union. To sustain the latter, has severely taxed the personal and pecuniary resources of the friends of the former. Consequently, it was expected by this Board that their church-building receipts would be diminished. And had it not been for the great difficulty of resuming the work and gaining the ground not easily possessed at the first, and the irreparable loss to even the few churches that might be aided by continuous efforts, and the encouragement that a few pastors, here and there, kindly volunteered, this Ninth Annual Report would not have been made. But moved by these considerations, our Secretary has been kept in the field, and our Treasury has been open to receive, and eager to welcome any, even the smallest contributions. It now remains to show, on this occasion, in the briefest words possible, *the work done, the work to be done, how to do it, and how not to do it.*

This year began with one thousand forty-four dollars and fifty-four cents in the Treasury. But this sum, with two thousand seven hundred five dollars and forty-six cents besides, was pledged to seventeen churches whose houses were in a process of erection. June 17, 1861, four hundred and fifty dollars; February 26, 1862, three hundred and forty-two dollars; and April 4, 1862, twelve hundred and fifty dollars were appropriated, altogether, to thirteen churches—making thirty, in all, for the year. Upon eighteen of these, "*last bills*" have been paid, on an average, two hundred two and one-third dollars to each church. These churches are distributed as follows, viz: one in the State of New York, three in Ohio, two in Illinois, two in Kansas, two in Iowa, three in Wisconsin, and five in Michigan. Seven of the thirty are not yet completed, to which twelve hundred dollars are pledged. Five of the thirty, owing to various embarrassments, are unable, at present, to comply with our conditions, and have been dropped from our care. There has been received, during the year, the sum of seven thousand five hundred thirty-five dollars and twenty-four cents. This, with the one thousand forty-four dollars and fifty-four cents in the Treasury, at the beginning of the year, has made our available resources eight thousand five hundred seventy-nine dollars and seventy-eight cents. There is now in the Treasury the sum of twelve hundred and sixty-two dollars and twenty-two cents, with which to begin the new year's work.

The rooms of the Trustees have been kept open at 135 Grand street, for the accommodation of the brotherhood and ministry of all our Congregational churches who might be occasionally here, and have been, as heretofore, furnished with all our weekly Congregational and some other religious papers. This has been done at a much larger outlay, for the past and previous year, than was intended at the time the premises were leased. Our contract, which was then deemed a favorable one, gave the Union the control of extra rooms, from which an income was expected that would have reduced the rent; but the extraordinary turn of business affairs has temporarily deranged this plan.

The Corresponding Secretary has traveled in this service, exclusively, during the year, eight thousand nine hundred and eighty-eight miles. He has publicly presented this church-building cause, more than twice a week, on an average, for the year, and has urged its claims through the columns of our weekly papers, particularly the *Independent*; also through the *Congregational Quarterly*, through circulars sent to ministers and laymen, so far as he has been able to gain their address, and by a continuous and very large private correspondence, as his item of postage will show. It is proper to state here that quite a large expense is necessarily incurred to keep open, accessible and furnished, suitable rooms, as a center of correspondence and for various social and denominational purposes, according to the original idea of this organization. How far it may be best to continue this outlay for these purposes, in consequence of present financial embarrassments, and some recent changes in other benevolent societies, it may be wise for the members of the Union to determine.

"*The work to be done*" is to look after the few churches now depending upon this Treasury for a little aid; then get, and send portions to hundreds of feeble, but hopeful Christian bands, for whom nothing is as yet provided. And the number of these is rapidly increasing. Our Secretary is in correspondence now with more than thirty churches that are anxiously waiting our ability to meet their pressing wants. Behind these are twice as many more, that are looking for our reports of a full Treasury. The West is gathering an immense population, and Congregational churches are rapidly multiplying. The first want of every Church is a place to meet in. They cannot increase in number or strength unless they have one. They must build or disband. It is a question of life and death with them. One of these applying churches now meets in a room less than fourteen feet square, with a large cooking-stove in the middle. Surely, this Church must either build or bake ere the summer closes. The South is opening to the sons and daughters of the Puritans. It is the work of this organization to follow the emigrants of OUR churches, with the proffer of all absolutely needed aid in building their first sanctuaries wherever they settle, either East, West, North or South. It is ours to go up and possess the land, so far as the providence of God opens it to us, with free Christian, that we may always have free civil institutions. No others can do *this* work which God has made ours. At least one hundred of these centers of Christian and civil liberty should be set up, and be made permanent every year, by this American Congregational Union. Adequate receipts only are wanting.

"And HOW to do" this work is very plain. The track is laid. The rolling stock is on the road. Not another dollar's outlay is demanded to open or prepare the way, or secure the desired result, only let needed receipts be made reasonably certain. And to prove that to afford these, would not be necessarily burdensome; it need only be said that the mere pittance of ten cents annually from every member of our Congregational churches, would afford an abundant income for all the work herein proposed. Or let every pastor see that in some form this cause comes before his people every year, for such gifts as they might be willing to make; or let only those of our churches which regularly give to four, six, eight, or twelve objects, annually, put *this* among them, not to be overlooked or passed by—until it shall be a law for parents to pass by their own children for the sake of helping other children—let them give this cause a

certain place every year upon their calendar, because it is theirs to care for, because it is shut up to them, because it is fundamental, because it promises so much good so quickly, so certainly and economically—then will our income be all that is needed. It is easy enough to do this work, even under the severe pressure of these times, if only there be a general purpose to do it.

"And how not to do it," is perhaps easier still, because so natural. It is only to let it alone to take care of itself, and it will surely remain undone forever. Alas, that so many practice upon this expedient! While nearly all admit the importance of this work, and hope very much that somebody will prosecute it, the majority give it only such help. Let this course be persisted in, and the work must cease. Giving churches have only to decide that other and older claimants must have the precedence, or some one has only to suggest that the object is sectarian, or that the West is rich, or that we build our meeting-houses, and others should build theirs, and the work will cease. Supplies will be cut off, sanctuaries will not rise up where now the land mourns for the want of them. So it has been, to an extent criminal, somewhere. God's poor cannot be so neglected with impunity, especially in a particular so vital as that which pertains to the means of grace, and that too, by those who sustain such a relationship as our giving churches do to those of like faith and polity, struggling against great odds to build up and fortify for Christ our own exposed frontier. These are our brethren in our land. God forbids an evil eye towards a poor brother, lest he cry unto the Lord against us. "Thou shalt surely give him," saith the High and Holy One, "and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thy hand unto. For the poor shall not cease out of the land, therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." Not to do this, when it is so evidently in the power of our hand to do it, is *wrong*, WRONG, every way wrong. But to do it—do it cheerfully, manfully, promptly—meets the divine claim, secures the divine blessing, takes away deserved reproach, lifts heavy burdens, and sets up sure moral defences where they are very much needed. If now, all to whom these presents come greeting, will see that answering presents forthwith reach our Treasury, our next annual gathering will record wondrous achievements for Christ in this our land.

STATEMENT.

The American Congregational Union was organized in 1853, to MEET, not to CREATE a necessity. At that time there was no room in the great commercial center of our country where a Congregationalist, as such, could meet his friends and feel at home. The polity of the Apostles and Puritans was beginning to assert its right to live in that and the adjoining city. It wanted sympathy. It wanted a place just there, where its principles, practices and prospects could be talked over. True, there were Bible rooms, Tract rooms, and Home Missionary rooms, kept open and sustained in no small part by Congregational funds, especially the last named, but its affairs were conducted—denominationally—very much in the interest of the other partner in the concern, perhaps necessarily, and therefore these rooms could not then meet this necessity, of the rising Congregational churches in New York and the Great West. New England men agreed with New York men that rooms, as a CENTER OF CORRESPONDENCE FOR CONGREGATIONALISTS, should be opened and sustained in New York. They were so opened, and sustained, at quite as large an outlay,—including expense of Year Book over and above receipts therefor,—as has ever been since incurred. Nearly all the receipts were used for the purpose above named. Nor will any one say that this was not, on the whole, a wise and an economical arrangement, who contrasts the present number and condition of our churches, there and in the West, with what they were when the Union was organized, and who rightly estimates its *moral* as well as pecuniary aid.

The assumption of church-building, as a part of the work to be done, commenced in the summer of 1857. To prosecute it at all, there was first a great amount of prejudice to be overcome, especially in New England, and more especially in Boston and vicinity. Then there was the natural and universal reluctance to the reception of any new cause. Then the churches were preoccupied by other and older objects. Then this was strictly denominational,

which, with many, was then and is, with not a few now, fatal to its reception. Hence its growth in the favor of the churches has been much slower than was anticipated, and has required the constant public presentation of it by the Secretary, in the churches and through the press; and has hence required the presence of another person in the rooms at Nem York. Lacking the quality of ubiquity, the former could not keep the goal and "run the lines" in every direction to get funds for this adopted and most important work. And there has been no year, unless the present is that year, when it would have been wise to have closed the rooms in New York, even though the expense seemed large. Therefore it is claimed that the resources of the Union have not been squandered because the Treasurer's report for this year shows forty per cent., more or less, expended in other things than in *sanctuaries*.

But this objection will be obviated in a great measure the current year and thereafter. Our Home Missionary rooms will now welcome the Congregationalist *as such*. There is therefore little need of keeping the accommodations hitherto furnished by the Union. Arrangements have already been made, by which, hereafter, the amounts paid for other purposes than in aid of church-erection will be diminished full THIRTY PER CENT. And if the churches will give any thing like what is needed to meet the most pressing cases of want, a very low per centage of cost to the outlay *in benevolent work* will be shown.

Yet further it should be said that even this high per centage is a great saving upon the former plan of personal agents, self-appointed, coming from the several needy churches; some of whom have traveled far, spent much, and finally did not receive enough to get home.

When, therefore, it is remembered that this outlay was originated, and has been continued, in great part, for another than a church-building purpose, and has been abundantly remunerative in so far securing its leading object; and that in *addition* to this, we have completed and paid last bills on nearly one hundred sanctuaries, and have others in the course of construction; and have spread through the land, and placed in permanent form, a very large amount of religious denominational knowledge, and have done, perhaps, more than all other agencies combined, to unite and bind our churches at the East with our rapidly growing churches at the West, and unify action, and harmonize views and feelings; and have now projected and systematized a plan for church-erection, and have drawn to it a large amount of Christian sympathy; and have so far fulfilled a large part of our original mission that it need no longer involve any expenditure; and when it is remembered that the last is not a fair year in which to test the economy of any benevolent Society, especially one just beginning to gain its place before the churches; and more especially when the glorious work before this society is considered, and the wide and irrevocable waste that must ensue if this work be not done; when these, and many other things are remembered, it is believed that giving churches will not withhold their contributions. Without another dollar's cost, we could complete from seventy-five to one hundred temples of worship every year, where they are very much needed, if every member of Congregational churches would give but just ten cents. Guarantee the latter, and the former is reasonably certain. And all must see that not giving because of large *proportionate* expenses, only increases the difficulty to be remedied. The work must be abandoned, or be carried on at just about so much cost. Means at all adequate to its successful prosecution will make the per centage of cost surprisingly low. Send the average ten cent gifts from our entire brotherhood annually, and this will be verified. Our friends may be assured that we have put our working expenses upon "a war footing." If our receipts fall below TWO THOUSAND DOLLARS a month, we suffer, the cause we have espoused suffers, and the churches which withhold actually suffer more than either. It is for them to say whether this most pressing and promising work shall cease, or go forward.

ISAAC P. LANGWORTHY, *Cor. Sec., &c.*

Chelsea, Ms., May 20, 1862.

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ERRATA.—On page 362, 1st column, 2d line from the bottom, for the first *of* read *if*, and strike out *they* in the next line.

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Thomas Snell

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THOMAS SNELL.

BY REV. CHRISTOPHER CUSHING, NORTH BROOKFIELD, MS.

THE life of a human soul in this world, how brief soever its sojourn, and how humble soever its circumstances, is fraught with interests which eternity only can reveal. The life of a devoted servant of God on earth, extended to extreme old age, and filled with the discharge of responsible duties, is momentous in its temporal aspects, and overwhelming in its eternal relations. And such a life was that of the venerable Dr. Snell, who so recently was taken from earth to heaven.

HIS PARENTAGE AND EARLY LIFE.

Thomas Snell was a descendant in the fifth generation from Thomas Snell who came from England, and settled in Bridgewater, Ms., in 1665. Josiah Snell was the son of Thomas, the first, and the father of Zechariah. This Zechariah was one of the first settlers in the North Parish of Bridgewater. He was a deacon in the Church, and married a Howard. He had three sons—Issachar, Zebedee and Ebenezer; and one daughter, Abigail. He died in 1768, aged 64.[1] Ebenezer Snell, the son of Zechariah, was born Oct. 1, 1738. He married Sarah Packard, the daughter of Captain Abiel Packard, "the greatest landholder in the North Parish" of Bridgewater. Their children were (first) Abigail, born Nov. 9, 1764; (second) Samuel, born April 26, 1766; (third) Sarah, born Dec. 4, 1768, who was married in 1792, to Dr. Peter Bryant. She had five sons and two daughters. Her second son was the distinguished William Cullen Bryant; (fourth,) Ebenezer, born Aug. 7, 1771, who married Deborah Porter, by whom he had seven children. His second child, Betsey, married Leavitt H. Hallock, brother of Homan Hallock, assistant Missionary in Northern Armenia; of William A. Hallock, Secretary of the American Tract Society of New York; and also of Gerard Hallock, of notoriety in connection with the New York *Journal of Commerce*, and father of Rev. William A. Hallock, of Gilead, in Hebron, Ct. His sixth child, Mary, born Sept. 21, 1814, was married Nov. 11, 1836, to John Steele, M. D., of the Madura Mission. After the death of Dr. Steele, she married Rev. John C. Smith, Missionary to Ceylon.

These four children were born in Bridgewater. The family then moved to Cummington, in Hampshire County.

Their fifth and last child, Thomas, the

[1] Genealogy of the Families in the North Parish of Bridgewater, by Moses Cary, p. 32.

subject of this sketch, was born in Cummington, Nov. 21, 1774.

At Cummington, Ebenezer Snell, Senior, was Deacon of the Church and Justice of the Peace. From generation to generation this family had devoted themselves to the cultivation of the soil. They were of the honest yeomanry, simple in their habits, strong and manly.

Thomas Snell, whose genealogy has thus been traced, inherited from his parents a robust constitution ; and, devoting his youth, until he was fifteen years of age, to the pursuits of agriculture, laid the foundation of that firm health and wonderful power of endurance which were characteristic of him through a long and laborious life. Concerning his childhood, as respects his characteristics and peculiar experiences, nothing definite is known. At the age of fifteen he entered upon a course of study preparatory to college, under the tuition of his pastor, the Rev. James Briggs, of Cummington. Two years later he entered Dartmouth College, and was graduated in 1795. Among his classmates there were distinguished men. Hon. Heman Allen, LL.D., a member of Congress, and an Ambassador to the Republic of Chili; Hon. Juda Dana, a member of the United States Senate ; Hon. Nicholas Emery, Judge of the Supreme Court of the State of Maine, and Rev. Samuel Worcester, D.D. It is impossible at this late period to ascertain the particulars as to the College life of Dr. Snell. There is no one now connected with that institution whose memory extends back to the time of his graduation. There are no records giving his college standing. His classmates are all dead. And the few surviving graduates who were members of the institution at or near the time of his connection with it, have had their faculties so impaired by the weight of years, that they are unable to furnish information on the subject. Such is life and its intimate associations ! Time touches them, and they vanish !

The state of religion in the College at the time of his connection with it, was lamentably low. No revivals—no deep seriousness ! The officers of the College gave it no distinctive theological character ; and there were among the students but few professors of religion.[2]

For one year after his graduation he was engaged in teaching an Academy in Haverhill, N. H. Here he attended upon the Sabbath ministrations of Rev. Ethan Smith, the father of Rev. Stephen S. Smith, now of Warren. While at Haverhill, the consideration of the question as to what should be his pursuit in life was the immediate occasion of his anxiety respecting his eternal destiny, and the divinely appointed means of leading him to a consecration of himself to Christ. He soon united with the Church in his native place.

In College he had formed an intimacy with Zephaniah Swift Moore, known to memory as President Moore, of Amherst College, who was two years in advance of him at Dartmouth. This old College friend had been under the theological instruction of Rev. Charles Backus, D.D., of Somers, Ct., and through his influence, probably, Dr. Snell was induced to study theology with that distinguished divine.[3]

With Dr. Backus he remained a year, having Robert Porter associated with him in his studies, who subsequently labored in New York, in the employment of the

2 See Letter written by Dr. Snell in 1848, found in "Life and Labors of Dr. Worcester," vol. i., p. 122.

3 This intimacy continued during life. Dr. Moore was settled over the Congregational Church in Leicester, Jan. 10, 1798, and dismissed in 1811, to become Professor of the Latin and Greek Languages at Dartmouth, where he remained four years. He was then elected to the Presidency of Williams College. After having filled this office with marked efficiency six years, he was called to preside over the new and then unincorporated Collegiate institution at Amherst. Having occupied this important post scarcely two years, in the midst of his eminent usefulness he was removed by the mysterious hand of death, June 30, 1823, in the 53d year of his age. Dr. Snell preached a sermon on the occasion of Dr. Moore's Dismission from the Pastorate at Leicester, from Col. iv : 13 ; and at his funeral in Amherst, from Job. xxv : 2.—Obituary of Dr. Moore, *Christian Spectator*, (Monthly,) vol. v., p. 502.

Missionary Society of Connecticut.[4] Near the close of the year, Leonard Woods and John Hubbard Church, now familiarly known as Dr. Woods and Dr. Church, became also pupils of Dr. Backus.[5]

He was licensed to preach by the Tolland Association of Connecticut, Oct. 3, 1797.

His Experience in Public Life.

The Sabbath after his licensure he preached for Dr. Backus, at Somers. The next Sabbath for Rev. Moses Warren, pastor of the South Church in Wilbraham, Ms.[6] The following Sabbath for Rev. Joshua Leonard, of Ellington, Ct.[7] And on the fourth Sabbath, Oct. 29, 1797, he preached as a candidate at North Brookfield, or what was then the second precinct in Brookfield. Here he remained from that time forward. After he had preached for this parish four months and a half, the Pulpit Committee were directed to apply to him to preach four Sabbaths longer. Dr. Snell, in subsequent years, was requested to transcribe the Records of the parish, and in doing so, in connection with his candidateship, he makes this side note: "It would contribute to the permanency of the pastoral office, were preachers to be heard on probation as many months as they *now* are *Sabbaths*." He was ordained and installed on the 27th of June, 1798.

(1.) *His Relations to his own Church and Society.*

It was customary at the time of his installation to settle a minister for life. And so far as is known to the writer, Dr. Snell was the second clergyman in the Commonwealth in whose terms of settlement provision was made for a dismission.[8] But such was the nature of this provision, that while it prescribed the mode in which a dissolution of the pastoral relation could be effected, instead of facilitating such an event, it only rendered it the more difficult. The provision was as follows: "If two-thirds of the legal voters of the Congregational Society should at any time be dissatisfied with the said Mr. Thomas Snell, with respect to his ministry or otherwise, and should signify their disaffection and the reasons of it, to him in writing; and if such matters of grievance cannot be removed and an amicable compromise take place within the term of one year after such notice be given; and if at the end of the year two-thirds of said Society, at a legal meeting called for that purpose, vote that the said Mr. Thomas Snell be dismissed, he shall consider himself as discharged from his ministerial relation to said Society; and from that time shall relinquish any further demand for services performed among them." Also, "The said Mr. Thomas Snell shall have liberty to leave the Precinct and Society, when he shall see fit, by giving one year's notice for a compromise as above."

This provision in the terms of settlement the pastor elect accepted, provided the Society would secure to him "this further privilege, viz: To call a council in case of dismission; the expense of which to be defrayed by the Society, if this be the disaffected party, but if otherwise, by himself." The item of expense in connection with such occasions seems to have been more formidable at that day than at the present time. There was provision made for the "inner man" in those days, not now recognized as necessary or appropriate to ecclesiastical assemblies. Thus the following votes are found on the Parish records, in connection with his ordination:

"*Voted*, To give Mr. Wheat Gilbert $27.75 to take care and provide for the Council at the above ordination."

"*Voted*, That the sum of $150.00 be assessed upon the polls and estates to

[4] Contributions to the Ecclesiastical History of Connecticut, p. 169.

[5] Sprague's Annals of American Pulpit, v. ii., p. 445.

[6] Rev. Mr. Warren was graduated at Harvard College in 1784; studied theology with Rev. Mr. Fisk, of Upton, and was ordained Sept. 3, 1788. He continued in the pastorate until his death, Feb. 19, 1829, a period of forty years.

[7] Rev. Mr. Leonard was settled September, 1791, and dismissed October, 1798.

[8] Rev. Dr. Moore, of Leicester, was the first.

defray the expense of the ordination and other charges."

These provisions for his dismission, Dr. Snell testified, in his old age, were the means of preventing that occurrence; for at times the opposition which he encountered was such, that, had he been settled for life, his enemies would probably have succeeded in obtaining a majority against him, and in driving him away at some period of excitement; but the necessity of securing a vote of two-thirds of the members of the Society, at two different periods, separated by a year, disheartened his foes, and kept him in his position. The obligation to give their reasons for any disaffection, *in writing*, served also as a check; for many a minister is turned away for reasons which the people would be ashamed to commit to him in that form. The vote required was not that of two-thirds of the members present at any meeting of the Society, but of two-thirds of the entire membership.[9]

Dr. Snell's relations to his Church, were always happy. After a ministry of fifty-three years, at the settlement of his colleague he testified that during this long period there had never been any Diotrephes among his Church-members who so loved "to have the pre-eminence," as to be to him a source of serious trouble.

Familiar as we now are with seasons of special revival, and prevalent as they have been from time to time in almost every community for the last half century, it seems almost incredible that for more than sixty-four years after the Church in the second precinct of Brookfield was organized, May 28, 1752, there was no such time of refreshing from the presence of God. The third parish[9*]—that which is located in what is now Brookfield—has never been blessed with the outpouring of the Holy Spirit. When there was but one Church in the original town of Brookfield—which is now the Congregational Church of West Brookfield—George Whitefield, on his journey to visit Rev. Mr. Edwards, of Northampton, passing through the town, spent one night in October, 1740. On account of the opposition to him, cherished by a portion of the inhabitants, instead of occupying the meeting house he preached in the open air, taking a rock on Foster's hill for his pulpit. In his impassioned discourse, he is said to have pronounced the curse of God upon those who opposed his ministrations. And it is a remarkable providence that those parts of the town from which the opposition chiefly came, were forsaken of God, so far as respects the reviving influences of his grace, for a period of seventy-five years. Particularly was this true of what afterwards constituted the third parish—out of which, with much tribulation, the Evangelical Church of Brookfield was at last delivered. The Second Church, over which Dr. Snell was settled, had, at the time of his ordination, only eighty members—most of them in the decline of life, and many of them died soon after his settlement. Here he labored *nineteen years*, preaching the Word and praying for the blessing, without being favored with the reviving influences of the Holy Spirit. He was not wholly without encouragement, for he had faith in the promises; and his faith was somewhat strengthened by sight, as during this time about three persons a year, on an average, united with the Church by profession. According to the present standard, however, there was then but little activity in the Church; for during all these years there was only one member, beside the pastor, "who could be persuaded, in a religious meeting, to lead in prayer."[10] These years must have been

[9] His successor is settled on the same terms, except that only a majority vote of the entire Society is required; and the time allowed for the removal of the "matters of grievance and an amicable compromise," is shortened to six months.

[9*] At present Unitarian.

[10] This member was Dea. Benjamin Adams, a faithful friend and supporter of his pastor,—the father of Rev. Thomas Adams. This son prepared for College under the instruction of Dr. Snell; was graduated at Dartmouth, in 1814; taught an Academy in Stroudsburg, Pa.; studied theology with Dr.

to the pastor a journey in the wilderness. With deadness in the Church, and dissensions out of it, he toiled on, trusting in his God.

He was an example of moral heroism; standing to breast the tide of error and of vice, and waiting for the redemption of Israel. God was not unmindful of his faithfulness, nor regardless of his prayer. In the autumn of 1816, the reviving influences of the Holy Spirit were graciously bestowed, resulting in the addition of forty to the Church.

In 1818, another season of revival was enjoyed. In the winter of 1826–7, there was a third baptism of the Spirit. In 1831, the convicting and converting power of God was again experienced. This revival occurred in the summer—in the midst of the pressure of business cares—and yet "made great encroachments upon the kingdom of sin."

In 1837, the pecuniary pressure from which the community suffered was sanctified to the people of his charge, and attended with a revival of religion. Thus during his ministry Dr. Snell was blessed with five revivals, resulting in an addition to the Church, by profession, as their immediate fruits, of one hundred and eighty-one members. From the time that Dr. Snell commenced his labors at North Brookfield to the settlement of his colleague, was nearly fifty-four years. During that period there were added to the Church, by profession, three hundred and sixteen; and by letter from other churches, one hundred and thirty-seven—making a total of four hundred and fifty-three. Besides these, there were a goodly number who cherished the hope that they had experienced the new birth, but yet did not make a profession of their faith in Christ until a subsequent period. So far as his relations to the Church were concerned, his long pastorate was peaceful and happy. The first nineteen and the last fourteen years were comparatively unfruitful, but the intervening twenty were attended with remarkable success.

Dr. Snell's relations to the Religious Society, of which he was the minister, involved more of trial and of difficulty. During the first few years of his ministry the Society embraced the whole community—every person being required by law to pay for his support. A portion of the inhabitants were opposed to the evangelical doctrines which he preached, and this opposition was developed in connection with the preacher personally. Thus fifteen voted against giving him a call to settle; and in the warrant for a parish meeting to see if the precinct would accept of his answer, an article was introduced to see if the precinct would withdraw the call. And the final vote stood seventy-six in his favor and twenty-seven opposed to him.

In less than two years after his settlement, a movement was made, designed to develope dissatisfaction with the minister, "on account of his exorbitant salary." As his salary was only $400, we may presume that there was a still deeper source of disaffection. Other movements having been made with the same general intent, in 1804 Dr. Snell himself adopted a measure to bring the controversy to a final issue, presenting the subject before a legal meeting of the parish. When the vote was taken, about one hundred voted in favor of their minister and about thirty against him. The Legislature having provided, in the year 1800, that persons who became members of a corporate society of a different sect from the oldest society in

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Snell a year and a half; ordained at Vassalborough, Me., 1818, where he remained in the pastorate until 1834; acted as a temperance agent one year, in Maine; settled in Waterville, from 1836 to 1838; was the author of a Memoir of Rev. Asa Burton, D.D., published in the *American Quarterly Register*, May, 1838; was at Augusta or Portland, as editor of a temperance paper, for five years; served, afterward, as an agent of the American Tract Society in Massachusetts, for some three years; preached nearly a year in Hampden, Ohio; was settled in Thompson, Geauga Co., Ohio, nine years—from 1847 to 1856; then served four years as agent in Ohio for the Congregational Board of Publication; and now resides in Hampden, Ohio, preaching at three stations—Windsor, Middlefield, and Monson.

town, might, under certain limitations, have their tax transferred to the support of the gospel in that society upon the ministrations of which they attended; thirteen persons in the precinct connected themselves, in 1805, with a Universalist Society in Brookfield, under the ministry of Mr. Edward Turner, of Sturbridge. The parish refused to transfer the tax of these individuals; and Mr. Turner entered a suit in law for the same. The case was, however, decided against him, he having failed to prove that he had been regularly ordained as a minister,—it being shown also that those to whom he preached had never been incorporated as a Society.

As illustrating the character and destiny of these Universalist opposers, Dr. Snell left on record that "one of them committed suicide, two killed themselves with ardent spirit, five moved out of town, seven of them failed and became poor, the property of another was expended by his sons, and several of his numerous family became intemperate or deranged." Perhaps we may regard this record as an illustration of the legitimate fruit of Universalism; certainly it illustrates something of the trials of Dr. Snell's early ministry.

When other changes still were made in the law, and finally persons were released wholly from the legal obligation to support the institutions of the gospel, it afforded relief to Dr. Snell as a pastor; for disaffected persons withdrew from the Society, and left it in comparative peace. Yet there were times of special excitement, which shook even the foundations. Particularly the noble and bold stand taken by him on the subject of Temperance raised a storm which seemed for a while to threaten the permanency of the pastoral relation. And the agitation of the subject of Slavery, at a still later period, was a source of no little disturbance. There was always in the Society itself an element to which the uncompromising orthodoxy of the preacher was offensive. But during the latter portion of his active ministry, the weight of years which was upon him, and the momentum which he had gained during a long official career, led his enemies, instead of attempting to disturb his pastoral relation, to wait—we will not say patiently—hoping, through a divine interposition, for a new and different administration. In this, God disappointed their hope.

When the strength of this efficient servant of the Most High failed him, and the Society—preparatory to the settlement of an associate in the ministry—endeavored to make satisfactory provision for his future wants, his enemies labored to deprive him chiefly or wholly of his pecuniary support, and of all control of the pulpit; but their effort failed, and the honor of the Society was sustained.

In subsequent years, when he was so laid aside from active scenes and public influence that he was no longer an object of fear, and by the formation of a new connection his enemies could sustain religious institutions, and yet elude that obligation to aid in his support which was assumed by the Society when they were members, some of them ostensibly changed their course, and became strong in their professions of respect and attachment to the old man in his retirement. Thus illustrating the declaration of Archbishop Tillotson, who, in commenting on that passage of Matthew (xxiii: 29–33,) which speaks of those who "garnish the sepulchres of the righteous," and are yet "the children of them which killed the prophets," says: "All nations partake much of this disposition of the Jew, to honor the dead saints, and persecute the living;" and reminding us, also, of the significant couplet,—

"Seven cities claimed the birth of Homer dead,
Through which the living Homer begged his bread."

That he had enemies is one of the Scriptural proofs of his faithfulness. The devout Baxter said: "I see there is no help for it, but we must offend wicked men. It is impossible to avoid it, but either by our silence or their patience. Silent we cannot be, because the Word of

God commands us to speak; and patient they cannot be, because sin has the dominion in their hearts."

And the distinguished Dr. Witherspoon testified: "We are still apt fondly to flatter ourselves, that as religion is truly amiable in itself, and ought to make no enemies, that therefore we shall have none. Some are very apt to omit, or slightly to perform, several parts of their duty, through that 'fear of man that bringeth a snare.' They are unwilling to forego the hope that, by certain prudent appliances, they will conciliate, and preserve the favor of every man and every party. But the expectation is wholly vain. The experience of many ages hath proved it so. Let us therefore bear with patience the false accusation. It hath been the lot of the best and worthiest men, of every age. It was the lot of our blessed Master, and shall we refuse to bear his Cross? Is it not enough for the disciple that he be as his Master, and the servant that he be as his Lord?" [11]

The great mass of this Society, however, were always the faithful and true friends of Dr. Snell. The pecuniary support which was given him was small. Still it was increased during the latter part of his active ministry, and from time to time augmented by special grant or by personal contribution; and it is highly creditable to the Society that they paid him over three thousand dollars, in his old age, after they had surrendered all claim on his services.

What is still more creditable to him and to his people, he always had their moral support, their respect and reverence. The first assistance which he received in ministerial labor was in 1849; his health being feeble at that time, Rev. Levi A. Field supplied the pulpit for two or three months.[12] In 1850, Rev. Reuben T. Robinson, now of Winchester, supplied the pulpit for several months. Subsequently, Rev. Franklin Holmes occupied the desk for six months.[13] His colleague, now his successor, was settled Sept. 17, 1851. Dr. Snell continued to preach occasionally until the sixtieth anniversary of his settlement, and sustained the pastoral relation for a period only fifty-four days short of sixty-four years. At the time of his death, which occurred May 4, 1862, he was the oldest pastor in the Commonwealth. He lived to bury all the Society over which he was originally installed, and all the Church. Indeed, there was but one member of the Society, and one of the Church when he was ordained, who still survived at the settlement of his associate in the ministry. Although previously to the settlement of his colleague, Dr. Snell had been released from all obligation to perform the duties of the pastoral office, yet the pastoral relation was retained with all its rights and privileges. To preclude the possibility of any collision between the two pastors, Dr. Snell and his colleague entered into an agreement at the outset as to what should be the rights and privileges of each. Dr. Snell reserved the privilege of occupying the pulpit himself, or of introducing to it whomsoever he pleased, on the third Sabbath of every month, and on the fifth Sabbath of the month when there was such, yet relieving himself from all responsibility as to the pulpit on those days by giving suitable notice to that effect. He reserved, also, the right to hold neighborhood meetings in the parish whenever and wherever he pleased. At the request of his colleague, he also reserved a share in the services at the Lord's Table, and chose the administration of the cup. In respect to what he reserved, he was to be as free and independent as though he were the sole pastor; and in respect to

[11] Sermon on "The charge of Sedition and Faction against Good Men, especially faithful Ministers, considered and accounted for." p. 35. Published in 1811.

[12] Mr. Field was settled at Marlboro', Aug. 31, 1853; labored there about five years; died Oct. 22, 1859. He was an amiable and faithful servant of God. An obituary is found in the *Congregational Quarterly*, of January, 1860.

[13] Mr. Holmes was settled at Norton, Sept. 15, 1852, and dismissed Dec. 28, 1859.

everything which he did not reserve, his colleague was to be alike free and independent. This arrangement was not designed to preclude the professional courtesies due under such circumstances, but simply as that upon which either could fall back if there seemed to be any occasion for doing so. No occasion ever occurred for either to assert his rights. The existence of this arrangement may have had an influence in producing this result. Dr. Snell's good common sense was also favorable to such an experience. Certain it is that when the youthful pastor was installed no one gave him a more cordial welcome, or was more happy in his coming, than the Senior pastor of the Church. And the relation between the associate pastors—a relation the delicacy of which can never be known but by experience—was remarkably agreeable; made so by mutual confidence and affection, even to the end.

Dr. Snell loved his Church and people, and expressed the hope that he might die in the midst of them; and God gave him this desire of his heart.

(2.) *His Relations to the Town.*

He always cherished a deep interest in everything which affected the welfare of the community. For prudential reasons he ordinarily refrained from taking a part in town meetings where the question involved the rival claims of different citizens. And yet he had too extended, too manly views of his relations and responsibilities to yield for a moment to the idea that his rights, as a citizen, were lost in his profession as a gospel minister.

His prominent relations to the town had respect particularly to the cause of education. Before the Common School system of Massachusetts had any existence, the early statutes of the Commonwealth made it "the duty of all resident ministers of the gospel" "to exert their influence and use their best endeavors that the youth of their towns or cities" should "regularly attend the schools established for their instruction." This duty Dr. Snell discharged faithfully. And after the law required the election of a Superintending School Committee, he served the town in this capacity; being elected every year, with a single exception, until the close of 1850. Although the Common School system of the State was during most of that time but partially developed—giving less responsibility and less power to the Committee—and consequently rendering the discharge of its duties less incongruous with the relations of a pastor than at present, yet his services in this capacity were arduous and of lasting benefit to the whole community.

(3.) *His Relations to his Brethren in the Ministry.*

Personally he was respected and beloved by his professional associates. As a member of the Brookfield Association, he was an example of promptness and of faithfulness. For fifty years, during which the Association held one hundred and seventy-five meetings, he was absent from only twelve. And never, during that long term, did he fail to fulfil an appointment which his brethren had assigned him. He was sometimes caustic, yet ever kind in his criticisms, and he always made his truly evangelical and Christian influence deeply felt.

The Brookfield Association bore a conspicuous part in originating the General Association of Massachusetts, and Dr. Snell was the second individual who held the office of Secretary in that important organization. He acted in this capacity twenty-five years, and received "the thanks of the body for his faithful services."

His successor in the office of Secretary, Rev. Emerson Davis, D.D., of Westfield, in a letter with reference to Dr. Snell, under date of Jan. 23, 1862, writes: "He is the last of a circle of men whom I used to hear occasionally forty-five years ago. There were Stone,[14] and Ward,[15]

[14] An intimate friend of Dr. Snell, settled in Brookfield.

[15] Rev. Ephraim Ward; was born in Newtown, in 1741, and was graduated at Harvard University in 1763. He was ordained over the First Church in

Fiske,[16] and Tomlinson,[17] Blodget,[18] Crosby,[19] and Snell, all of whom, except the last, have finished their earthly course. The impression made upon my mind by the preaching of Dr. Snell, and by what I heard others say of him, was, that he was a good man, sound in faith, practiced what he preached, and was more anxious to persuade men to be reconciled to God than to secure their applause. His hearers were influenced more by their confidence in the man, and in the truth he uttered, than by the elegance of his diction, or the gracefulness of his oratory. My recollections of him as a preacher are very pleasant. I knew him afterwards as the much respected Secretary of the General Association of Massachusetts, which office he held from 1824 to 1850. It was mainly by his efforts that the statistics of the churches were gathered—they were first published in 1828—and if you consider the difficulty of beginning such a work, and the progress he made previous to 1850, you will see that he is entitled to much credit. He was systematic, punctual and honest. Dr. Snell has been, in his day, an eminently wise man, a safe counsellor and a faithful friend. He was an agreeable companion, full of good sense and good humor. I have seen but little of him for ten years past. My recollections of him are of what he was in the vigor of manhood, and not of what he was when burdened with the infirmities of age."

Dr. Snell was honored by the Brookfield Association in being selected as preacher on several important occasions. He was chosen by them to deliver a discourse before the General Association of Massachusetts, in 1814. The preacher who had been appointed for the General Association in 1840 having failed, the General Association itself requested him to act as substitute on that occasion.

(4.) *His General Relations.*

To the churches in the vicinity, in particular, and to a considerable extent to those distant from his place of residence, he sustained the relation of a Counsellor. In the settlement and dismission of pastors, in attempts to allay strife and remove difficulties, he was a member of upwards of one hundred and forty Ecclesiastical Councils. His practical good sense, his discreet judgment, and his large experience, made his services in this capacity, particularly in the latter half of his active ministry, of great value to the churches.

Together with the ministers of the Brookfield Association generally, he ever cherished a deep interest in Amherst College.[20] At the organization of the Board

Brookfield—now the Congregational Church in West Brookfield—Oct. 23, 1771, and died Feb. 9, 1818, aged 77, having a pastorate of forty-six years.

16 Of New Braintree, of whom further notice will be given nearer the close of this article.

17 Rev. Daniel Tomlinson was born in Derby, Ct., May 20, 1759; was graduated at Yale College, 1781; studied theology with Rev. David Brownson, of Oxford, Ct.; settled in Oakham, June 22, 1786. He was the sole pastor of the Church, and the only minister of the town, forty-three years, and Senior pastor thirteen years, having a pastorate thus of fifty-six years. He died Oct. 29, 1842, aged 83.

18 Rev. Joseph Blodget; was graduated at Dartmouth College, 1783; ordained and settled over the Church in Greenwich, in Nov., 1786, and continued his labors with that Church until Nov., 1830, having a pastorate of forty-four years. Died in 1833.

19 Rev. Stephen Crosby; born at Thompson, Ct.; was graduated at Union College, 1817; ordained at Spencer, 1819, and dismissed 1825; died at Norwich, 1839.

20 The Association, by a vote of ten to one, adopted a resolution April 21, 1819, in favor of effecting a union between Williams College and what was then "a Charitable Institution established in the town of Amherst, for the classical education of indigent pious young men of talents, for the gospel ministry." On the 13th of June, 1821, the Association, with a lay delegation from the churches, out of regard to the interests of literature, and more especially the interests of the Church, unanimously adopted resolutions in favor of Amherst as the site for a College—in favor of raising to a collegiate rank the institution previously established in that town—and pledged their patronage and influence for the furtherance of this object. The subject of sustaining Amherst College was fully discussed in June, 1839, and came up again in August, 1841, particularly in connection with the fact that Rev. Joseph Vaill, D.D., then a member of this body, had been appointed Financial Secretary of that institution. On every occasion when that subject was considered, the entire sympathy and support of the Association was given to the

of Overseers of the Charity Funds of that institution, in 1822, he was made a member, and chosen as Secretary; and although the office of Secretary of that Board is an annual one, no other individual was chosen to fill that office for fifteen years. He remained a member of the Board thirty-three years. And during this long period was never absent from his post but once, and then it was because he felt that the state of religious interest among his own people demanded his presence at home. This is an illustration of his faithfulness to every responsibility which he consented to assume. When his declining years rendered it impossible for him to discharge the duties of a member of the Board, he at once sent in his resignation; for he would not retain an office, the responsibilities of which he could not meet. The College with which he was thus officially connected showed their appreciation of his merits by conferring upon him, in 1828, the honorary degree of Doctor of Divinity.

He had the honor of being chosen to preach the Annual Sermon before the Executive and Legislative authorities of the State, in 1817.

He was present at the meeting of the General Association, in 1810, when the American Board of Commissioners for Foreign Missions was organized, and he ever cherished a deep interest in the prosperity of this Missionary Society. In 1838, he was elected a corporate member of the Board, and retained the office until the close of life.

He gave twenty-four sermons, pamphlets, or tracts, to the press.[21]

Thus he was, in an important sense, a public man. In all the relations which he sustained, he was God's chosen instrument of good. Heroic in surmounting obstacles, grateful in the experience of success, faithful to the end.

His Moral and Religious Sentiments.

He was a man of positive opinions; deliberate in arriving at a conclusion, but it was a *conclusion* when he had arrived at it. On every subject on which he felt a personal responsibility, he formed a judgment. He did not allow the man so to be lost in the minister but that even on politics he had his distinctive views, and claimed the rights of a citizen in respect to them. So true is this that his political sympathies were among his strong-

College. And not only a Financial Secretary, but five Trustees of that institution, and two members of the Board of Overseers of its Charity Funds, have been selected from individuals who were at the time, or had been, members of this Association. The first President of the College was taken from this Association, and one of its oldest and most honored Professors is the son of a member of the Association. President Moore gave to the Brookfield Association the privilege and responsibility of selecting the Beneficiaries of the Moore Fund.

[21] 1. A Sermon on the death of Capt. Samuel Skerry, Oct. 30, 1808. 2. A Sermon at the funeral of Mr. Daniel Tomlinson, Jr., of Oakham, Sept. 7, 1810. 3. A Sermon at the dismission of Rev. Zephaniah Swift Moore, of Leicester, Oct. 8, 1811. 4. A Sermon on Fast Day, recommended by the Governor, on account of the declaration of war against England, July 23, 1812. 5. A Sermon preached on the National Fast Day, then called Madison's Fast, Aug. 20, 1812. 6. A Patriotic Oration, July 5, 1813. 7. A Sermon before the General Association of Massachusetts, June, 1814. 8. A Discourse delivered in the West Parish of Brookfield, before the Female Bible Cent Society, Aug. 4, 1815. 9. A Sermon before the Auxiliary Society for the Reformation of Morals, in Brookfield, April 15, 1816. 10. A Sermon at the ordination of Rev. Munson C. Gaylord, in Western, (now Warren,) June 12, 1816. 11. Election Sermon, May 28, 1817. 12. "Life and Death," a sermon preached in Brookfield West Parish, March 8, 1818. 13. Church Psalmody, a sermon delivered in North Brookfield, April 23, 1818, being the day appointed for a singing lecture. 14. Extract from a Sermon delivered at the interment of Rev. Dr. Moore, at Amherst, July, 1823. 15. Christ the glory of the Temple, a sermon at the dedication of the New Meeting House in North Brookfield, Jan. 1, 1824. 16. Signs of the Times, a sermon at the Formation of Auxiliary Foreign Missionary Society of the Brookfield Association, Oct. 28, 1824. 17. A Sermon on Temperance, April 3, 1828. 18. A Sermon on the fortieth anniversary of his settlement, June 24, 1838. 19. A Familiar Conversation upon an Old Subject, between U and I; by a citizen of Massachusetts, 1839; subject, Infant Baptism. 20. A Conference between Iota and Omega, upon the mode of Christian Baptism, March 8, 1840. 21. Thanksgiving Sermon, Nov. 26, 1846. 22. A Sermon on the fiftieth anniversary of his settlement, June 27, 1848. 23. A Discourse giving an Historical Sketch of the Town of North Brookfield, May 28, 1850. 24. A Discourse, containing an Historical Sketch of the First Congregational Church in North Brookfield, one hundred years from its organization, May 28, 1852.

est personal ties. He did not belong to that class of men who so separate politics from religion as to maintain that even the moral aspects of politics should have no place in the pulpit. He did not have so limited, so inadequate a view of the Christian religion as to harbor the thought that there was any sphere of action, any human relation, which should not feel its permeating influence, its sanctifying power. Hence as occasion presented itself, he preached on the moral obligations of men in their civil relations. Once he went farther than this; for his personal appreciation of the exalted qualities of the now lamented Governor Briggs, led him to advocate his re-election from the sacred desk. This act, however, was one which, in the review, he did not himself approve.

It is well to refer to this venerable father in the ministry as one who practically vindicated the right and the propriety of preaching on the moral aspects of politics. And inasmuch as his sympathies were always conservative, it may be presumed that even those whose modern pietism has made religion itself offensive in its associations would be willing to admit his case an exceptional one, and feel that *he* did not thus tarnish the sanctity of the pulpit.

In the Temperance Reformation Dr. Snell was a pioneer. He was among the very first to sound the note of alarm, and boldly rebuke the inebriate's sin. In 1812, he preached an admirable sermon on this subject, which, though never published, is yet preserved. After exposing, in a scathing manner, the intemperate habits of the community—representing the parish as expending about $5,000 a year for ardent spirit—he made the quaint proposition that they should be more moderate in the use of liquor; and from the money which they might thus save, make a contribution for the support of the Missions of the American Board. And he set them the worthy example of agreeing to save from his own liquor bill three dollars that year for this charitable object. Having done this, he called upon individuals in his congregation publicly, by name, at the close of his sermon, asking them how much they would save thus for the same purpose. This sermon gave such offence as to well nigh cost him the sacrifice of his pastoral relation. From that time he was an advocate of temperance; and his name should be associated in this connection with that of Beecher and Hewitt, Edwards and Humphrey. Soon he was joined in this reform by Rev. Dr. Fiske, of New Braintree, and Rev. Mr. Stone, of Brookfield. Although they became thus early the heralds of Temperance, according to the standard of that day, there were other and younger members of the Brookfield Association—such as Rev. Mr. Crosby, of Spencer, and Rev. Dr. Phelps, of West Brookfield,[22] who afterwards outstripped them in the race, and came first to the goal of Teetotalism. Dr. Snell, however, came ere long to the same position, and, under his faithful ministrations, this Church took the high stand in November, 1833, that they would receive no member "but upon the principle of entire abstinence from the use, the manufacture and the sale of ardent spirit, as a drink." This was four years previous to the organization of the American Temperance Union, and only seven years after the first temperance society on the total abstinence principle was organized in Boston.

Probably Dr. Snell suffered more persecution, in his devotion to this reform, than in any other one department of labor. At one time his opponents, with the design of insulting him, sent him a jug of rum. He had the good sense to defeat their object by accepting of the present, with many thanks for their kindness, and

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[22] Rev. Eliakim Phelps was born at Belchertown, March 20, 1790, and was graduated at Union College, in 1814. He was ordained and installed as colleague with Rev. Ephraim Ward, at West Brookfield, Oct. 23, 1816, and dismissed Oct. 25, 1826. He then became the Principal of a Female Classical Seminary, in West Brookfield. He is the father of Prof. Phelps, of Andover Theological Seminary, and lived for a number of years at Stamford, Ct.

appropriated the liquor to legitimate uses. He offered to empty the jug, that it might be returned to the donors, but the bearer replied, "No, take jug and all; that's the scog."

The wrongs of the poor slave early enlisted his sympathies. In the year 1824, five years before the paper known as the "Liberator" had any existence, nine years before the American Anti-Slavery Society was formed, and fifteen years before the organization of the British and Foreign Anti-Slavery Society, Dr. Snell preached and published a sermon in which he spoke of the African race as "cruelly oppressed," of the slave trade as a "wicked traffic," and declared that "slavery, with its attendant cruelties, is one of the foulest blots upon our national character." [23]

At a convention of ministers of Worcester County, on the subject of slavery, held at Worcester for three days, in December, 1837, and January, 1838, the great majority took a high anti-slavery stand, such as would command respect even at the present day, and which called forth a remonstrance from the minority. Dr. Snell was a member of that convention, and recorded his name with the anti-slavery party.

Embracing from the first the views of the American Colonization Society, he adhered to those views ever afterward. This was a grief to many of his Christian friends, and an offence to his enemies. Thus he was placed in a defensive attitude, which was unfavorable to progress. He was bitterly opposed by some men who embraced Garrisonian principles; if they were not Garrisonians, it was only because they lacked Mr. Garrison's consistency in carrying their principles to their legitimate issues. The effect was unfavorable in its influence upon his mind. In his contests on this subject he failed to discriminate between the principles of genuine anti-slavery men and Garrisonianism, and hence did violence to the feelings of some of his best friends—and placed himself in a false attitude, for at heart he was doubtless sincere and thorough in his hatred of the system of American Slavery.

When the present struggle for our national existence came on, Dr. Snell was deeply moved, and said, with the strongest emphasis, "I have always been in favor of authority. I have always been the friend of the government, and I say now, let the government be sustained at all hazards."

He had a sacred regard for the Holy Sabbath, and exerted his utmost influence to promote its faithful observance.

As respects ecclesiastical principles, Dr. Snell was inclined to give prominence to authority, and was disposed to guard jealously the rights and privileges of the Ministry. When a committee was appointed in Boston, in 1844, "to take into consideration what measures are necessary for the reaffirmation and maintenance of the principles and spirit of Congregationalism," he was made a member of it.

On the subject of Theology, his position may be expressed in three words: *He was Orthodox.* He held the great doctrines of the Christian system with an unyielding tenacity. He was not, strictly speaking, a theologian, and yet without discriminating between high, low, or moderate Calvinism, we may truly say that he was a Calvinist.

Having received his theological education from Rev. Dr. Backus, whom he invited to preach his ordination sermon, and for whom he ever cherished great respect, who was favorably disposed toward the system of Divinity taught by Dr. Samuel Hopkins, it is natural to presume that from Dr. Backus he received impressions which would incline him toward Hopkinsianism. And it is doubtless true that so far as he had tendencies to one school in theology, rather than another, they were in that direction. Still, Dr. Snell could not properly be said to belong to any school. He had not those metaphysical

[23] Sermon at the organization of the Auxiliary Missionary Society, pp. 10, 11.

traits of mind which would interest him in philosophical speculations. His real position was characteristically expressed by himself at a meeting of the Brookfield Association, when he said to a brother in the Ministry, "The Apostle Paul didn't trouble his head about Old School or New School, and I a'n't going to trouble mine." The Bible he made his study, and his delight was simply in Biblical forms of doctrine. What are known among Evangelical Christians as the distinctive doctrines of grace, were his almost constant theme.

A more just view of this point cannot be presented than is given in his own language, addressed to his own people at the close of the first forty years of his ministry, when he testified: "I have presented to your minds the humbling doctrine of man's state of apostacy from God, and of his guilty helplessness—the ample provisions of divine grace through a crucified and arisen Saviour—the perfections and decrees of God, according to which He does all His works of creation, providence and redemption—the moral agency and accountability of man—the duty of immediate repentance and the sinner's aversion to it—regeneration by the Spirit of God through the instrumentality of divine truth—justification by faith in Christ—the resurrection of the dead, and future judgment and eternal retribution. These things I have taught publicly, and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ." [24]

His Character and the Closing Scenes of his Life.

In social life Dr Snell had amiable and genial traits, which could be appreciated only by a familiar acquaintance. About two years after his settlement he was married [25] to Miss Tirzah Strong, of Bolton, Ct., whose father was Judah Strong, and her step-father, that eccentric, praying and eminently useful minister, Rev. George Colton. They were favored with a large family, five sons and five daughters. His happy companion departed this life seven years since.[26] "Her children arise up, and call her blessed; her husband also, and he praiseth her." As to his own influence in the family circle, it need only be said, that he lived to see all his children, and many even of his grandchildren, members of the Church of Christ.[27]

He was a man of great physical strength. As an illustration of this, it is sufficient to mention that from 1831, for more than ten years, in good weather, he delivered three sermons on each Sabbath, and instructed a bible class in the interval of worship. He was punctual in everything. He was an example of honesty and of honor in all his pecuniary and business transactions. He had a strong will. He was a man of great personal dignity; and this enabled him often to assume an authority and exercise a power, which few men possess, which indeed would ill accord with the spirit which has prevailed in our land the last few years. Thus, instead of having the Church choose its own Treasurer, on one occasion, at least, he exercised the

[24] Sermon, fortieth year, pp. 34, 35.

[25] September 11, 1800.

[26] June 8, 1855, aged 75 years 1 month 17 days.

[27] His children are, 1. Ebenezer Strong Snell, LL.D., born Oct. 7, 1801, Professor of Mathematics and Natural Philosophy, in Amherst College; married Sabra C. Clark, Sept. 8, 1828; has five children. 2. Samuel, born Aug. 25, 1803; died Sept. 11, 1803. 3. Martha Alvord, born March 5, 1806; was married May 22, 1827, to Moses Porter, M. D., now residing at Waterford, Dacotah Co., Min.; has five children. 4. Thomas, born Aug. 17, 1809; married May 16, 1836, to Lucretia C. Porter, who died July 3, 1857. Married Mary W. Fish, August 28, 1861. He is a deacon of the Church of which his father was pastor; has two children, one of whom—Moses Porter—survives, and has the sacred ministry in view, though for the time being in the army. 5. Edward, born March 1, 1813; died April 16, 1813. 6. Sarah Packard, born Oct. 2, 1814; died April 2, 1838. 7. Tirzah Strong, born March 28, 1818; married to Elijah C. Emerson, Sept. 10, 1839; resides in Brookline; has one daughter. 8. William Ward, born April 3, 1821; married Jane Fay, Dec. 24, 1850; ordained as an Evangelist, Oct. 15, 1859; now preaching at Rushford, Min. 9. Abigail Fish, born May 30, 1823. 10. Phebe Moore, born Dec. 5, 1827; was married to Lewis Thorpe, Sept. 3, 1854; resides at Athol.

appointing power. In the meeting for prayer, calling one by name, he would say, "Come this way, sir;" and when the young man, it may be, who was summoned, stood trembling before the altar, the pastor's abrupt mandate was, "Pray, sir."

When the parish meeting was held, in 1804, to decide whether he should be retained as the pastor, the Moderator refused to put the question, and the assembly were in confusion; then the pastor arose and put the question himself, taking the responsibility of dividing the house. This event reminds us of the sublime scene in the life of that revered statesmen, the younger President Adams, when, as "the old man eloquent," he quelled the House of Representatives, then in an excited and disorganized state, and being "interrupted by a burst of voices demanding, 'How shall the question be put?' 'Who will put the question?'" with commanding dignity, replied, "I intend to put the question myself."[23]

Another illustration of the imperial character of Dr. Snell, should not pass unmentioned. There was once a deacon of his Church, a man of influence, and for whom Dr. Snell has left on record a tribute of high respect; but a portion of the Church felt that for certain reasons this deacon ought to resign, and, under the state of feeling which then existed, Dr. Snell entertained the same view. But the deacon was unyielding. When the season of communion arrived, the pastor left the altar, and approaching the deacon, said, "Deacon, I will dispense with your services, and officiate myself." He then took the sacred elements, and distributed them to the communicants! This was the end of that controversy.

His regal dignity made children afraid of him, and yet he was fond of children, and ever cherished a deep interest in the Sabbath School. Indeed, that institution in North Brookfield originated with a Bible Class formed by the pastor, in 1817, as the result of the first revival. Though reserved in his manner, impressing a stranger with a want of affability, yet he had tender feelings which none could appreciate but those who knew him best. He had a rich vein of humor, in which, on rare occasions, he indulged. And sometimes he was eccentric. There are congregations in the neighborhood the older members of which will never forget that when he saw the assembly becoming listless or sleepy, he would stop in the midst of his sermon and request the choir to sing one or two stanzas of the hymn commencing with the words,—

"My drowsy powers, why sleep ye so?"

and then taking his seat, wait till the choir had sung before resuming his discourse.

He was fond of music, and ever cherished a lively interest in his own choir. As a pastor, he was kind and sympathizing, yet he found it difficult to give expression to his feelings, and there were but few families by whom the depth of his sympathy was appreciated.

He was remarkable for uttering, while mingling with his parishioners, sententious remarks, which are retained in the memory, and frequently repeated. As an illustration, when a parishioner said to him, in time of drought, "Doctor Snell, we need rain;" he replied, "We *think* we do."

He improved all favorable opportunities to say something to lead the minds of those with whom he conversed to the contemplation of religious things.

His sermons were characterized by common sense argumentation, Scriptural illustration, with strength and boldness of expression. As a preacher, he was deliberate, earnest and impressive. He was mighty in the Scripture. And yet his greatest power was as a man of prayer. He wrestled with the angel of the Covenant, and prevailed.

The Church desiring a pastor, sent Mr. Eli Howe to Somers, to consult with Dr. Backus. Mr. Howe remained over night, and Dr. Backus called upon his students to lead in the family devotions. It is said

[23] Memoir of John Quincy Adams, by Josiah Quincy, LL.D., p. 300.

that when Mr. Howe heard Mr. Snell *pray*, he said to Dr. Backus, "that is the man whom I want you to send as a candidate." During his whole life, it was in prayer that he was pre-eminent.

He was not a man of genius, nor of extensive learning. He could not have been said to have had marked talents, and yet he held a high rank in the ministry. As to how he had attained such a position, his brother—familiarly known as Esquire Snell—once remarked, with great justness, "It is *diligence* which has done it." He was constant in his efforts—ever faithful in his Master's service.

He was accustomed to contemplate the Majesty of God rather than His Love. He had all-absorbing views of the sublimity of Divine Sovereignty. This habit of mind made him humble, and a view of his sins rendered him fearful as to the destiny of his soul. His personal experience in the last few years, and particularly the last few months of his life, was strikingly similar to that of the distinguished Dr. Samuel Hopkins. They had both suffered from a stroke of paralysis, they both had desponding views respecting themselves.[29]

When visited by his associate in the Ministry, he would request him to offer prayer; and on one such occasion sadly remarked, "As to my ease, I am not so sure. What will be done with me is not by any means certain. But one thing I know, my relations to earth will soon be ended." At another time he said, "Whatever becomes of me, I know that God will be glorified." To his family he remarked, I am a monument of God's sparing mercy."

There was one association of Dr. Snell's ministry which deserves more than a passing notice. With Dr. Fiske, of New Braintree, and Rev. Mr. Stone, of Brookfield, he spent a life of hallowed relationship. Entirely unlike in constitutional traits, these three men were as intimate as brothers. They had an educational and disciplinary influence upon each other, without which neither of them would ever have reached such hight of attainment. Rev. Mr. Stone was the scholar, and here he made his influence felt. Dr. Fiske was pre-eminent for shrewdness, for practical wisdom. It was of him, in this regard, that Dr. Snell took lessons, while from Dr. Snell both of his brethren, particularly in the early part of their ministry, received evangelical influence and sanctifying power. It is but justice, however, to Dr. Fiske, to say, that later in life, on one or two Ecclesiastical Councils, he took a higher stand, either ecclesiastically or theologically, than even Dr. Snell himself.[30] They labored side by side as Pastors more than half a century. They died in extreme old age.[31]

The last days of life with Dr. Fiske were embittered with the reflection that

[29] Memoir of Dr. Hopkins, p. 250.

[30] At the ordination of Rev. Henry J. Lamb, at Southbridge, June 6, 1833, the Council being informed that the Candidate had agreed to exchange with Unitarian Clergymen, Dr. Snell still voted in favor of proceeding to his ordination, while Dr. Fiske and Dea. Andrew W. Porter, of Monson, were the only members of the Council who voted in the negative.

[31] Micah Stone was born in Reading, Mass., Sep. 22, 1770. He was the son of Rev. Eliab Stone, who had a long Pastorate at Reading. The son was graduated with honor at Harvard College in 1790. He became the Preceptor of Phillips Academy at Andover; served as Tutor at Harvard in 1794-5; was ordained Pastor of the third Church in Brookfield, Mar. 11, 1801; ceased to be the minister of the *Society* April 10, 1827; he withdrew with the *Church* in connection with which a new *Society* was organized. He retained the office of Pastor until his death. He died Sep. 21, 1852, in the 82d year of his age, and the 52d of his ministry. He had five Colleagues, as follows: Rev. Richard Woodruff, born in West Hartford, a graduate of Union College and of New Haven Theological Seminary, ordained Feb. 5, 1834, and dismissed Sep. 12, 1838. Rev. Washington A. Nichols, born in Buckland, April 4, 1808; was graduated at Amherst College 1834, and Andover Seminary; ordained Sep. 12, 1838; dismissed through the failure of his health, Jan 11, 1843. Rev. Lyman Whiting, born in North Brookfield, April 28, 1817; finished his theological education at Andover, 1842; received the degree of A. M. from Amherst College in 1844; ordained Jan. 11, 1843; dismissed Mar. 28, 1847. Rev. Samuel Hutchings, was graduated at Williams College; studied theology at Princeton; was a Missionary of the American Board in Ceylon about ten years; installed at Brookfield, Sep. 15, 1847; dismissed April 7, 1851. Rev. Jesse K. Bragg, was graduated at Amherst College in 1838, and at Union Theological Seminary 1841; was settled at North

he was to leave his Church numerically reduced, and in an unprosperous condition. Dr. Snell suffered from desponding views of his own destiny, but Rev. Mr. Stone, who had been called to greater sacrifices and trials than they, died with a cheerful, triumphant spirit. Their last meeting on earth was in the sacred desk, to share in the installation services of Dr. Snell's colleague. Their loved companions in domestic life, with whom they had spent more than half a century, were then all living. But now the last of the six has entered upon an eternal rest. They have already, we trust, had their first meeting in heaven.

"O, glorious hour, O, blest abode!"

We cannot but feel the appropriateness of the time of Dr. Snell's departure from earth. There was a beautiful fitness in his being taken home to heaven on the morning of the Lord's day, on the morning of the Communion Sabbath, so that while his Church were on earth partaking of the emblems of the Saviour's dying love, he could partake of the fruit of the vine with the Saviour himself, new in his Father's kingdom.

"All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod."

Middleboro', then installed at Brookfield, Sep. 14, 1852; dismissed Jan 3, 1860.

John Fiske was born in Warwick, Mass., Oct. 26, 1770; was graduated at Dartmouth, 1791; studied theology with Dr. Lyman of Hatfield; was ordained May 6, 1794, by the Northern Hampshire Association, with a view of laboring for a season at Seneca, N. Y., where his labors were arrested by sickness; was installed at New Braintree, Oct. 26, 1796; he received the degree of D. D. from Amherst College in 1844; he died March 15, 1855, in the 85th year of his age, and the 61st of his ministry. Rev. James T. Hyde, a graduate of Yale College in 1847, was ordained as Colleague to Dr. Fiske, June 22, 1853, and was dismissed Aug. 28. 1855.

Dr. Snell experienced a paralytic shock, April 15, 1855, and yet lived to the age of eighty-seven years, five months, and thirteen days.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Conclusion.)

Freedom is No. 4, 7th range. Population in 1850, 996; in 1860, 979. The earliest inhabitants were from Berkshire Co., Ms.

The Church was organized Feb. 9, 1828, by Rev. Joseph Treat and Rev. David L. Coe. Twenty persons united to constitute the Church, of whom 12 presented letters and 8 united by profession.

"Agreeably to a standing rule of Presbytery (which was previously explained) respecting the organization of churches, this church is under the care of the Presbytery of Portage," is the record made at the organization.

Rev. J. Treat was s.s. from Jan. 1, 1828, to Jan. 1, 1831. Rev. D. L. Coe was s.s. from Jan., 1832, to August 1, 1833. Rev. W. Beardsley from Oct. 7, 1833, to July, 1834. Rev. Daniel Rockwell began preaching to the Church Sept. 12, 1835, was installed Jan., 1836, and was dismissed Oct., 1837. Rev. O. W. Chapin commenced preaching Dec., 1840, was invited to become pastor, and accepted, and it was voted to call a council, for the purpose of installing him, then to call the Presbytery as a council. Afterward the call was surrendered, then renewed, and finally, as appears from the records of Presbytery, he was installed Nov. 11, 1841. On the 19th of April, 1843, a committee of the Church was appointed to confer with him, and make arrangements for his dismission, which was accomplished soon after. Rev. Friend A.

Deming commenced preaching Jan. 18, 1845, was installed Nov. 4, 1845, and dismissed July 19, 1851. After the dismission of Mr. Deming, Mr. J. Delamater, a licenciate, supplied the pulpit about a year. To him succeeded Rev. F. L. Fuller, who labored as s.s. about two years. Rev. Wm. Potter succeeded Mr. Fuller, and continues to the present time. (The dates of the above changes cannot be ascertained.)

The earliest settlements were not made at the center, but three-quarters of a mile east, at Drake's Corners, where the meetings were held in a log school-house. Hence a controversy arose when they sought to build a new meeting-house. It appears for the first time in the records of a meeting Oct. 7, 1833. May 2, 1835, the church voted to refer the question of location for the meeting-house to a committee, and to abide its decision. The committee decided that the location should be at the Center. However, a division grew out of the controversy; a church was organized, and a meeting-house built at the Corners, but the enterprise dwindled and died out, and the house went into the hands of the Methodists. The congregation was so much weakened that it did not build its house till 1845.

The church was organized in connection with Presbytery. March 26, 1832, it voted to ask dismission from Presbytery. The Presbytery sent a committee to reason with the Church on the subject, but it failed to satisfy the members, and their request was granted Dec. 18, 1836. September 4, 1836, the Church voted to unite with other churches to form the Western Reserve Association. Sep. 3, 1838, voted to request to be separated from the W. R. Association. Dec. 25, 1840, (the first meeting at which the Rev. O. W. Chapin appears as moderator,) the Church voted to take the earliest opportunity to become connected with Portage Presbytery, and appointed a committee to present their request to be received to that body. At the next meeting, which occurred March 17, 1841, the committee reported no action, and it was voted that no further action be taken for the present. June 16, 1841, committee again reported. This report is not recorded, but evidently nothing had been done. Dec. 15, 1841, the constitution of the Portage and Summit Consociation was presented. March 16, 1842, voted not to adopt it. The motion to connect with the Presbytery was renewed at the same time. April 1, 1842, the subject was again before the Church, and, after much discussion, was postponed. On the "third Wednesday" of the same month, it was again called up, and decision postponed to May 10, 1844, when it was voted to reconsider the vote to connect with Presbytery, passed Dec. 25, 1840. The Church, however, did unite with Presbytery, and again withdrew, and united with the Puritan Conference.

Additions to the Church have not, at any time, been large. An interesting revival occurred in connection with the labors of Mr. Potter, in the winter of 1856–7.

MANTUA is No. 5, 8th range. Colonized from New England. Pop. in 1850, 1,169; in 1860, 1,212. The Church was organized as a Presbyterian Church, by the Rev. Nathan B. Darrow, in May, 1812. It changed to a Congregational Church May 24, 1817, and became connected with Portage Presbytery at its organization. The other churches are a Baptist and a Methodist. It owns its house in partnership with the latter, and subject to their use half the time. It never had a pastor. The Rev. Samuel Lee was s.s. half the time from 1840 to 1858. In former years it received aid from the Connecticut Missionary Society. It has neither been blessed with revivals nor cursed with controversies. The number who united at its formation was 12; since added, by profession, 76, by letter, 69; total, 155. The congregation varies from 50 to 100.

Norton is No 1, 12th range. Pop. in 1850, 1,346; in 1860, 1,534. This township was formerly connected with Medina county, and the Church with Medina Presbytery. Both the Presbytery and the Church are now dissolved, and none are left to tell its story. The property has been sold to the Germans, and they have a Protestant Church in the place.

Northampton is No. 3, 11th range. Pop. in 1850, 1,147; in 1860, 972, a portion having been assigned to the township of Cuyahoga Falls. There is in the township a Methodist and an Associate Reformed Presbyterian Church. The Congregational Church was organized about the year 1840. It appears first on the records of Presbytery in 1841. In 1844 it reported 28 members. It built a meeting-house, and was supplied with preaching principally by the students of the Theological department of the W. R. College. It never had a pastor, and only for a short time a resident minister. It is now extinct, and I have not been able to obtain its records.

Palmyra is No. 2, Range 6. Pop. in 1850, 1,093; in 1860, 1,024. A Church was organized here in 1813, which became connected with Presbytery at its formation, in 1818. I do not find that it ever had a resident minister. It withdrew from Presbytery about 1835, and soon after became extinct.

Another was formed in 1846. In the autumn of that year, Mr. Cyrus P. Hogshead, a student from Lane Theological Seminary, commenced preaching to the Church. A revival followed, as the fruit of which several were united to the Church. Rev. Anson Y. Tuttle commenced preaching in June, 1847, and continued by aid of the Home Missionary Society to labor with them till Sep., 1851, since which it has had only occasional preaching, and no effort will probably be made to revive it. The property has been sold to Welch emigrants, who have their own churches, and among them a Congregational Church. They have preaching part of the time in their own language, and part of the time in English, which the young learn. The Congregational minister is aided by the Home Missionary Society, and in a few years it will be undistinguished from other Congregational churches.

Shakersville is No. 4, Range 8. Pop. in 1850, 1,190; in 1860, 1,194, of New England descent. A Church was organized in 1818, and ministered to by the Rev. Timothy M. Hopkins and others. It became connected with Portage Presbytery at the time of its organization, Dec. 8, 1818. It reported 34 members in 1838, about which time it withdrew from Presbytery, after which it was neglected, declined, fell into controversies, and finally became extinct about 1850.

The records of Presbytery in the case of this Church show their view of the Plan of Union.

"Whereas, it appears, on representation of Bros. W—— and R——, that a majority of the members recently constituting the Congregational Church in Shakersville, have renounced their former mode of church order and government, and embraced another, ☞*essentially different*☜ from the first; and, whereas, the above named Bros., together with six or seven sisters, constitute a minority, adhering to the original Congregregational organization, the Presbytery, at their request for advice and instruction, recommend that they remain for the present, as they are, and that a committee of seven (7) be appointed to visit the Church in S., and report at next meeting." The committee reported, among others, the following resolution: "Resolved, That those members *calling* themselves the Congregational Church in Shakersville, who have become connected with the independent Association, are no longer under the care of Presbytery."

Streetsborough is No. 4, Range 9. Pop. in 1850, 1,108; in 1860, 906. The Church was organized in 1833. The first volume of its records is lost, and I have in vain endeavored to obtain its history. The population is of New England origin. There are a Baptist and a Methodist Church in this town, so that this is small, but very persevering. It has had the ministrations of Rev. Messrs. Caleb Pitkin, Henry Dean, Samuel Lee, Ira Tracy, David B. Davidson, Hiram Brigham, Timothy M. Dwight and Henry B. Hosford. For many years it received Home Missionary aid, but at present sustains its pastor in connection with Franklin. The number of members is about 30.

Stowe is No. 3, Range 10. Pop. in 1850, 1,701; in 1860, 1,010. (In 1860 it composed part of Cuyahoga Falls.) Its early population was from Middlesex Co., Ct. The Church was organized in 1815, and enjoyed the labors of Messrs. George Sheldon, Benson C. Baldwin and Stephen S. Bradstreet. The construction of the Ohio and Pennsylvania Canal, attracted business and population to Cuyahoga Falls, and greatly weakened this Church, so that, at length it became extinct, and the Campbelites or Disciples now occupy its meeting-house.

RECAPITULATION.

In these two counties are 34 towns on the Reserve. In three (3) of them, there was never any Congregational Church; in the remainder there have been organized 41 Congregational, and 4 Presbyterian churches; in all, 45. Of these, the 4 Presbyterian and 34 Congregational churches were connected with presbytery, though not at the same time, 7 never had such connection, and all but one of these are extinct.

At this time 17 have become extinct, (4 others are nearly extinct,) 7 are connected with Portage Presbytery, 15 with Puritan Conference, 4 are independent, and 2 are O. S. Presbyterian.

I earnestly request that this conclusion be read and thought upon.

CONGREGATIONALISM AND CHRISTIAN UNION.

BY REV. WILLIAM W. PATTON, CHICAGO, ILL.

Christian Union is in nature twofold, inward and outward. As an inward fact, it is that sense of the brotherhood of all true saints, which ensures mutual sympathy and fellowship, and a joyful recognition of the unity of the church invisible. The regenerate soul naturally exalts character to the highest place, and desires to honor the work of the Holy Spirit. Coming by gracious adoption into the spiritual family of God, the church universal of the elect, and knowing from Scripture that the personal presence and living influence of the Spirit is the organic and vital force of the church, it knows itself to be in fraternal relation with every other regenerate soul. With Paul it exclaims, "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and father of all, who is above all and through all, and in you all." It has faith in that divine Saviour who is "head over all things to the church, which is his body, the fulness of Him that filleth all in all," and when it prays, it "bows its knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

But this inward unity, which binds together all believers as members of the one invisible church, will naturally seek expression. As the soul reveals itself through the body, as thought clothes itself in words, as a man's purposes change into deeds, so the spirit of Christian Union craves em-

bodiment. Marriage is but the appropriate outward form assumed by the previous union of inward affections, by which the man and the woman are drawn together, and identified in heart, life and interest, so that the twain become one. Thus Christians are impelled to express their fellowship, and provision is made in the Christian scheme for that object, by the organization of the local church, intended to include all the saints of a locality, and by the sacrament of the Lord's Supper, in which the disciples of Jesus manifest their union with him and with each other. But this does not satisfy the entire longing of the holy soul, which desires visible connection with other believers beyond the circle of the local church. A demand is made for union among the churches, and the usual attempt to respond is, by erecting an ecclesiastical organization, with a central power, under which, all churches are urged to come. This is the oft proposed method of prelacy, and presbytery, sometimes contenting itself with the modest limits of a single country, and sometimes claiming the ecclesiastical jurisdiction of the world, as in the case of that corporation known as the Roman Catholic Church. If earth were heaven, such a plan of union might succeed as an outward system; but human imperfection of knowledge and character in this world is so great, that any plan which deprives the local church of its independence, involves the most serious evils, and ere long proves fatal to the very union desired. Power sooner or later will be abused, and then it will be resisted, and liberty in the church will be gained by schism of the organized body. Hence the numerous divisions which have occurred under the attempt to make the authority of the Roman church strictly catholic, resulting not only in the grand revolution in which modern Protestantism was born, but before that in the separation of the Greek Church and the six or eight other Eastern churches. For the same reason Presbyterianism has equally failed to ensure an outward unity of ecclesiastical organization. Reaction against the power which it lodges in bodies above the local churches has kept it, both in Scotland and America, in a constant process of division, through the secession of minorities. And this is a result inseparable from the system, which, if rigidly enforced, with time for the development of legitimate tendencies, would furnish philosophers, by its endless bisections, with a new illustration of the theory of the infinite divisibility of matter.

Thus it happens that the very efforts which have been made to secure this form of Christian union have been suicidal. Sects have steadily multiplied that were mutually exclusive, on grounds of doctrine and government, and the endeavor of each to live, and grow, and absorb the others has led to rivalries, collisions, hostilities, waste of money and men, and misapplications of power and influence, that have weakened and disgraced the Christian Church, and done more, perhaps, than any other one cause to delay its universal triumph. The consideration of this fact has impressed many thoughtful and pious souls with the necessity of action on a more hopeful basis. It cannot be that the Saviour intended his church to present this divided, alienated and schismatic appearance before the unconverted. His own words of prayer forbid the supposition: "Neither pray I for these alone, but but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and they in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." It is not an unwarrantable position, in view of these words, that the subject of Christian Union is an important test of character and organization. The individual,

the church, the denomination may be judged by it: and in proportion as the relation of either is unfavorable to the inward and outward unity of Christ's disciples, will it fail in evidence of true Christian character and influence.

Our own denomination must submit, with others, to the application of this test, and it becomes us to study our relation to this great matter. Let us inquire, then into—

The relation of the Congregational church-polity to Christian Union. Does it harmonize easily with the grand idea of the one invisible church? Does it offer facilities for bringing the disciples of Jesus together in mutual recognition and willing coöperation? Or, does it tend to keep them divided and antagonistic, to build higher the wall of separation, and to increase the number of sects? That its position is peculiarly favorable, may be learned from the facts of its history, and the relation which its characteristic polity bears to those things which divide the people of God, or which tend to perpetuate divisions otherwise made.

1. Let us note the facts of its history. We claim, from the evident implication of the Scriptural narrative, that the primitive churches were essentially Congregational in polity; that is, that they were independent of each other, so far as authority was concerned, each profiting by the example, and asking and receiving the advice of its neighbor, but acknowledging no jurisdiction under that of Christ superior to the local church. This claim does not rest merely upon our interpretation of Scripture, but is supported by the testimony of the leading ecclesiastical historians of all denominations, represented by such writers as Mosheim, Neander and Milman.

With this fact must be coupled another, that during the primitive era in which the Congregational polity prevailed, the Christian churches presented before the world the appearance and reality of unity.

Not the unity of consolidation, or of subjection to one central head or authority, but the unity of universal fellowship and and coöperation, and a recognized identity of purpose and interest. The Jews never thought of them but as a single party. The heathen knew them as a united band. They regarded themselves as forming together the one church of Christ on earth, though managing separately their local affairs. They accredited one another's ministers and members, they recognized each others ordinances, they avowed the same fundamental truths, they united in a common work. Notice how explicitly Mosheim couples these two facts of unity and independent polity, in the same sentence. He says (His. Com. I. p. 196) "Although all the churches were in this first age of Christianity united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other by reciprocal interchange of good offices, yet with regard to government and internal economy, every individual church considered itself an independent community, none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority."

We thus learn that what the church needs, in order to secure the unity so much desired, is to return to the simplicity of its primitive condition, in which the churches having no opportunity to rule one another, were contented to cultivate general love and good will.

After the primitive polity was gradually subverted, and Prelacy and Papacy came in its place, those divisions began which have ever since continued, and which Protestantism, at least in appearance, has done so much to multiply. It was a century after doctrinal differences had rent asunder the Roman church, before much attention was given to the duty of return to the primitive form of government, and then it was by a portion of the Puritans in England, who had been cast out of the Established Episcopal church by an arbi-

trary government on frivolous ceremonial grounds. Owing to this origin, the early Congregational ministers and church members retained the kindest feeling for the organization from which they at first unwillingly departed, and in which they had many valued brethren remaining. They always protested against persecution to force them back, but as clearly favored measures of fraternal recognition and co-operation. And they acted in like manner towards their Presbyterian brethren, in Great Britain and America. In New England, especially, they made so little of ecclesiastical differences, when there was identity in doctrine and worship, that they joined heartily with their Presbyterian brethren, consenting in Connecticut to modify their usages into a semi-Presbyterian system called Consociationism; and in the mind of the common people the names of the two denominations were used interchangeably, and it was common, even till the last twenty-five years, for Congregational ministers and churches to be called Presbyterian. Neither in pastoral instruction, nor in the teaching of those who trained the young ministers, was there any attempt to insist upon the differences, or to treat them as of importance—an error which, though sad in consequences, was so generous in origin that it secures its own pardon.

Thus it easily resulted that when the spirit of emigration carried the sons of the Pilgrims westward, first to New York, and then to Ohio, Indiana and Illinois, they united, as a matter of course, with Presbyterian churches, and poured, for years, a steady current of numbers, intelligence and piety into that denomination, forming, with their children, the principal portion of the "New School" branch. The free, liberal spirit of Congregationalism paid little attention to its own interests as a sect, and instead of taking predominant possession of the centers of influence throughout the West, allowed them to fall almost entirely into the hands of the sister denomination. The social, pecuniary and numerical strength of Presbyterianism in Chicago, the metropolis of the Northwest, is due to this very source, Congregationalists having for twenty years generously planted and sustained Presbyterian churches, and only eleven years since founded the first church of their own distinctive order. There was no wisdom in this, when their numbers were such as would have easily reversed the process; but it proves the liberality of their training, even to excess.

Another interesting proof, historically, of the union tendency of Congregationalism is the fact that the national Union Societies for religious purposes, originated principally with its adherents, particularly those to prosecute Foreign and Home Missions, to publish and distribute tracts and books, to elevate the character and condition of seamen, and to advance the cause of temperance. If in all these respects Congregationalists had followed the example of others, and appropriated their money for denominational extension only, possibly they might at this day have exhibited a membership twice as numerous as the statistics now represent, but in character narrower, more bigoted, less Christian. They would have served sect better, and Christianity not so well.

In the same spirit they have poured forth their money, and given their sons to establish academies, colleges and theological seminaries, particularly at the West, some of which were on a union basis, and some actually controlled by other denominations. Probably no denomination in the land has at all approached our own in the amount or proportion of money and men contributed to the extension of learning and religion beyond its own pale. And where has the world witnessed before, the spectacle of a denomination uniting with another in Home Missions, and for many years furnishing three-fifths of the money, and receiving back but two-fifths of the aid!

A telling fact yet remains to be noticed, in the history of newly formed churches

in every state and territory of the West. If inquiry be made of those acquainted with the origin of our churches, it will appear that many of them were organized in small settlements, where there was ability to sustain but a single church, and where the people were heterogeneous in nativity, training, character and opinion. After much embarrassment, from the impossibility of uniting all in an Episcopal, Methodist, Baptist or Presbyterian organization, universal relief and harmony came with the suggestion that they could establish a Congregational Church, independent of foreign control, and regulating its own creed, worship and government. Upon that primitive platform, the brethren from the Old World and the New, and of all evangelical sects, came together in loving fellowship, a type of what shall yet be on a larger scale, when the people of God, weary of the intolerable evils of the present sect system, begin to study past history and the radical principles of Christianity for a remedy.

2. The last thought naturally suggests the remaining question, viz.: What is the relation which the Congregational polity bears to those things which divide the people of God, or which tend to perpetuate divisions otherwise made? The historical student is aware that aside from the interior prompting of human pride, ambition and anger, the outward occasions of church division have been differences respecting doctrines, ceremonial observances, and proposed reforms, social, civil and ecclesiastical. Other forms of church polity have enforced authoritatively the opinions of the majority in these respects, throughout the churches, and the resistance of the minority has ultimated in a new sect. Now the point to be noticed is, that the abjuring of power by Congregationalism deprives the majority of opportunity to oppress the minority, and thus removes the occasion of schism. Its tendency to union is based logically upon its freedom. Let us observe this in relation to each of the causes of disunion.

(1) How does the Congregational polity stand related to doctrinal differences? As a matter of fact, those who have represented that polity among evangelical Christians in Great Britain and in this country, have been Calvinists in belief, as their numerous published creeds do testify. But there is no necessary and logical connection between Calvinism and Congregationalism; for the larger portion of Calvinists are Presbyterian and a few of them Episcopal, while some heretical sects have chosen the Congregational, as others have the Presbyterian and Episcopal polity, and within a few years the Arminian Methodists, in considerable numbers have organized their churches on the Congregational platform. It is perfectly supposable, therefore, that all the churches of a country should be Congregational in form, while in faith part should be Calvinistic and part Arminian. And if these churches should agree to recognize each other in the various modes appropriate, and should actively coöperate in Christian enterprise, we should have a most pleasing spectacle of Christian Union, notwithstanding the divergence in creed.

But the Congregational polity allows of a still more thorough union of those who agree in the fundamental doctrines of the gospel, vital to piety, while they differ on minor points. It not only permits churches, that thus differ, to cherish fraternal relations, but it opens the way for individuals similarly circumstanced to unite in the same local church. For it is a fundamental principle of the polity, that no uniform, written creed can be imposed on the churches or the ministry as a test of orthodoxy: but that every minister and church shall have liberty to express his or its views in any form preferred, so long as the substantial ideas are satisfactory to those whose fellowship is desired. Hence it is easy to organize a Congregational church with a creed very explicit on such doctrines, as the existence, attributes and moral government of God, the Trinity, human depravity, regeneration by the Holy Spirit,

atonement, justification by faith, the necessity of holiness, the observance of the sacraments, the existence and importance of the visible church, and the endless awards, according to character, at the judgment, and subsequent to the resurrection; but omitting those which divide evangelical Christians. And what should prevent its recognition as a genuine Christian church? And who does not see, that in many localities such a course would actually harmonize in one organization all the people of God? And were this done systematically and extensively, what a step would be taken towards Christian union!

And a still more favorable bearing has the Congregational polity on questions of minor moment, especially of metaphysical theology, which divide a denomination into rival schools whose struggle for ecclesiastical power usually results in a division into two warring sects. A memorable example is at hand. Calvinists everywhere are of two schools, termed "old" and "new." Both of these existed in the Presbyterian church of this country, with the usual amount of controversy, mutual suspicion and denunciation. Under that system of government, ecclesiastical politics are inevitable; for there is power to be exercised over ministers and churches, involving extensive property rights which depend upon church relations; and this power rival parties are anxious to secure. The New and Old Schools, therefore, had their prolonged contests to gain the control, first of Presbyteries and Synods, and then of the General Assembly. In 1837, the Old School had a majority in that supreme court, and so used it as to exscind some 400 churches and 60,000 members of the New School party. The latter refused to acknowledge the constitutionality of the act, and there resulted the great schism which has made of these two schools two variant and unfriendly sects. Now observe, that two similar schools of metaphysical theology existed among the Congregationalists at the same time, between whom was carried on an active controversy of sermons, pamphlets and volumes, with considerable acrimony. But it never caused outward division, simply because there was no authority to be grasped, no power to be wielded or resisted. The parties met in the General Associations of the States, but could only debate and express opinions. Each secured the passing of favorable resolutions, when possible, each established newspaper organs and quarterly reviews, each had its theological schools, and the war ended where it began, in mere words; for time soon mellowed the feelings, and smoothed asperities, and the brethren continued to meet and consult and act, and at last the contest so far ceased, that an honest and earnest attempt was made a few years since to unite the two theological seminaries that had been the embodiment of the controversy, but legal difficulties prevented. Thus in every way the Congregational polity favors union in despite of the temptation to separate because of minor doctrinal diversities.

(2) Closely allied to this fact is the bearing of the polity upon ceremonial differences. Who can describe the quarrels of good men, and the sectarian wars occasioned by diversities of worship, as to posture, dress, liturgical forms, and modes of administering the ordinances. And the aggravation has been, that some central authority has undertaken to impose its views on an entire country or denomination, prescribing what must be done by each church, minister and private Christian. But if union is possible amid diverging opinions on these points, it must be in some way of liberty; and this is proffered by the Congregational polity, which recognizes the right of every local church to order its own internal affairs in this as in other respects. Hence it is practicable for such a church to avoid infringing the conscientious convictions and strong preferences of Christians who have peculiarities of ceremonial opinion and practice. Any church may allow members their liberty as to the mode of

baptism, and whether to present their infant children for that ordinance. The church can also arrange its order of worship to suit the varieties of taste, and to combine the excellencies of different denominations, adding to the usual order in our churches, a chant, the recitation in unison of the Lord's Prayer, and perhaps a brief litany, thus gaining the advantages of the more fixed services, and of ancient forms of song and prayer, hallowed by the long history of the past, without sacrificing the freedom and variety of our customary method. Single churches can make the experiment, and out of the experiments of many churches may eventually arise a uniform service in advance of all now used.

(3) There remains for notice the relation of Congregationalism to proposed changes, as a cause of division. These changes may be proper or improper; they may refer to any ecclesiastical arrangement; and they may operate division, by causing a secession of either the friends or foes of the innovation. And such a result is apt to appear, when the change is either prevented or enforced by acts of power which bind the churches of a vast organization. Those who dissent, feel oppressed, and revolt. But the Congregational polity allows progress, church by church, under a law of freedom analogous to that which regulates the advance of thought among individuals of a community. Let it be proposed to purify the churches by taking higher disciplinary ground in connection with some point of morals, such as slavery, or intemperance. In denominations with centralized power, there can be no lawful action till the supreme judicatory has authorized it. To secure that, requires the majority of the denomination, which can be gained only after years, and perhaps a generation, of effort. And when gained, it is almost certain to cause schism, because it changes the constitution and laws of the denomination throughout, and thus does violence to the conscience of the minority. Hence the slavery agitation has divided nearly every religious denomination. But with us action may begin, when a single local church is prepared to adopt it. The members need not wait till the denomination is converted to that opinion, but may proceed to order their own discipline according to their own views of truth and duty, as taught in Scripture. Another church may take similar ground, and then a third and fourth, as the truth makes converts. The work is complete as far as it goes, and no church is oppressed by the action or inaction of any other. The truth gradually leavens the mass, and church action gradually follows, by a natural process, and with the least possible friction. Thus while the Presbyterians have been rent asunder several times by the slavery agitation, both North and South, the Congregationalists have gone through a similar ordeal with unbroken ranks. There was, at first, wide diversity of sentiment, causing hot debate, and angry feeling. The Associations rang with the controversy, and the local churches were more or less agitated. There was temporary aberration of mind among brethren, and here and there a new church organized, to give expression and power to the new or the old ideas. But our system kept the heat localized, and distributed into numerous small fires, and furnished no central body, with supreme authority, to be the scene of a grand conflagration. And therefore our churches and ministers have gradually harmonized in their views, till with scarce an exception, they now stand on the same platform. We have known no schism: we have made no additions to the sadly numerous religious sects. And while we have convinced progressives that no system so facilitates true reform, we have also demonstrated to conservatives, that no system is so well adapted to secure unity and avoid schism. We have been charged with having a loose and weak polity, because we had no central power to rule the churches. In like manner European despots and aristocrats declared our Amer-

ican Union to be weak, because it was a constitutional union of freemen to preserve liberty, and our rulers were defended by no standing army; and they imagined that this war of slaveholding secessionists would prove the truth of the allegation, by the destruction of our glorious republic, and the blotting out of its flag from among the standards of the world. But the war has demonstrated precisely the reverse, and proved us to possess the most powerful government on earth—able in a single year to provide more treasure, equip larger armies, create a more numerous and formidable navy, and win more decisive victories, than history records of any other nation in a similar space of time; and that, too, with an administration starting from a condition of embarrassment and destitution of all customary resources, brought about by the treason of the rulers themselves. And so our flag floats more proudly than ever, equally defying traitors within and foes without—the emblem of liberty, the hope of the world! Thus, also, has our free Congregational polity lived down the slanders of its defamers, and proved that in Church as in State, the strength of freedom is superior to that of despotism.

Not vainly, then, do we contend that Congregationalism is peculiarly favorable to that union of Christ's people which was the object of his prayer, and which, in some form, will yet be the result of his gracious providence. History attests the fact, the logical principles involved demonstrate it, and it only remains that we learn from our own history, and be true to our own principles, to inaugurate a comprehensive reform of the divisions of modern Christianity.

On a future occasion we may discuss the practical application of these views to our denomination.

CHURCH AND SOCIETY.

BY REV. HENRY WILLARD, ZUMBROTA, MINN.

The minister's sphere of influence in the Western churches is not to be estimated by the number of his hearers or by the population resident in his vicinity. Here the foundations of society are being laid. Communities are in a formative state, and the character now received, they will retain for centuries.

A comparatively slight effort may, at this time, produce effects, when ten-fold the effort would be vain in old consolidated communities. The churches of Christ planted among them are the great instrumentalities in giving a right cast to the communities of the West; and they who minister to them speak, from Sabbath to Sabbath, not merely to the handful of hearers before them, but also to the thousands of others who in after days will crowd the villages and fill up the country around.

It is of great importance, therefore, that ministers should understand well whatever measures may tend to the highest prosperity and efficiency of their churches in coming time, that they may endeavor to lead the churches to carry these out.

Among other questions which will arise as we seek to know what is for the permanent good of our people, is this: *Ought an ecclesiastical Society, embracing other than church members, to be organized in connection with a Church?* The purpose of such a society would be assistance in securing some of those objects, which partake of a secular nature, desirable for the good of a church, such as the erection and repair of church edifices, support of the ministry, and providing for other church expenses.

It would be pleasant could we discover from the New Testament, indications of what is proper in reference to the organization of such a society. If the Bible enjoined its organization, we should know

that it was necessary. If we had evidence that ecclesiastical societies, distinct from churches, existed in the days of the apostles, we might infer their propriety in later times. We have, however, in this respect, neither precept nor example to guide us. Some may conclude that what was not commanded nor known to exist in Bible times, it is wrong for Christians to countenance in our days. On this principle the existence of parish societies, as found in New England, has actually been condemned, and their establishment in the West deprecated. The same principle is the warrant of the Hard Shell Baptists for the rejection of Sabbath Schools, and missionary organizations. If the principle will not hold good in these last cases, it will not in the other. The true conclusion, as it seems to me, in respect to that which is not forbidden in the Bible is, that Christ leaves it with his Church in different ages to decide for themselves, what the circumstances of their times demand.

In the days of the apostles we may presume that all business matters pertaining to the Church were transacted by church members, otherwise they would not have been attended to at all. In those days the opposition to Christianity was so great that no one would venture to do anything for its advancement till he was ready to embrace it with his whole heart. At the present time Christianity is recognized as a power for good in the world by enlightened men generally. As good citizens they are willing to contribute of their property towards its support, as they do towards the support of common schools, civil government, or whatever else may tend to the public advantage. The question now arises whether it is proper for a Church to desire the aid which is ready to be given in the maintenance of public worship from able, intelligent, and well disposed men who have not yet made a profession of religion. If so, it is proper that societies should be formed embracing these men in connection with Christians, in which all alike may express their preferences as to the disposition of money given, whenever these preferences are not incompatible with the highest interests of the Church. Our fathers in the Revolution fought to secure the principle of *no taxation without representation.* This principle is now conceded as a universal right. When men in the community generally are expected to contribute to the support of the gospel, there is much of the nature, though not the form, of taxation. It seems but right that those who acknowledge that it is their duty to give to gospel institutions, and who do give in proportion to their property, should have some means of representing their views as to the disposal of what they contribute. Thence naturally arise societies, distinct from the churches, in which these views may be expressed.

The organization of such societies among Congregational churches has in its favor established custom. Such have long existed among most, if not all, of the most prosperous churches of the denomination. If there is not much to be said against a particular course, the fact that it is custom is decidedly an argument in its favor. The presumption is that it would not have been established as custom without good reason. Again, it is easier and more pleasant for people to do as they have done, than to adopt new habits. So, as our New England people are used to having societies connected with the churches, it is well not to oblige them to change the custom when they come West, unless there are evils in the custom more than sufficient to counterbalance the good of its existence. That evils have at times arisen from the connection of Church and Society cannot be denied. Few good things are to be found in the world which have not occasionally been abused. If there are decided benefits arising from any institution whose incidental evils are slight, or unnecessary to its existence, that institution merits our favor. As a slight evil, arising from the separate existence of

Church and Society, may be mentioned the consumption of time and the liability to friction where two bodies are called to act together when one might answer. The evil is not insuperable in this case, any more than in State legislative bodies, whose power of action is usually co-ordinate.

Again, those who object to the existence of a Society distinct from a Church, may charge upon it the conversion of Church property to purposes different from its original designation, placing what belonged to Orthodox Congregationalists, for instance, in the hands of those of Unitarian sentiments. There have been instances where societies have assisted in making such a change, but only when evil influences had been long at work perverting the minds of the ministry, and through them affecting public sentiment generally. Let no preacher of unsound views be received into the fellowship of our ministers, and they will not venture to present themselves as candidates for settlement over Orthodox churches; or if they should do so, they will be summarily rejected. If, however, error has, in spite of all obstacles, insidiously gained ground, it cannot be unjust that those who have changed their views should take the property which has come from them in a direction where their changed views incline. But if the Church property was the contribution or bequest of men of different sentiments, who have no power to express their present choice, where the laws of a State are as they should be, no body of men with new fangled notions can pervert the property from its original designation. At worst, when the laws are unjust, and worldly men have converted Church property to improper purposes, the Church has simply thrown itself upon its own resources, where it would have been without any Society.

Sometimes a Church complains that the Society has an unwarrantable share in the choice of the minister. Let the Church bear in mind that the controlling power is in their own hands. No Society can place a minister over a Church without the consent of the Church itself. Sometimes a Church may feel that if they alone voted for the minister, they would choose a more spiritually minded man than they otherwise do. In a few cases this may be so, but ordinarily those outside of a Church who interest themselves in its pecuniary affairs will strive only to effect that which is desired by the Church. Men of the world know that a Christian minister, thoroughly devoted to his work, other things being equal, is best fitted to advance the interests of a Church in every respect. If they ask that the minister should have a good education, and some talent as a speaker, in addition to a devoted heart, they only ask for completeness in the instrumentalities which God ordinarily blesses for the good of a community.

After this somewhat prolonged examination of the difficulties which may arise from the existence of a Society separate from a Church, we may conclude that though these difficulties may be of slight importance, or such as may be obviated, yet they are of sufficient moment to lead us to break away from the custom of our New England fathers, unless we can see decided gain from adhering to it. The most obvious gain, in meeting church expenses, has already been referred to when it was argued that the principle of no taxation without representation would require a Society, where help is needed from the public generally, in the support of preaching and erection of church edifices.

There are some who say it is no gain to the Church to have help in meeting such expenses; that the obligation to bear all these themselves is necessary to develope in a Church the spirit of benevolence. If there were no outlet for a benevolent spirit, save in meeting home church expenses, there might be some weight in this argument; but as the field is the world, to sustain missionary work as it should be

sustained, requires the highest possible outlay of means that all our churches can afford. In this work, benevolence has the widest scope for exercise. Little can be looked for from impenitent men towards sending the gospel to heathen lands; but if they will assist in sustaining the gospel at home, then larger means are left in the hands of the Church towards evangelizing the heathen. Again, there are not a few communities in which the churches are so small that preaching could not be sustained, much less houses of worship be erected, if they had to rely on their own resources alone; but by the organized help of men outside of the Church, the fountain of good influences is set to flowing, and a feeble Church is nourished and enlarged.

In addition to the pecuniary gain from a Society embracing other than Church members, we ought to estimate as of value the help which may accrue from the business capacities of those who join the Society. Very often the most efficient business men are not religious; but they may be moral, desirous of seeing the Church they are accustomed to attend prosperous in all its interests. They are men of spirit and energy, and whatever they undertake, they are quite sure to carry through successfully. If called to prominent positions in a Society, as members of a board of trustees, or of a building committee, there is an assurance that the minister's salary will be met, or the desired Church erected, which could not be the case if some good but less able men occupied these places.

Beyond this, and as the great reason why, in ordinary cases, we may judge it desirable to have a Society formed separate from the Church, but expected to co-operate with it, is that the Society is calculated to become a means of good to those who belong to it. Whatever tends to interest men in a Church, makes it more hopeful that they will become subjects of its converting and sanctifying influences. A man always feels an interest in that to which he voluntarily contributes. If he gives money to a Church, he will attend meeting—if for no better reason, to get his money's worth. If, in addition to his money, he gives time and thought to advance the interests of the Church, he will not long avoid considering the great object of the Church—to secure the salvation of souls. Then will come the questions, Are my eternal interests secure? Will what I am doing for the success of the Church avail to secure my salvation? Wherever the gospel is faithfully preached, the answer to each of these questions will be in the negative. The only hope of salvation to any one is in a personal surrender to, and trust in, Christ as a Saviour. He who does most for a Church, in proportion to his ability, is most likely to see and feel that this is so, and thus to yield himself to the influence of the truth.

The Society thus becomes a stepping-stone to the Church. The working *with* it, for its material interests, prepares the way for spiritual communion *in it*. A community, all of whose members are accustomed to do something for the Church, is a community which believes that the Church was designed for the good of all, and a much greater proportion are likely to become subjects of grace through the influences of the Spirit, in connection with preaching of the truth, than if the community felt and acted as if the affairs of the Church concerned only the handful of men who might at one time be enrolled in the list of church members.

A farther advantage in a Society separate from a Church, and the last to be mentioned, is in educating those who are not yet Christians, in the habit of giving, so that when they do become followers of Christ they may not bring reproach upon his name. A sordid spirit, which is little noted in a man of the world, brands with disgrace him who has made a profession of religion, and even reflects dishonor on the Church with which he is connected. There is nothing like giving, to break up habits of selfishness; and he in whom the root of selfishness is destroyed by the re-

ception of Christ in his heart, will give vastly more cheerfully and abundantly to Christ's cause if he has been long accustomed to give to good objects.

For these reasons now presented, we conclude that, as a general rule, an affirmative answer should be given to the question, Ought an ecclesiastical Society, embracing other than church members, to be organized in connection with a Church?

THE CONGREGATIONAL CHURCH IN PEACHAM, VT.:

ITS PASTORS AND NATIVE MINISTERS.[1]

BY REV. PLINY H. WHITE, COVENTRY, VT.

The first permanent settlement of Peacham took place in October, 1776. While the town was yet in its infancy, the inhabitants manifested a praiseworthy disposition to introduce and sustain the ordinances of the gospel. As early as January 22, 1784, a Presbyterian Church of eighteen members was organized; and in the following May, the town voted a tax of sixty dollars for the support of preaching. But many years elapsed before stated preaching was secured, although constant efforts in that regard were made. In 1791, the Rev. Israel Chapin accepted an invitation to become pastor, but the connection was never consummated. Many other ministers were employed for brief periods, and to one of them the Church voted a call, in which "the people" refused to concur. In the meantime, difficulties arose in the Church which resulted in its dissolution, and twelve of its members afterwards united with the Congregational Church.

The Congregational Church was organized April 14, 1794, and consisted of seven male, and five female members. During the following summer, special influences of the Spirit were experienced, and, before the close of the year, eighteen were added by profession. A permanent minister was not secured till 1799, when the Rev. Leonard Worcester was employed to preach for a few Sabbaths—before the close of which term, he was, with extraordinary and unexpected unanimity, invited to the pastorate. He was the eightieth minister who had preached in Peacham, and the first on whom the parish had been able to unite. He accepted the call, and was ordained Oct. 30, 1799. At that time the Church consisted of forty members—twenty male and twenty female—himself being the fortieth received.[2]

The unanimity with which Mr. Worcester was settled, and the entire confidence which both Church and people had in him, excited and perhaps justified larger expectations. These were not realized, however, for many years. The increase of the Church was very slow. But the judicious, far-seeing pastor was looking not to present success, but to permanent results. A great preparatory work of instruction and indoctrination was to be done before many genuine conversions could be hoped for. That work was thoroughly done. A larger house of worship was built in 1806, and to that house the pastoral tact and ministerial talent of Mr. Worcester attracted a multitude of attentive listeners. A fixed habit of attending public worship was formed, the influence of which remains to this day. Whatever they might do or neglect to do in other places, in Peacham all went to meeting. Though the immediate growth

[1] From a forthcoming History of the Congregational Churches and Ministers of Vermont.

[2] The longevity of these early members was truly remarkable. Only two of them fell short of attaining fifty years of age, and died at forty-four. Two others died between the ages of fifty-five and sixty. Eight died between the ages of sixty and seventy. The remaining twenty-eight attained to seventy and upwards, nine of whom died between the ages of eighty and ninety, and four between ninety and a hundred. The whole forty attained the average age of seventy-four and a half. Ten of the constituent members attained the average age of eighty.

of the Church was not large, impediments were removed, minds were enlightened, and the way was prepared for a great increase.

During the first seventeen years of Mr. Worcester's pastorate, only fifty-seven were added to the Church. But in the eighteenth year the Spirit was poured out wonderfully, and a revival took place, which continued two years. As the result of this revival, there were added to the Church, in 1817 and 1818, two hundred and twenty-five persons. A season of spiritual coldness, accompanied by distressing difficulties and much internal dissension, was soon experienced, and continued for a long time. During twelve years only twenty-three persons united with the Church by profession. In July, 1831, another revival commenced, as the result of which there were added to the Church, within the next fourteen months, one hundred and fifty-four persons—a larger number than were received into any other Church in Vermont during the revival season of 1831. At the close of the year 1834, this Church was the largest in the State, with one exception.

Mr. Worcester's active ministry continued forty years. In 1840, the infirmities of his advancing years rendered it desirable that he should no longer be depended upon for regular ministerial labor; and a unanimous call was given to the Rev. David Merrill, then of Urbana, Ohio, to become his colleague. He accepted the call, commenced preaching in Peacham, June 27, 1841, and was installed Sept. 9, 1841. In 1842, a revival took place, and brought into the Church twenty-two new members. Mr. Merrill's death, in July, 1850, produced a general seriousness, which, in the following November and December, in connection with the labors of the Rev. James Gallaher, of Missouri, ripened into a revival, and added thirty-three members to the Church. The next pastor was the Rev. Asaph Boutelle, who commenced preaching in Peacham, Jan. 19, 1851; was installed Feb. 13, 1851. and continues to this day. Josiah Shedd, M. D., a member of this Church, died Sept. 4, 1851, bequeathing $20,000 to benevolent purposes. In 1854, 1856, and 1857, there were seasons of more than usual religious interest, and from ten to fifteen hopeful conversions in each year. This Church also shared in "the great awakening" of 1858–9, as the fruits of which twenty-one additions took place.

Pastors.

1. Rev. Leonard Worcester was one of sixteen children of Noah Worcester, of Hollis, N. H., at which place he was born, Jan. 1, 1767. His parents were pious, and gave him a careful religious training, but he enjoyed no other educational advantages than those of the common school. He learned the printer's trade with Isaiah Thomas, of Worcester, Ms., and entered into partnership with him in publishing books and the *Massachusetts Spy*, which paper he edited for some years. While connected with the *Spy*, he wrote and published a review of a sermon on election, by the Rev. Aaron Bancroft, which attracted attention to him as master of an uncommonly vigorous English style; and notwithstanding his lack of a regular education, he was advised by such men as the Rev. Nathanael Emmons, D.D., and the Rev. Samuel Austin, D.D., to enter the ministry. Without devoting any time to special theological study, he was licensed to preach by the Mendon Association, at Franklin, Ms., March 12, 1799. He preached twelve Sabbaths at Milford, Ms.; commenced preaching at Peacham, June 23, 1799, and was ordained Oct. 30, 1799. Rev. Samuel Austin, D.D., of Worcester, Ms., preached the ordination sermon. He retained the pastorate till his death, May 28, 1846.

Mr. Worcester had a strong, original mind. He paid little heed to the traditions of the elders, but pursued his investigations independently; and when he had arrived at conclusions, he held them with most tenacious gripe. But without being

at all doubtful concerning his own views, he was scrupulously tolerant of the conscientious views of others. His counsel was much sought in Church difficulties, and he had a rare faculty to discover the real difficulty and to remove it. He had a commanding personal appearance, better calculated to procure reverence than to win affection; and in society he was too inclined to be reserved and inaccessible. His pulpit preparations were made with great care; nor did he, except in rare cases, say anything which he did not find in his manuscript. He had a strong, clear, sweet voice, and an energetic delivery, and his sermons made a deep and lasting impression. He published nine sermons, an oration, and four controversial pamphlets. In 1804, he received the honorary degree of A. M., from Middlebury College, and in 1827, the same degree from Dartmouth College. He was twice married. By his first wife, Elizabeth, daughter of the Rev. Samuel Hopkins, D.D., of Hadley, Ms., he had fourteen children, of whom nine came to adult age, and four became ministers.

2. Rev. David Merrill was one of thirteen children of Jesse and Priscilla (Kimball) Merrill, and was born in Peacham, Sept. 8, 1798. In youth, he showed a most voracious appetite for books. He was graduated at Dartmouth College in 1821, and at Andover in 1825, and received license from the Haverhill (N. H.) Association, Aug. 9, 1825. After preaching in various places in New England and at the West, a few months in a place, he commenced preaching to the Presbyterian Church in Urbana, Ohio, in the summer of 1827. Here he remained fourteen years, though he was not formally installed as pastor till May 26, 1835. He held a prominent and influential position among the clergy of Ohio, and his labors were abundant, not only in the ministry, but in other departments of Christian effort. In the temperance movement he was especially active. He was a corresponding editor of the *Ohio Temperance Advocate*, for which he wrote numerous articles that were much admired for their terse and pithy style. In aid of the same cause, he wrote a sermon from Exodus xxi: 28, 29. This was the famous "Ox Sermon" of thirty years ago, which had the unparalleled circulation of more than two and a half million copies. "The Mate to the Ox," a sermon from 1 Tim. v: 22, was published in 1833, and had considerable circulation at the West.

The difficulties which divided the Presbyterian Church into Old School and New School were at their hight while Mr. Merrill was at Urbana, and rendered his position very uncomfortable. His Church unanimously adhered to the Old School, while his opinions and sympathies were decidedly with the other party. He was therefore quite willing to return to his native parish; and there he continued, not without honor in his own country and among his own kin, till his death, July 22, 1850. He was a man of more than ordinary intellectual powers. His mind was practical, vigorous, fertile, and witty; his style, both in speaking and writing, very laconic; and his manner plain, but impressive. Few preachers were capable of producing a more marked effect upon an audience, and still fewer had that instinctive knowledge of human nature which enabled him to become all things to all men, that he might by all means save some.

He first married, April 23, 1828, Mary Ann, daughter of Rev. James Hughs, of Urbana, by whom he had five children. She died May 21, 1836, and he married, Sept. 12, 1837, Mary Grandin, daughter of Dr. Benjamin V. Hunt, of Urbana, by whom he had six children.

His only publication, besides the sermons already mentioned, was an Address before the Mechanics' Institute of Urbana, July 4, 1838. After his death, a volume of his sermons was published, with a Memoir by Thomas S. Pearson.

3. Rev. Asaph Boutelle, son of Joseph and Hannah (Stearns) Boutelle, was born

at Fitchburg, Ms., October, 1804; was graduated at Amherst in 1828, and at Andover, in 1831, and was licensed by the Andover Association at A., April 20, 1831. He was ordained as an Evangelist by the Presbytery of Newburyport, at Bradford, Ms., Sept. 26, 1831. He was in the missionary work at various places in Ohio, nearly twelve years, and was installed at Alexandria, Ohio, June 15, 1843. Rev. Samuel W. Rose, of Fredonia, preached the sermon. He was dismissed in 1847, and was installed over the Congregational Church in Lunenburg, Ms., Jan. 10, 1849, Rev. E. W. Bullard, of Fitchburg, preaching the sermon. From this pastorate he was dismissed in January, 1851, having a call to Peacham. His installation sermon at Peacham was preached by the Rev. Wm. B. Bond, of St. Johnsbury.

He married, Oct. 6, 1831, Miss Fidelia Eaton, of Fitchburg.

Ministers born in Peacham.

1. Rev. Amos Blanchard, son of Joel and Rebecca (George) Blanchard, was born Sept. 8, 1800. He pursued classical studies in the academies at Peacham and Montpelier, but, on account of the failure of his health, did not go through a collegiate course. He was graduated at Andover in 1828, and was licensed at Danville, Vt., May 5, 1828, by the Caledonia Association. For nearly a year he was agent of the American Tract Society in Western New York, after which he removed to Cincinnati, where, for three years, he edited the *Cincinnati Christian Journal.* While editing this paper, he was ordained as an Evangelist by the Cincinnati Presbytery, July 27, 1831. Rev. John Thompson preached the sermon. In August, 1832, he returned to New England, and was installed over the Congregational Church in Lyndon, Vt., Jan. 9, 1833. Rev. Nathan Lord, D.D., preached the sermon. He was dismissed in January, 1836, and, after preaching a short time in Cabotville, Ms., he was called to the pastorate of the Congregational Church in Warner, N. H., where he was installed Feb. 15, 1837. Rev. Nathan Lord, D.D., preached the sermon. He was dismissed from Warner, Dec. 10, 1839, and installed at Meriden, N. H., Jan. 8, 1840. Rev. John Wood, of Newport, N. H., preached the sermon.

He married, Aug. 2, 1829, Mary, daughter of Lovel Bullock, of Barre, Vt.

Five sermons by Mr. Blanchard have been published, viz.: on "The Nature and Extent of the Atonement"; on the "State of the Times," (1837); on "Love of Home, its Influence on Religion and Character"; on "Christian Courtesy"; and a sermon at the funeral of Rev. Benjamin Burge.

2. Rev. Horace Herrick, son of David and Mary (Buswell) Herrick, was born May 11, 1807. He was graduated at Dartmouth College in 1834, and then engaged in teaching in Massachusetts, at the same time pursuing theological studies privately. In September, 1838, he was licensed by the North Middlesex Association. He preached as stated supply in Pepperell, Ms., and Francestown, N. H., and was ordained, Sept. 4, 1844, at Fitzwilliam, N. H., as colleague with Rev. John Sabin. After Mr. Sabin's death, he remained sole pastor till Sept. 15, 1847, when he was dismissed. He then spent nearly two years at the South, teaching and preaching. In August, 1849, he became preceptor of the academy at Montpelier, Vt., where he remained four years. He then spent a year in the Bible cause, after which he was disabled by disease of the eyes till May, 1857, when he became stated supply of the Congregational Church in Plainfield, Vt., and remained there two years and a half. In February, 1860, he became stated supply at Wolcott, Vt., where he still remains.

3. Rev. John Mattocks, son of John and Esther (Newell) Mattocks, was born July 19, 1814. His father was a Judge of the Supreme Court, Member of Congress, and Governor of the State. He was

graduated at Middlebury in 1832, read law with his father and with Judge Gould of Troy, N. Y., studied theology with the Rev. N. S. S. Beman, D.D., and completed his studies at New Haven Theological Seminary, in 1838. In October, 1838, he received and accepted a call from the Congregational Church in Keeseville, N. Y., over which he was ordained pastor, Jan. 19, 1839. Rev. A. D. Brinkerhoff, of Champlain, preached the sermon. He was dismissed in October, 1856, and, in October, 1857, was installed pastor of the first Presbyterian Church in St. Paul, Minnesota. Rev. R. W. Patterson, D.D., of Chicago, preached the sermon.

In 1838, he married Elizabeth, daughter of Ebenezer Brewer, of Barnet, Vt. She died in May, 1851, and in July, 1852, he married Frances, daughter of Ira Heywood, M.D., of Clintonville, N. Y.

4. Rev. David Merrill.

5. Rev. Evarts Worcester, son of Rev. Leonard and Elizabeth (Hopkins) Worcester, was born March 24, 1807. He was graduated at Dartmouth, in 1830, "distinguished for the activity and vigor of his mind, the extent of his acquisitions, the purity of his moral character, and the correctness of his moral principles." For nearly two years he taught the academy in his native place, and in 1833 was tutor at Dartmouth, in the mean time pursuing the study of theology under competent instructors. In June, 1835, he commenced preaching at Littleton, N. H., designing to remain only a few Sabbaths, but so deep an interest was awakened, and so urgently was he importuned to remain, that he accepted a call to the pastorate, and was ordained March 17, 1836. His father preached the sermon. In the following May, he married Ann, daughter of Rev. Prof. Roswell Shurtleff, D.D. He was soon attacked with bleeding at the lungs, with which he languished till Oct. 21, 1836, when he died. Such was the estimate of his talents and scholarship, that he was urged to accept a professorship in two different colleges.

6. Rev. Isaac Redington Worcester, brother of the preceding, was born Oct. 30, 1808. He studied medicine with Josiah Shedd, M.D., of Peacham, and at Dartmouth College, where he was graduated M.D. in 1832. After practicing a short time, he studied theology at Andover, and was licensed, Aug. 5, 1835, at Danville, Vt., by the Caledonia Association. He was ordained pastor of the Congregational Church in Littleton, N. H., Sept. 27, 1837, his father preaching the sermon, and was dismissed Dec. 13, 1842. For nearly four years he was Secretary of the Vermont Domestic Missionary Society, after which he entered into the service of the A. B. C. F. M., first as Agent, and afterwards as District Secretary, and editor of the periodicals of the Board.

7. Rev. John Hopkins Worcester, brother of the preceding, was born May 28, 1812. He was graduated at Dartmouth, in 1833, and was ordained pastor of the 2d Congregational Church in St. Johnsbury, Vt., Sept. 5, 1839. His father preached the sermon. He was dismissed Nov. 6, 1846, and was installed at Burlington, Vt., March 10, 1847. From his pastorate he was dismissed Oct. 11, 1854, since which time he has had the superintendence of a school at Burlington.

He married, Aug. 16, 1836, Sarah T., daughter of Wm. Wheeler, of Peacham, by whom he had two sons, who died in infancy. She died May 12, 1837, and he married, Nov. 30, 1840, Harriet E., daughter of Dea. Elnathan Strong, of Hardwick. She died Feb. 17, 1842, and he married, Aug. 23, 1843, Martha P., daughter of Dea. Luther Clark, of St. Johnsbury, by whom he had John H., born April 2, 1845. She died Aug. 23, 1848, and he married, Oct. 21, 1851, Catharine Fleming.

Ministers' Wives born in Peacham.

Laura Bradley, wife of Rev. Samuel C. Bartlett, D.D.; Martha E. Carter, wife of Rev. Charles White, D.D.; Mary Carter, wife of Rev. Edmund O. Hovey, D.D.;

Hannah W. Clarke, wife of Rev. Nathan Ward, M.D.; Harriet Elkins, wife of Rev. Daniel R. Cady; Elizabeth Martin, wife of Rev. George S. Woodhull; and Tabitha S. Wells, wife of Rev. Josephus Morton, were natives of Peacham.

DEACON WILLIAM BOYD.

"THE MEMORY OF THE JUST IS BLESSED."

In few individuals has the truth of this inspired declaration been more signally verified, than in the case of the late Dea. Boyd, of Bangor. Though he has been more than thirty years dead, his memory is still fragrant and blessed among us. His name is often heard in our social circles, and thousands have learned to venerate his memory, who never saw him in the flesh.

Dea. Boyd's native place was Bristol, a romantic town on the sea-board in Lincoln county—one of the first settled, and most noted, in the history of Maine. Here was a fort, and a flourishing settlement, as early as the year 1665. At a later period, Gov. Phipps had a fort at Pemaquid, in Bristol, to protect the Eastern settlements from the French and Indians.

Here Dea. Boyd is supposed to have been born, about the year 1745. Of his parentage, and of the events of his early years, we are not informed. He could not have had great advantages of education; and he participated, without doubt, in all the adventures and hardships of border life. He owed his conversion, under God, to the earnest and faithful ministry of the Rev. John Murray, who was settled at Boothbay, but often extended his labors to Bristol, sometimes spending several weeks there.

This Mr. Murray was from the north of Ireland, and received his university education at Edinburg. He came to this country about one hundred years ago, and was first located in Philadelphia; but on account of some difficulty with his Presbytery, he soon left there, and came into the new settlements of Maine. He was installed at Boothbay in 1766, and remained there about fifteen years. Upon the death of Rev. Jonathan Parsons, of Newburyport,[1] he removed to that place, where he continued till his death, in the year 1793. He was an eloquent and powerful preacher, and published many sermons and books. He spent much time in visiting from house to house; and it may be interesting to ministers and others in these days, and may do them good, to know something of the method of these parochial visits. On entering a house, he first saluted it, according to the direction in Luke x : 5. He next took a list of the family, ascertaining their number and ages, and noting who were church members, who could read, &c. He then collected them together, so far as practicable, and commenced his addresses; first, to the children, urging them to seek the Lord in the morning of their days; secondly, to young persons of both sexes, directing them to study the Scriptures, to be constant in secret prayer, to keep the Sabbath, to attend public worship, to associate only with the good, and to give themselves no peace till they had found peace in Christ. He concluded with an address to parents, insisting, first of all, on the necessity of personal religion, on their maintaining secret and family prayer, and on the due government and catechizing of their households. If he found any suffering under peculiar trials, he would, if possible, relieve them; if any were ignorant, he would instruct them; if any were in error or in vice, he would convince and reclaim them; if any were poor, he would assist them; if he found contentions and divisions in families and

[1] This Mr. Parsons was a particular friend of Whitefield, who died at his house, and was interred under his pulpit.

neighborhoods, he would, if possible, heal them. The interview was always concluded with exhortation and prayer. I gather the above account of family visitation, from a private minute, kept by Mr. Murray for his own use.

It is almost superfluous to add, that a ministry thus conducted must be productive of good fruits. He was blessed, not only with a continual dropping of Divine influence, but with frequent revivals of religion. Of a blessed season of this kind, which occurred in 1767—the year after Mr. Murray's settlement at Boothbay—and which extended into several of the neighboring towns, we have the following account, under the hands of the officers of the Church.

The pastor had been absent on a preaching tour in the adjacent towns—Bristol, among the rest—where his labors had been greatly blest. On his return, he related to his own people what wonderful things God had wrought, through his instrumentality; and the effect upon them was great and happy. "Religion became the subject of conversation in all companies. The voice of opposition was struck dead. Upon almost every occasion of public worship, which was then more frequent than usual, the congregation was drowned in tears, and some new instances of conviction, or of comfort, appeared. The pastor's lodgings were daily crowded with poor wounded souls that knew not what to do, and with whom he found sweet employment day and night. The intermissions on the Sabbath were taken up almost entirely with religious exercises. Some would seek conversation with private Christians; some would go to the minister; and some would retire together into the woods to sing hymns of praise, so that one might hear the wilderness ringing with hosannahs. Our religious meetings were then precious seasons, in which it seemed, sometimes, as if heaven had come down to earth. Our Wednesday meetings were greatly blest, more especially to the young, and even to the children. In some instances we could see the dear, little ones, by forty in a company, weeping together on account of their state, while, with bursting hearts and streaming eyes, their anxious parents stood over them. And thus it continued through all the summer amongst us, and, blessed be God, the good work has not yet ceased."

It is refreshing to read of such a work of grace in the year 1767, just between the French and the Revolutionary wars; when revivals were almost unknown among us—the darkest period in our whole spiritual history.

It was at this time, undoubtedly, that William Boyd—then about twenty-two years old—first gave his heart and soul to God. His conversion was thorough and abiding. He received an impulse heavenward, which, by the grace of God, sustained him, and carried him onward and upward, to the end of his days. His religion was not one of times and circumstances, but shone with a steady and convincing light. In solitude and society, at home and abroad, in the midst of Christian friends, or alone among scoffers and infidels, he maintained the same consistent walk with God, challenging the respect, if not the love, of wicked neighbors and associates, and demonstrating to all about him that he had been with Jesus.

In the year 1787, Mr. Boyd removed from Bristol to Bangor, exchanging the faithful ministry of Mr. McLean[1] for a home among the spiritually destitute, many of whom were ignorant and vicious, and others were wholly indifferent in regard to the concerns of the soul.

Bangor has been settled scarcely more than two generations; and of a large proportion of the first settlers, it must be said, we fear, that they were not of the most hopeful class. They were hunters, fishermen, and small traders, who dis-

[1] Mr. McLean, like Mr. Murray, was a Scotchman—a physician, both of soul and body, and laborious in both professions. He was a faithful preacher, and an instrument of much good in Bristol. He died in 1805.

pensed, indeed, some of the necessities of life, but dealt chiefly in tobacco and rum. They were loafers and adventurers, some of whom had fled from their creditors, while others preferred to live on the outskirts of civilization, that so they might not be troubled with its restraints. Among these, to be sure, were some excellent families, whose example and influence were on the side of virtue and religion, and whose descendants are still an honor and ornament to the city.

When Mr. Boyd came here, in 1787, he was, perhaps, the only professor of religion in the town—certainly the only male member of a Congregational Church. The writer of this heard the Rev. John Sawyer say, in the pulpit of the First Church in Bangor, only a few years before his death: "When I first preached here, more than forty years ago, there was but one man within two miles of this place who had prayers in his family." That man was Dea. Boyd. This good man came to Bangor in the spirit of a missionary; and if an ordained missionary had at that time been sent here, it is doubtful whether he would have accomplished a greater amount of good. As I had no personal acquaintance with Dea. Boyd, perhaps the best idea which I can give of him will be to publish the following extract of a letter, written by one of our oldest and most respected citizens, who knew him long and well.

"In his person, he was manly; his countenance was mild and amiable; his whole deportment was quiet and gentlemanly. His Christian character was considered by all his neighbors and acquaintances to be of a high order; although this was discovered more in the purity of his life than by direct personal appeals to those with whom he was conversant. No one could be less obtrusive on the subject of religion than Dea. Boyd; and yet he never shrank from what he deemed to be his duty. He was often called upon, when there was no resident clergyman in Bangor, to officiate at funerals. He opened his house for religious meetings on the Sabbath, in which he always took a leading part. After a Church had been gathered in Bangor, he rarely failed to be present at its meetings, where he was looked up to with reverence and delight. There was a spirituality, an unction in his prayers, which imparted itself to others, and made them solemn and devout. In his calls upon individuals and families that were not religious, he rarely, if ever, gave offence. He was so sincere and gentlemanly, and his religion was so much one of heart and life, that he was received with pleasure and respect.

"Nor was his example valueless to his fellow citizens generally. Being the only male professor of religion in the town, his life was considered by all his neighbors as a true, living *exponent* of Christian character; and the idea of Christianity thus imparted was a constant witness to its excellence and truth.

"Dea. Boyd was eminently a peacemaker. In many instances he interposed his influence to hush a rising breeze and quiet a contention, which otherwise might have troubled the whole community.

"Dea. Boyd loved the faithful preaching of the gospel, and exerted all his influence for the establishment of the gospel ministry in Bangor. And in those times, when ministers were employed by the towns, and when the whole town was called together to vote upon the question, this was no easy task. It was chiefly through his influence, silently exerted, that the Rev. Harvey Loomis was settled in Bangor, in 1811; and he continued to be the counsellor and fast friend of Mr. Loomis, through all his important labors, to the end of his ministry.[1]

[1] Mr. Loomis died suddenly, in his pulpit, in the winter of 1825. His settlement in Bangor was altogether the most important event in its early spiritual history. He seemed to have been directed here by special providences, and most admirably was he adapted to the state of society in which he was called to move. Under his skilful, plastic hand, its heterogeneous materials were molded and organized. The spirit of God accompanied his labors. A Church f

"But Dea. Boyd did not labor exclusively for others. His own vineyard he also kept. In his own personal experience he verified what is the chief end of man—'to glorify God and enjoy him forever.' He was habitually a watchful, cheerful, happy Christian. During a severe fit of sickness, some years before his death, when he, and all around him, thought that his end was near, he was remarkably supported and comforted. His countenance beamed with joy. He seemed to have a foretaste of heavenly glory. 'I begin to witness,' said he, 'the glories of my God and Saviour, which will be revealed to me more and more, to all eternity.'

"In March, 1829, at the advanced age of eighty-four, this good man fell asleep. He had not been quite well for some days; but was able to be up, and was left alone in his room for a few moments, sitting in his chair; but his spirit had departed. He was lifeless."

> "So fades the summer cloud away;
> So sinks the gale, when storms are o'er;
> So gently shuts the eye of day,
> So dies the wave along the shore."

Having thus, by the aid of a venerable correspondent, endeavored to raise a fitting monument to the memory of Dea. Boyd, it only remains that we gather up from the narrative some important lessons of instruction.

And, first of all, let us learn from it the value of *early piety*. In this was laid the foundation of all Dea. Boyd's subsequent usefulness. He early gave his heart to God. He was truly, thoroughly, spiritually changed. Without this change, he might have lived, as most others with whom he associated were living, a mere worldly, perhaps a vicious life; and when he was gone, who had remembered him? Who had thought or cared to remember him? But Dea. Boyd early resolved to pursue a different course; to "seek first the kingdom of God, and his righteousness;" to live for Christ, for the soul, for eternity. Of this purpose, formed in his youthful days, and resolutely carried out, the results are before us. And they are precious results—enduring results. "Heaven and earth shall pass away;" but fruits of holy living, such as he has left behind, will endure forever. Let my young readers, then, learn a lesson from his example. Would you be useful, as he was? Would you die as happily? Would you leave a memory as fragrant and precious? Then you must begin life as he did. You must be like him in early, consistent piety.

We learn farther from the case of Dea. Boyd, that usefulness does not depend wholly, or chiefly, on station, or rank, or worldly influence. Many persons excuse themselves from all attempts to do good, on the ground that they are but obscure individuals, little known, and of but little importance in society. They can accomplish nothing if they try, and they may as well make no attempts at usefulness. But such feelings are reproved and shamed by the example before us. Dea. Boyd came to Bangor an obscure individual, supporting himself and family by the labor of his hands. He was, by trade, a shipbuilder. He was thrown, too, into a most uncongenial community. He had no one to encourage him, or to hold up his hands. In these circumstances, how easy it had been for him to put his light under a bushel, fold his hands in despondency, sail down with the current, and do nothing for God, or for his fellow men. But this course of life, so natural, so seemingly easy, and to which, no doubt, he was strongly tempted, he did not pursue. With the love of God in his heart, he could not pursue it. In humble life, as he was, he felt that he *must* exert some kind of influence, and he resolved that it should all be on the side of holiness and truth. He would stand up for Jesus, if he stood alone. Here, then, he was an example for us. He was an example,

living stones was builded up; a healthful public sentiment was created; a turn was given to the course of things in Bangor, which it has never lost. God grant that it never may!

especially, to persons in the lower walks of life, who are inclined to plead their circumstances as an excuse for sloth. Of a good woman in the gospel, it was said by our Saviour: "She hath done what she could." May the same be said of us, when we are gone. No one can reasonably be required to do more.

We learn again, from the example before us, that in order to the highest usefulness, it is not necessary for an individual to transcend his proper sphere of action, or obtrude himself into the place of others. Under the influence of a misguided zeal, or from some worse motive, this has sometimes been done; but such efforts most commonly defeat themselves. They provoke digust more than admiration, and impair usefulness instead of increasing it. Dea. Boyd was not one of the class here referred to. He was a modest man, a humble man, who well understood the proprieties of his station, and would never violate them. To be sure, as his worth came to be known, he was brought forward in religious life, became an office-bearer in the Church, and was much relied on, in the absence of a pastor, for the performance of public religious duties. But he came forward no farther or faster than circumstances required, and was glad to retire again, so soon as he might. He never aspired to be a minister, or to perform the appropriate acts of a minister, but merely to work in his own sphere,—to "use the office of a deacon well." His most earnest endeavor was, for years, to secure the services of a faithful pastor; and when this object was attained, in the settlement of the beloved Mr. Loomis, he thankfully assumed the place of a subaltern, laboring under his direction, and committing the leadership to his hands.

Again, we see illustrated, in the case of Dea. Boyd, the indispensable importance of a *consistent religious life.* It was this which gave such force to his example, and such power to his exhortations and his prayers. It was not flights of genius, or bursts of emotion, or occasional startling performances, which made him what he was. It was rather his unassuming goodness, his simple piety, his humble and consistent walk with God. And traits such as these will give power and influence to any Christian. They will *make* him respected. They will impart an energy and an impression to whatever he may attempt on God's behalf. While without this indispensable preparation for usefulness—without the groundwork of a stable and devoted Christian life—talk, words, exhortations, prayers—all are no better than wind. They fall powerless on the ear, and leave no impressions on the heart but those of pity and disgust. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain *good works.* These things are good and profitable unto men." Tit. iii: 8.

> Thus shall we best proclaim abroad
> The honors of our Saviour God;
> When the salvation reigns within,
> And grace subdues the power of sin.

Finally, we learn from the case before us, in what the blessedness of the holy dead, in some good measure, consists:—"Their works follow them." They follow them, not only to heaven, to be the measure of their everlasting reward, but follow them in streams of good influence here on earth, flowing after them to the latest generations. Who shall limit the usefulness of such men as Moses, and David, and the Apostle Paul; of Luther, and Calvin, and Pres. Edwards, and George Whitefield? The good influence of their works follow them here on the earth, and *will* follow them, till the heavens and the earth shall be no more.

It is a part of the blessedness of Dea. Boyd, now in heaven, that his works follow him here in Bangor. God only knows how much of the spiritual prosperity which since his time has flowed in upon Bangor, our evangelical churches, with their beautiful houses of worship, and their more than a thousand members—our Theologi-

cal Seminary, with its professors and students, its buildings and books—how much of all this may be traced to his early trials and struggles, when he stood here almost alone, buffeting the angry waves of worldliness and wickedness which were surging around him.

Would *we* share this blessedness in heaven — the blessedness of seeing and knowing the good that is transpiring on the earth, through our near or remote instrumentality? Then the foundation of such blessedness must be laid here. If our good works are to follow us, in the sense above described, then these works must be performed. They must be performed *now*. "The night cometh, when no man can work."

SCROOBY.

BY PROF. J. M. HOPPIN, NEW HAVEN, CT.

A LATE article by the senior editor of the *Congregational Quarterly*, upon "Recent Discoveries concerning the Plymouth Pilgrims," has led me to gather up the recollections of a visit made in the summer of 1859, to Scrooby. If the following brief account add nothing new in fact, it may perhaps give a fresher tint of actuality to the picture of this mean birthplace of a great people.

Twelve miles to the south of Doncaster, on the great northern line of railway, and just at the junction of Yorkshire, Nottinghamshire, and Lincolnshire, in the county of Nottingham, but bordering upon the fenny districts of Lincolnshire—whose monotonous scenery reminds one of Holland—lies the village of Scrooby. Surely it is of more interest to us Americans than all the Pictish forts and Roman walls that the Laird of Monkbairns ever dreamed of.

We were dropped out of the rail-carriage upon a wide, flat plain, at a miniature station-house, with some suspicions of a Church and small village, across the flat, rushy fields in the distance. This was indeed the humble village which we had been searching for, and which nobody in Doncaster, or on the line of the railway, seemed to know anything about, and hardly that such a place existed. We made its discovery by the help of an uncommonly good map. The station-master said that he came to Scrooby in 1851, and then it numbered three hundred inhabitants. Since that time there had been twelve deaths.

Our search for the Manor-house, where Brewster and Bradford organized the first Church of the Pilgrims, was, for a time, entirely fruitless. We inquired of a genuine Hodge, working in the fields; but his round, red face showed no glimmer of light on a matter so far removed from beans and barley. We next encountered a good Wesleyan minister, trudging his morning circuit of pastoral visitation; but could gain nothing from him, though a chatty, communicative man. At the venerable Stone Church of Scrooby, very rude and plain in architecture, though by no means devoid of picturesqueness, we were equally unsuccessful. The verger of the Church, who is generally the learned man of the village, was absent; and his daughter, a shy maiden, knew nothing outside of the church and church-yard. We strolled along the grassy country-road that ran through the place, till we met a white-haired old countryman, who proved to be the most intelligent soul in the neighborhood. He put his cane to his chin, shut and opened his eyes, and at last told us, in broad Yorkshire, that he thought the place we were looking for must be what they called "the bishop's house," where Squire Dickinson lived. Set at last upon the right track, we walked across two swampy meadows that bordered the Idle River, (pertinently named,) till we came to a solitary farm-

house, with a red-tiled roof. Some five or six slender poplar trees stood at the back of it, and a ditch of water at one end, where there had evidently been an ancient moat—"a moated grange." It was a desolate spot, and was rendered more so, just then, by the coming up of a thunder-storm, whose avant courier, the wind, made the slender poplars and osiers bend and twist. Squire John Dickinson, the present inhabitant of the house, which is owned by Richard Monckton Milnes, the poet, gave us a hearty farmer's welcome. I think he said there had been one other American there before; at any rate, he had got an inkling that he was squatted on soil of some peculiar interest to Americans. He introduced us to his wife and daughters—buxom and rosy-cheeked English women—and made us sit down to an hospitable luncheon. He entertained us with a discourse upon the great amount of hard work to be done in farming among these bogs, and wished he had never undertaken it, but had gone to America, or Australia. The house, he said, was rickety and bad enough, but he contrived to make it do. It was, he thought, principally made of what was once a part of the stable of the Manor House. The palace itself has now entirely disappeared; but, said our host, "dig anywhere around here, and you will find the ruins of the old palace." Dickinson said that he himself was raised in Austerfield, a few miles off in Yorkshire, and that a branch of the Bradford family still lived there. After luncheon, we were shown Cardinal Wolsey's mulberry tree; and, in one of the barns, some elaborately carved wood-work and ornamental beams, covered with dirt and cob-webs, were pointed out, which undoubtedly belonged to the archiepiscopal palace.

This was all that remained of the house where Elder Brewster once lived, and gathered his humble friends about him, in a simple, Congregational form of worship. Bradford, in his life of Brewster, says: "They ordinarily met at his house on the Lord's day, which was a manor of the bishops, and with great love he entertained them when they came, making provision for them to his great charge, and continued so to do whilst they could stay in England." And Leland, in 1541, says: "In the meane townlet of Scrooby I marked two things—the parish church, not big, but very well builded; the second was a great manor place, standing with a moat, and longing to the Archbishop of York; builded in two courts, whereof the first is very ample and all builded of timber, saving the front of the house that is of brick, to the which ascenditur per gradus lapideos." This manor was assigned to the Archbishop of York, in the Doomsday Book. Cardinal Woolsey, when he held that office, passed some time at this palace. While he lived there, Henry VIII. slept a night in the house. It fell into Archbishop Sandys' hands, in 1576. He gave it by lease to his son, Samuel Sandys, under whom Brewster held the manor. Brewster, as is now well known, was the Post Superintendent of Scrooby—an important position in those days, lying, as the village did, and does now, upon the great northern line of travel from London to Yorkshire, Northumberland, and Scotland.

A Cambridge scholar, and clerk of Secretary Davison, Brewster had seen much of courts, and mingled in public scenes. While engaged upon an important embassy to Holland, he had undoubtedly often met and conversed with that remarkable and far-sighted man, William the Silent. Bradford, a man of good family in the neighboring town of Austerfield, became interested in Brewster's religious views, when but eighteen years of age. He joined Brewster's little company of independent worshipers, who were composed chiefly of Lincolnshire farmers and ditchers; and here, on every Lord's day, they met to worship, until they left in a body for Holland. As the judicial books of the neighborhood still show, many members of this congregation resisted, at the cost of fine and imprisonment, the oppres-

sive ecclesiastical laws of Elizabeth and James I., and of a somewhat later time. They were evidently no fanatics. The three simple points upon which Brewster and his co-religionists founded their right of separation from the Established Church at that time, were these: 1. The determination not to support, and attend upon, many prescribed ecclesiastical forms and ordinances which they esteemed Popish. 2. The claim to the right of individual interpretation of the Scriptures. 3. The assertion of the right to exclude immoral persons from their Church communion. These points of difference compelled them to be Separatists—not only driving them to a separation from the Church of England, but from their native soil, and finally compelling them to seek a totally new and free land. The calm and enlightened character of Brewster himself forbids us supposing that he would have undertaken anything unreasonable, wild, or visionary. He and his coadjutors were not disorderly persons, and did not go lawlessly to work. The Church which they established entered into solemn covenant with God, and with each other. It consisted of a regularly chosen pastor, of serving officers or deacons, and of credible members, according to the simple New Testament model. The Scrooby Congregational Church was organized, it is supposed, about the year 1602. In 1606, Brewster was chosen Elder, and Clifton pastor. John Robinson, of Newark, Norwich County, then makes his appearance as teacher and preacher of the Scrooby Church. This little Church removed, with much difficulty, loss, and peril, during the pastorate of Richard Clifton, as one religious body, to Holland, though in two divisions. They went first to Amsterdam. Afterwards a portion of the Church drew off with John Robinson, and settled in Leyden; and it was *this* portion of the Scrooby and Brewster, Leyden and Robinson Church, which formed the integral part of the one hundred souls who returned to England in the Speedwell, and who finally embarked in the Mayflower from Plymouth. The remainder of the people, and many other English refugees, for conscience sake, crossed over, soon after, by other vessels, to America. But *these* were, by eminence, "the Pilgrim Fathers;" the Separatists from the Nonconformists; the purest siftings of the wheat; the "Puritans of the Puritans." They were, it is true, mostly unknown Lincolnshire ditchers, and plain, Nottinghamshire farmers, with now and then a yeoman, and a man of family and education. They were, however, sound, honest, thoughtful Englishmen. They were diligent readers of the Word of God, and were superior, in their moral convictions and spiritual elevation, to the rest of Englishmen at that time. They formed neither the highest nor the lowest class in the land, but that class of independent agriculturalists, of "free socage tenants," who were the root of English freedom and the English civil constitution. They had, besides, a small, but pure leaven of consecrated learning in their body. Who, indeed, would ask but for one such capacious mind as that of John Robinson, that God had made great, wise, and prophetic, to be the founder of a free and mighty people. "He was," says a contemporary, speaking of the Puritans, "the most learned, polished, and modest spirit that ever that sect enjoyed." Brewster himself was a man of no mean acquirements. His library, which was the principal part of the estate that he left, consisted of two hundred and seventy-five volumes—sixty-four of them being in the learned languages.

Such were the men, who were gathered together in that small despised religious communion at Scrooby, and who came to the Old Colony, as a united, church-organized body, impelled by a purely spiritual motive, without any admixture of the commercial idea, to plant here, almost unconsciously to themselves, and as the natural results of their religious views and church polity, those principles of personal political equality, and of a democratic republican

government, which we, at this moment, are defending against the assaults of traitors, and disciples of Old World absolutism. Let us not doubt, that the pure impulse which brought them here, will preserve their principles.

The war in which we are now engaged, is, as Count de Gasparin says, a war of *principles*, and therefore no mistakes of this or that military leader, can prevent the final triumph. If the Bible is true, then the principles of Puritanism, of Brewster and Robinson, and the Scrooby Christians, have got to succeed in this country, and in England, where they took their first outward form and life, and in all nations and lands. Absolutism must go down before Puritanism. Puritanism always goes before the establishment of a just, free government, and of true religion. "First pure, then peaceable."

Yet to look at this lonely and decayed manor-house, standing in the midst of those flat and desolate marshes, and at this most obscure village of the land, this Nazareth of England, slumbering in rustic ignorance and stupid apathy, by the dull stream of the Idle, and to think of what has come out of this place—of what vast influences and activities have issued from this quiet and almost listless scene—one has strange feelings. The storied Alba Longa, from which Rome sprang, is an interesting spot, but the newly discovered spiritual birthplace of America, may excite deeper emotions.

PREACHING.

BY THE LATE ZECHARIAH EDDY, ESQ.[1]

As a private Christian, I have felt it my duty to read and endeavor to understand the Bible, and also to get what improvement I could from preaching, and the writings of laymen. I have come to some opinions respecting *preaching*, which I will mention; whether right or not, I am conscientious in entertaining them.

1. As there is but one system of duties prescribed in the Bible, I think the preacher should address *all his hearers* when he preaches to them, whether professors or not. I think ground is lost by *making distinctions*. All need to hear the Gospel system unfolded and the duties inculcated. *We do not know who have true faith;* and if any have it, they are dependent for its daily renewal, and for grace to exercise it—also, repentance, and other duties—as much as those who never had any faith. The duties superadded by a public profession are very few, and chiefly to be preached and enforced at the communion season and the preparatory lectures. It should not for a moment be allowed that a non-professor is not under the strongest possible obligation to exercise Christian affections and perform religious duties: obligations which no public profession can increase, even by any promise or covenant, which, by the bye, I think no professor ought to make. I have given my ideas as to this in another place.

2. It seems to me that the kind of preaching which comes with most weight upon the mind is that which *graphically* sets forth the transcendent excellency of Jehovah. Under a full view of the infinite wisdom and goodness of God, few people will object to his providence, his agency, his purposes and his divine appointments. I also think that kind of preaching is the most *awakening;* as, in view of God's holiness, we are made sensible of our own vileness.

3. I think the preacher should be careful, in quoting Scripture, to quote the *exact phraseology;* any variation will be perceived by some hearers, and the preacher himself will grow more and more

[1] This brief fragment on "Preaching," is taken from Mr. Eddy's papers, and is published because of the interest inhering in remarks on such a subject from such a man. We hope that his family may yet be persuaded to issue a Memorial volume, with many of his matured thoughts.—[EDS.

loose and less exact; and I think the moral force is much weakened.

4. Scripture *facts*, as well as all others which the preacher refers to, should be stated with *special exactness*, as the hearer is ready to detect him, and weaken his argument if he does not.

5. Great care should be taken not to state merely *probabilities*, as *facts*. Even when a sentence is metaphorical and poetical, justice does not require exactness, yet *hermeneutic* justice *does* require it. The hearer is ready with his cavil or his objection, and if a minister often commits such a mistake, his moral influence will be weakened.

6. Especially in respect to the great realities of the future state. Of these we know nothing but what we find in the Bible; and if the preacher undertakes to say, on this subject, anything which the Bible does not say, or more than it says, "drawing upon his imagination for his facts," the hearers know it, and know that he says more than he knows. The future sufferings of the wicked are intimated, in the Bible, to be severe and great; and if a word is said more than is revealed, the doctrine loses its hold on the mind, for so much of it, at least, is doubted. Nor should the preacher, in representing these sufferings, or the happiness of the righteous, exhibit them in such metaphorical language as to mislead; he will show up a Mahometan heaven before he is aware.

7. *Damnatory* preaching always offends me. In presenting and defending the great truths of the Bible, it becomes necessary to show the errors and mistakes which professed Christians have fallen into, and that these errors are *real* errors, and are dangerous to the soul; and that those who do not build upon the true foundation will have their building destroyed. But "all error is not heresy," as John Milton well says. Those who build "wood, hay and stubble," may have their building destroyed, but they themselves may be saved, "yet so as by fire." And "let every man take heed how he builds." But we have no warrant to judge and condemn the persons of those who even "do not run well;" their works we may condemn, though we "know not what the end shall be." Nor can we tell what errors will ultimately prove fatal. We may know, or have an opinion, that certain evil works do not proceed from a good heart. We may well say, "the fruit is not good, and so the tree is not good;" but the heart that is now good, may at other times be not good, and we know not how much sin and error a good man may fall into. Mr. Williams said, "My endeavor is to point the sword of divine truth directly at sin and the selfish heart; I do not turn it aside to hit any particular men or class of men, nor do I change its direction to *avoid* hitting them." It seems to me this is right.

8. Solomon says, "the preacher being wise, chose out acceptable words." I consider those are under a great mistake who think particular modes and peculiarities of expression and phraseology are necessary in order to point aright the sword of divine truth. The preacher—the good preacher—will try to preach the truth in such a manner that his hearers cannot fail to understand him. If he can do this in "acceptable words," instead of *objectionable* words—words against which he knows there are prejudices—he has certainly a better prospect of success. A stickler for words creates prejudice and dislike. So also theological technology is not necessary, nor often useful. Great "plainness of speech" may be in popular language. Advocates at the bar so address the jury, because they know they can better convince them of what is true and right. I see no objection to the same course in a minister. Thus the minister who says, "They that repent and believe shall be forgiven and saved," is better understood than he who preaches, "You are justified by faith, and shall be saved." So they who speak of the *purposes* of God are better understood than they who speak of the decrees of God.

I consider the great excellency of the preaching of Dr. Emmons to be "the simplification of divine truth." The largest portion of private Christians do simplify it, and great talents are not necessary to this. The new heart, is holy love; depravity is selfishness; faith is belief; justification is pardoning mercy; sin is choosing to do evil; all the speculations about the cause and reason of natural evil are postponed and referred to God, who has constituted things as they are, so when afflictions come, they know they are caused by Him who can do no wrong, who always causes that which is for the ultimate interests of his kingdom, and that the day will come when we shall see, know, and acknowledge, that "He has done all things well." By true submission to his will, they rejoice even in tribulation. In this submission and trust and confidence in God, all true happiness consists, and those who have it not, must necessarily be miserable.

PURITANISM IN HISTORY.

BY REV. ISAAC P. LANGWORTHY, CHELSEA, MS.

MEN die, but deeds live. There is an aspect of this axiom which need not be verified. It may be said of this and of that one, if not of every one, "though he be dead he yet speaketh." There are methods of preserving and perpetuating the real life of those whose bodies may pass away. Their deeds may have been such that their influence or works do follow, and long survive them. Men and their deeds may live in statues, in monuments, in libraries, in literary and eleemosynary institutions—in either, and especially in all combined—much better than in mere tradition. The former make history; the latter does not, cannot. The former speak truthfully to the eye, and impress the mind, and are placed—somewhat, at least—in permanency. The latter is unreliable, at best, and ultimately becomes essentially worthless.

The first settlers of New England performed deeds whose influence lives, it is granted; but only here and there is there tangible evidence of that life outside of tradition. Their descendants have failed to gather and preserve, in available forms, either records, or pictures, or other mementos which illustrate their character, or indicate their purposes and policy, or rightly preserve and perpetuate their memory. What there is to be found, is only in fragments—here a little, there less—no place being able to claim even the head or the trunk, much less the living, breathing body.

Puritanism does not live in history; though to such a life nothing has a higher claim, either for what it has accomplished, or for what it is adapted still to accomplish. That Puritanism does not live in history, as is just and profitable to the present and future generations, is but too apparent. A glance at those methods of perpetuating such a life will reveal this fact.

Look at the institutions, of which there be many, that bear the name or claim the paternity of these distinguished men. Not one is founded, or funded, in permanency. Indeed the most, if not all, are not distinctive. They are not begun and reared in the interests of those who lay the foundation, and bring the topmost stone, but in the public or common interests of all. They have little or nothing, except the almost exclusive source of supply, to indicate to whom or to what they owe especial allegiance. Presidents and Professors may be required to have the distinctive denominational name; but as many now define and illustrate it, the name would not necessarily indicate the channel through which, or the end to which, their influence would be exerted. They may have very little that would be

recognized as true to the original polity and practices of those whose denominational name they bear; and still they may hold their place. All this may be very well intended, and very catholic, but is it necessarily wise? Need it be less Christian, even though it should be true to its origin? Is not this a liberality approximating, if not reaching, prodigality? But even these institutions, so ecclesiastically equivocal, have no such resources as place them beyond threatening contingences. There is not a man that works them who does not pay largely for the privilege; not one that must not look elsewhere for no small part of his necessary supplies. Of Theological Seminaries, Andover is probably best funded. But this sacred and beloved and useful school of the prophets is in great need of much larger pecuniary endowments for buildings, for existing professorships,[1] and for an additional one of a pastor, for the library, and especially in aid of indigent young men. It can never meet the necessities of the churches that look to it for a thoroughly trained ministry, until its resources are greatly increased. The same and more is true of New Haven and of Bangor; and much more of Chicago, just beginning to exist in a wide and new region, where the demand for the work of such a Seminary is only equalled by the scarcity of the means with which to found it. Of colleges, Puritanism may lay claim to no inconsiderable number, excluding any that may have lapsed from their original high purpose. But these all have shaken, and do shake, on their slender foundations, whenever a commercial crisis agitates the land. They but keep "above board" in general prosperity. And even then, every one of them pursues its wonted rounds "under difficulties," simply and solely because of its stinted means. This were the less strange of the descendants of these noble, self-sacrificing men, had they not the easy ability to place these institutions, sacred and secular—every one of them—in good working condition; and the less strange still, if these very descendants had not given, and were not giving for these very educational purposes, but to other sects, amounts quite sufficient to have placed or now to place their own—every one of them—in permanency. The institutions of Popery record its history. Its great, well-worked, well-funded monasteries, colleges, and other sacred and secular literary establishments, are all distinctively papal, every way, and are all made to subserve the interests of the sect that reared and sustains them. Every one is on a safe pecuniary basis, placed beyond contingences. And no man of doubtful religious predilections can hold a place of trust in one of them, for the purpose of his own living, or to subvert the foundation on which they rest. He must care for the interest of those who feed him, and through them care for the public interest. He must work for those who employ and pay him. He is thus far an exponent of the power by which he lives, and is thus far a representative of its life. He makes an item, a page, a book of its history, and he is reproduced in his successor; and in this way these institutions themselves become historic. Were every printed book in which is found all the deeds, both foul and fair, of that great body—the papacy—burned up to-day, its great, permanently funded institutions would tell the story of its life, and of its power. Not so of Puritanism, as has just been seen. It is but feebly and faintly represented in most of the institutions, distinctly its own, and in none so fully as its value and importance demands. Its descendants have not been just and true to such an ancestry.

Look at the monuments or statues, or other mementos of Puritanism. Are these found in such numbers, and so chiseled and adjusted, as to reflect, or that you can trace the life, the character, or spell out the story you may so much desire to

[1] Since the above was written, we have been told that the Trustees have increased the salaries of the present Professors to a living standard.

learn! Roman life is seen on imperishable tablets. The arch of Titus and the tower of Tajan have outlived books, and record their lives. Heroic deeds in battle are preserved by various expedients on less fragile pages than paper, and by more ineffaceable letters than those of ink and pen. Statues, monuments of stone, pencil and brush upon the high ceilings, and in alcoves, and on carefully preserved canvas, all have contributed to the perpetuity of Roman life, each resuscitating its hero, and making him, though dead, still speak to the eye of the beholder, and deeply impress his heart. The student of history, especially if he be a lover of the fine arts in this way, can learn much of the charactar and of the deeds of men, of sects, and of nations. Indeed, much that is now known has been obtained through no other source. But the descendants of the Puritans have been careful not to have anything of this kind. They are in little peril of hero worship, or of having images, towers, or even mausoleums, that shall endanger idolatry. One grand and costly monument, in honor of the Pilgrims, has been conceived—little distinctive and religious enough, one would suppose, not to disturb the equilibrium of the most liberal—but it is stayed "in limbo" for the want of what is confessedly in the easy command of those who owe everything to the principles and polity of the noble men for whom this honor is designed. It is not here affirmed or denied that this model is the best possible, or that this mode, of honoring the worthies of 1620, is the best mode; but it is said that those who object to this, ought to show and pursue some more excellent way, or hold their peace concerning this. Let Puritanism live in its monuments, somehow, somewhere, if to every other life it must be denied. Let its mementos be multiplied, and let them speak to the eyes of the living.

It may be doubted whether any writings of the great Scotch reformer, John Knox, have had a greater preservative, or positive influence upon the people of Scotland, and especially of Glasgow, than his almost speaking statue, upon its lofty pedestal on that eminence in the Necropolis. That man must have fallen far from the faith of his fathers, who can look upon that noble form—be it of stone—upon that open bible, and that earnest, expressive face, and not feel severely rebuked. John Knox, "though dead, yet speaketh." In older countries, very much has been done, by aid of the fine arts, to preserve and perpetuate the deeds of the great and the deserving, and thus make up their own nationalities. Through and by these enduring specimens of art, lessons of patriotism, of heroism, and of religion, are taught, and often very forcibly impressed. The principles of Christian and civil liberty, born and adopted and cherished here, to some extent, are susceptible and eminently deserving of a record not yet given them, and hence of a power and an influence for good not yet developed.

Look at the libraries of Puritans, if, indeed, such there are. The little that has been published, which is at all distinctive, is scattered almost every whither. Ask where the principles and the polity, and work of the founders of New England, as recorded even, are to be seen, and who is competent to answer? Andover must say they are not "in me." Boston must say they are not "in me." Plymouth, the spot upon which the feet of these noble men were first planted, and where their graves are to this day, must say, they are not "in me." So Worcester, though it has, in its Athenæum, much that is of inestimable worth, must take up the refrain, and say they are not "in me." So every place. Now none are so blind as not to see that such a history as Puritanism has, ought somewhere to be most carefully and religiously preserved. Its items ought to be gathered and garnered, and thus be made available. Such a history has an absolute and intrinsic value a thousand fold repaying the cost of its collection and preservation. Every auto-

graph, every picture of pencil or plate, every portrait and engraving, every relic representing every trade, art, or profession, every trophy, every book, pamphlet, and manuscript—anything and everything which is of and from them, or that sets forth and illustrates either their persons, or their characters, or their deeds, should be sought out most diligently, and be brought together SOMEWHERE, and then be watched over and guarded as a most sacred trust for the general good. This is no proposition to make of sect what should be made of Christ. It is only proposing to keep apparent, and open, channels of power for good, through which Christ has been pleased most wondrously to work. True, there are those who profess to adopt these principles, who say, "Oh, it is the peculiarity and glory of Puritanism to exist merely, or work unseen and unacknowledged; to work in its principles and silent influence, permeating and molding into all shapes"—of course its own must be excepted—"working without observation, doing nothing distinctive." Now, the loon may gaze into a fog bank with profound interest to itself, and the sentimentalist may soar into the regions of transcendentalism with indescribable ecstasies; but the most of mortals, it is believed, are a little too gross to be either benefited, or affected, or satisfied with matters quite so ethereal. Principles, ideas, purposes, aye affections, need embodiment, or modes of expression, to make them effective, certainly to give them perpetuity. The widest catholicity, every way consistent with self-preservation, is of and through and by and in Puritanism; is, was, and shall be unto the end. But this does not involve suicide, either by inches or by one bold sundering of the jugular. Self-preservation, or its own perpetuity, is a first law of its being. And to gather up its trophies, and bring together its records, and secure its varied mementos that may be still extant, into one place—all made accessible to all—is one of the most immediately available and economical modes of preserving and perfecting the history, and widening the domain, and deepening the influence of Puritanism in this land; and thus giving greater scope and power to those principles of Christian and civil liberty which underlie our civil and religious institutions.

Nor have the descendants of the Puritans the small perpetuating remembrancers found in ordinances, or stereotyped forms or modes of worship or dress which distinguish other sects. Once the broad-brimmed hat and white cravat, and stately, sober mien of the Puritan clergy, to say the least, revealed their character even to the most careless observer, so that they could not be easily mistaken. Now neither the dress of the head nor of the neck, not even the "black coat," distinguishes a Congregational clergyman from any other respectable citizen. All this may be very well. At least it has its advantages, but it does not give distinctive character. The uniform and universal ritual, as well as the ministerial attire, equally universal and uniform, mark, discriminatingly, one sect;—the sacred "Book," with its fixed creed, its ecclesiastical gradations of courts, and its general order, another;—the initiating ordinance, another; the orders of the ministry, with its strict rules, which make it exclusively itself, and nothing else, another; and so on, each having some touchstone or talisman, or distinctive mark, which is so peculiarly its own, that none can mistake it. Whether this be well or ill, it is certainly a historic fact, easily recognized, and of itself perpetuating. Puritanism, from its nature, could have little, perhaps nothing of this sort; hence the greater need of care for that which is legitimate to itself, and of easy preservation, and against which there can be no objection.

The foregoing course of remarks has in part been suggested by a recent "overhauling" of pamphlets, printed sermons, reports, circulars, &c. &c., found in the closets of the Congregational Library Association, of Boston. The character, the

number, and the sources whence they came, of these dusty, and, as now arranged, essentially useless articles, have forced the conviction, that there must be myriads of such in ministers' studies, and in attics, closets, boxes and barrels, in many a house—unvalued of course, and liable to speedy destruction—which, if they were brought to this now open and inviting receptacle, and all were arranged as those now there are being arranged, a collection of inestimable value could be quickly made. Here now are thousands of books—historical, some; denominational, a few; doctrinal and exegetical, many, ancient and modern. Here are pamphlets by the ten thousands on almost all conceivable subjects upon which the religious, the humane, and the patriotic write and print, in form of sermons, catalogues, minutes, reports, magazines, old quarterlies, addresses, orations, inaugurals, and such like, susceptible of almost endless division; and if increased, as they easily might be, without material sacrifice to any one, they could and would be so adjusted and arranged as to be not only accessible and available to all, but they would meet a difficulty not otherwise met, and afford material helps, not otherwise secured. Suppose the catalogues of all the seminaries and colleges which may fairly be called Puritan, were all here—not the triennials, but the annuals—what biographies you have, hence what histories! And if we could connect with these all baccalaureate sermons, inaugurals, orations, public and printed appeals, the value of the collection would be greatly increased. A very little painstaking, with a very small outlay, ought to bring all these to this one place of gathering. The friends of these institutions could, in no way apparent, do them a greater service at so small a cost, than by aiding in this seemingly small, but, after all, most important work. Suppose the reports of all those benevolent societies which appeal to the Puritan churches for contributions, could be found in this Library—each in its place, every series full, and with these could be found all their printed addresses, orations, appeals and sermons, they could not fail to be often consulted, and to be of material service to the cause of Christ in general, and to each of these societies in particular. In no one place in Christendom can these all be found, there is little hazard in affirming. Each may have all its own, but no one has superadded all the rest. And it is quite certain that no library, public or private, has all. The Puritan churches should be able to find and trace the history of all organizations which seek their contributions, in one place, at least, especially as these would be an essential part of their own history.

So the minutes, and other published documents, of all our State organizations, whether General Associations or General Conferences, should be most scrupulously gathered and preserved in this one place of deposit. It is a matter of surprise that so few can be found there now, not a single State complete—not even Massachusetts. There can be no excuse for leaving these little annuals, so important, and ultimately so valuable, to be scattered and destroyed. It were worth going a great ways to find the more than one hundred and fifty of Connecticut alone. Perhaps some antiquarian has them all. If so, may the Congregational Library be his heir when he goes to his rest! The later organizations ought to have all theirs still extant, somewhere, and it is hoped that a full set of each will speedily reach our shelves. Here and there an individual seeks and carefully preserves those of his native or adopted State; but no one, known here, cares to look after and preserve those of every State. But who could ever write the history of these religious bodies without them?

Almost all of our older churches have had quarter-century, half-century, century, or bicentennial, or farewell or anniversary sermons preached and printed. Some scores of such, of olden and modern times, have come to light among the thou-

sands of pamphlets before referred to. These few indicate what might be realized in this direction, if all that are available could be brought together. Probably in no one place can as many be found as here, but not a tithe of what has been published has been forwarded. It is a very small contribution that each would make, who should send one copy of such a historical discourse, but the aggregate which would rise from the gift of all who have them would be large and invaluable.

So all that has been published on Church-order, discipline, ordinances, especially baptism and its subjects; Church polity, for or against the Puritanic; all results of councils, printed or in manuscript; all histories of parishes, towns, and especially of States; all OLD books, pamphlets, papers, or anything that would revive and perpetuate the memory of the Fathers of New England, and connect the present with the first generation on this then waste wilderness; all modern books as well, especially those that pertain to our churches, their wants or their work—their capabilities, or the fields open for their exercise; practical, doctrinal, denominational, secular, sacred, miscellaneous works, any or all, would find a useful niche, and do a work for posterity that they are little likely to do, isolated, scattered, wasted, or dust-covered in unused libraries, as many, if not most, will be. Here, they will have a perpetual life; there, they cannot.

Long since should this diligent search have been made, and everywhere should some have been found who would have cared enough for the works and character of the Puritans to have gathered up and saved, for some safe place of deposit, everything that would have been of historic value. Enough has already been destroyed to make another British Museum. A writer in a late paper[1] says: "It is scarcely known, outside of the very small circle of American antiquarians and book-collectors, what a terrible and barbarian havoc has for many years been worked by ignorant hands or misfortunes among the scanty stores of our original historical records. Within the memory of those still alive, and in the single State of Connecticut, with but little exertion, we some time ago noted the following dreary list: Papers of Rev. Thomas Hooker, first minister of Hartford, burned by a farmer's wife, as useless; papers of same, and of Governor Haynes, thrown into the river at Hartford, when the old Haynes house was pulled down; papers of Governor Pitkin, burned in the oven to get rid of them, by a new family, on moving into his house; a trunk of papers of the old charter-hiding Wadsworth family, burned by a descendant; one hundred and fifty copies of Stiles' 'Judges,' sold at auction in 1834, at six cents each; (a single copy sold the other day, in New York, at $5.50;) part of the library of the older Edwards was burnt with a house at Colebrook; the papers of Gen. Jed. Huntington, long Collector at New London, were burnt in the street, as worthless; two or three barrels of papers of the old Chester family, at Wethersfield, were burnt, as useless; so were the papers of the revolutionary Colonels Chapman and Willes, and of the old minister Steele, of Tolland; the papers of Major Richards, of Groton, one of Washington's aids, were partly burnt with his house—partly burnt a few at a time, by a son-in-law, to amuse children; a sapient deacon and his son, at Stonington, of a family long town-clerks there, took an immense accumulation of early documents, and, after mature consideration, burned all of them more than one hundred years old, because these, at any rate, *must* have lost their value! President Daggett's (of Yale College,) private papers were sold by a female descendant, to a peddler, at a cent a pound, about the year 1859." The writer then, naturally enough, exclaims: "Now if those things have happened in Connecticut alone, how terrible the loss of that inestimable early documentary mat-

[1] See New York *Independent*, of Aug. 28, 1862, p. 3, "American Literary Items."

ter in the whole country, by conflagration, removals, ignorant destruction!" Surely, then, no more time should be wasted, lest all now to be found shall be lost. And every one can do something. These lines will meet the eyes of no one who cannot contribute something, possibly much, to gather from ignorant or vandal hands, what is now precious, and is becoming more and more so as time turns over a new leaf on which Puritan history must be written.

But this history will not be complete without memorials of the terrible conflict in which our nation is now engaged. It is alleged boldly, everywhere, by those in rebellion, that they will not longer be connected with, much less be subject to, the Puritans of the North. They declare theirs to be a war against Puritanism. They affect to despise, and now mean to subvert or cut loose from, the institutions established by our Puritan ancestry. Be it so, if so they will have it. Certain is it that the principles of Christian and civil liberty, brought hither in the Mayflower and incorporated into churches, towns, cities, states, and written into law and ordinances, and thus forming governments, are at variance with the prevailing sentiments of those States where slavery has been perpetuated. It is fit, every way, that the Library Association should not only furnish a suitable place for the safe keeping and exhibiting such memorials of this war as may be preserved, but that all its friends, and the friends of Christian and civil liberty should send such memorials, of every description, they can reasonably secure. Every descendant of the Puritans, in the army, should send, can send some trophy of his valor; shells, or pieces thereof, muskets, carbines, pikes, "Yankee killers," flags, balls, knapsacks, haversacks, canteens; anything and everything that make up the material of this most unprovoked and atrocious war. But not these only. The written histories of this rebellion, its origin and progress, will be of great value, and it is worth the consideration of their authors to furnish them for these shelves. Besides these, there have been numerous sermons, orations, addresses and appeals, growing out of the existing conflict, which have been printed, and if all were brought together, would make a singularly valuable and instructive pile. The writer above quoted, in the same article, says: "The rebellion will leave a mark not only upon our politics and our business, but on literature. The mass of publications on the subject has already reached astonishing dimensions. Mr. Grant, of the New York Mercantile Library, a careful bibliographer, has already enumerated *four hundred and eleven* sermons and addresses, *four hundred and forty-eight* books and other miscellaneous publications, and twelve serial histories, and has by no means completed his list. These publications include Fast and Thanksgiving day and other occasional sermons; Fourth of July orations; all manner of patriotic addresses; histories; collections of documents; discussions of moral principles, abstract and applied; personal narratives, personal vindications; personal attacks; laborious legal treatises; poems; satires; novels; compositions in almost every department of literature. The whole mass is a library by itself." Now there can be no question as to the propriety of bringing together here, as well as in every other great center, copies of all these publications, and of every other that shall appear, and have them most carefully arranged and preserved. It is a chapter in Puritan, as well as in American history, that must not be lost. To the next generation, to say nothing of those who may succeed, they will be valuable beyond all estimate. In the absence of any one who can run around to gather up these mementos, the friends of Christian and civil liberty will, with hope, be looked to for their bestowment. These, with the trophies gathered from battlefields, will teach lessons of patriotism and religion which will not be lost, and lessons not likely to be otherwise taught.

To give Puritanism the place in history its principles, its work, and its destiny demand, requires no great outlay—requires too little, it may be, to secure its accomplishment. To fund, suitably, the Library Association, so as to put it into complete working condition, and give it permanency, and a perpetually increasing power for good, is in the easy command of any one of hundreds of the descendants of the Puritans. What a monument could any one thus erect for himself! and what benedictions would follow such an one from every generation, even unto the very latest! Fifty thousand dollars, by single individuals, here and there, have been donated for other excellent objects. No one can estimate the amount of good that would result from such a gift, to place beyond dependence and contingency this Association that proposes to preserve the history of the noblest men that have blessed the world. And then there be many who might not be able to do all, each of whom doing a part, would quickly make up the whole amount. Five giving ten thousand each, or ten giving five thousand each, or fifty giving one thousand each, would make the sum total.

And not stopping here, in this matter of funding their own institutions, the descendants of such noble men ought to make every needed Theological Seminary and College, and school for young ladies, especial objects of munificent benefactions, until they can be worked easily and profitably both to pupils and teachers. They are derelict in duty to God, to their country, and to their own posterity, not to do it. It is a shame not to be borne, and a disgrace of which shame must come, not to have our own institutions, upon the success of which so much depends, in a condition to do the best and the most for the successive generations of youth that shall enjoy their benefits, or suffer from their deficiencies.

These things done, Puritanism will begin to live in history. It will rise out of mere tradition, and inscribe its name and reveal its character as it has not. Then will its principles be known and respected as now they are not. And the more respected, because it will then be seen—for the first time, must it be said—that those who profess to embrace these principles, respect them themselves. It is surpassingly strange that any should fail to see that our neglects of, and indifference towards, our distinctive principles, must necessarily impress others very unfavorably. All must infer that these principles are of little value which their possessors give so little, and seem to care so little, to have preserved and perpetuated. If they are not of inestimable worth, let them be abandoned, and such received as are valuable. If they are what is claimed for them, and what they have shown themselves capable of accomplishing when adopted and acted upon, it is no narrow, or sectarian, or unchristian policy to give them the consideration and consequence their value to our country and the world demand. There can be no better channel through which to serve Christ. And this seasonable care of that which is our own, and fundamental, and essential to our highest and greatest effectiveness, as a denomination, is the most direct and efficient mode of carrying forward the great work of Christianity, everywhere. It is giving wider scope to principles adapted to every exigency of every tribe, nation, and people. It is putting into the foreground a polity given of God, and designed to be universal, because it has no shibboleths, or peculiarities in ordinances, dress, or services, that circumscribe it to certain limits, or climate; and also because it reaches to the lowest to elevate them, to the most ignorant to instruct them, laying upon all the weightiest responsibility, and putting upon each the greatest constraint consistent with the largest liberty; impressing all with the importance, and giving all the privilege, of making the most of themselves. In doing just this, does not provoke the charge of bigotry; nor in urging this course for the future is there any want

of that charity which opens widest Christian arms, and looks most unselfishly upon a fallen world. All that is claimed here is a feeble plea for self-preservation with those who seem intent on ecclesiastical suicide.

A FRATERNAL ADDRESS.

To the Congregational Union of England and Wales:

HONORED AND BELOVED BRETHREN:

By appointment of the American Congregational Union, we address to you their salutation in the Lord, and their congratulations upon that freedom of conscience and that purity of faith and worship, which are our common heritage from the piety, the heroism, the self-sacrifice and devotion of English Puritanism in the seventeenth century. The measures you have taken for the worthy commemoration of the Bicentenary of Nonconformity, the literary and pecuniary contributions which this occasion has already called forth among you, and your noble and generous plans for permanent memorials of that grand testimony for Religious Liberty on the 24th of August, 1662, have excited much attention among Congregationalists in the United States. Though the Pilgrim Exodus that brought religious freedom and Church purity to these shores, preceded by forty-two years the exodus of the two thousand Nonconformists from their pulpits and livings in the Church of England, both were prompted by the intolerance of the same ecclesiastical corporation, and each by moral influence furthered the aims and results of the other. The Congregational churches of New England—the original seat of Congregationalism in America—trace their ecclesiastical pedigree to the Scrooby Church in Nottinghamshire, and to the Southwark Church in London. Thus they are rooted in English soil and English memories. The exode of the Pilgrim Fathers was an earlier off-shoot of that same principle of conscientious spirituality in the worship of God, which, in 1662, led to that testimony against Conformity which gave to Dissent a substantive and organic existence in England itself.

Christians in America, moreover, claim a common inheritance with their brethren in England in the names and works of Bates and Baxter, of Calamy and Charnock, of Henry, Howe and Owen, and the scores of recusant ministers who have enriched English theology with the wisdom of their teachings, and hallowed the English language with the fervor of their piety. As with Charnock, we owe to the silencing of the oral ministry some of the most labored and precious productions of Christian scholarship in defense of the truth. The Congregational churches of America have also some special ties of association with the era of Nonconformity in England, through pastors and teachers who then came hither to exercise the ministry denied to them at home. Our earliest Church historian, the quaint Cotton Mather, in a catalogue of the "illustrious divines in the churches of New England," enumerates fourteen who "came over to New England after the re-establishment of the Episcopal Church government in England, and the persecution which then *hurricanoed* such as were Nonconformists unto that establishment;" and he laments "the disaster of New England, in the interruption which a particular providence of heaven gave unto the dedesigns of that incomparable person, Dr. John Owen, who had gone so far as to ship himself, with intents to have taken this country in his way to his eternal rest."

We find in our early history, a special link connecting the Congregational churches of America with the stand for religious liberty made by the Nonconformists of 1662. In 1661–2, the Rev.

John Norton, of Boston—once curate at Starford, in Hertfordshire, afterwards chaplain at High Lever in Essex, but who left England for America to escape the hierarchical tyranny of Laud—was deputed by the colony of Massachusetts to visit England as the bearer of an address to the restored King, supplicating His Majesty's gracious protection in the continuance of those civil and religious liberties conferred upon the plantation by the patent of his royal father. In that address the colonists say, "Our liberty to walk in the faith of the gospel, with all good conscience, according to the order of the gospel, was the cause of our transporting ourselves, with our wives, our little ones, and our substance, from that pleasant land, over the Atlantic ocean, into the vast wilderness; choosing rather the pure Scripture worship, with a good conscience, in this remote wilderness, than the pleasures of England, with submissions to the impositions of the then so disposed, and so far prevailing hierarchy, which we could not do without an evil conscience. . . . We could not live without the public worship of God, nor be permitted the public worship, without such a yoke of subscription and conformity as we could not consent unto without sin. That we might, therefore, enjoy divine worship, free from human mixtures, without offence to God, man, and our own consciences, we, with leave, but not without tears, departed from our country, kindred, and fathers' houses into this Patmos." The King's letters in reply confirmed the privileges of the colony, and so New England became a refuge for some of the Nonconformists of the mother country; though, with a refinement of cruelty, the Conventicle Act of 1664 forbade such as were banished to America, to settle in New England, where they would have found religious freedom and sympathizing friends.

In the good providence of God, the fathers of New England,—though some were for a time infected with the notion of a civil theocracy—were led to adopt the principle of absolute religious freedom, which is now incorporated in the organic laws of the several States, and also in the Constitution of the United States,—which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Legislation wearing the semblance of religion,—such as laws for the observance of the Sabbath—is adopted not as a measure of ecclesiastical authority, but solely in the interest of public order and morality. In the United States we know nothing of "dissent" because we have no "establishment";—nothing of "religious *toleration*" as a privilege, because we every where enjoy religious *freedom* as a sacred constitutional right.

As a consequence of this, in the absence of state patronage and of hereditary endowments, we rely entirely upon the voluntary principle for the support of the institutions of religion. The fruits of this principle are the best endorsement of its soundness even as an article of political economy. Confining the illustration to the Congregational churches, which exist principally in the great belt of northern or free States and Territories stretching along the parallel of 39° from the Atlantic Coast to the Rocky mountains, and in California and Oregon on the Pacific—there are upwards of two thousand houses of worship erected by Congregationalists at a cost of two million sterling, and affording accommodations for nearly a million of worshipers. Ten years ago, upon a single call, upwards of twelve thousand pounds were contributed by American Congregationalists to aid the feebler churches of their order in erecting houses of worship; and since that time, the American Congregational Union, which makes this a special function, has raised and appropriated several thousand pounds for the same object. Of late years there has been a marked increase of Congregational churches in the Western States and territories, through immigration from New England, the early home

of our polity; and since these churches are at the first feeble in membership and in resources, the work of church-building must needs occupy a stated place in the charities of the denomination. And when we consider that the amount of church property now held by Congregationalists, is scattered over a territory greater than the whole of Europe, excepting Russia, that this has been the free will offering of a people mostly of limited means, who in the same time have been earning their own subsistence, clearing farms, building towns, schools, railroads, and laying the foundations of social order, it will appear that the voluntary principle in religion is adequate to all the demands of our age. For in addition to sustaining the Christian ministry and the ordinances of the gospel among themselves, the older and stronger *Congregational* churches have contributed in the past thirty-six years five hundred thousand pounds sterling, through the American Home Missionary Society, to aid feebler churches in supporting the ministry. At the same time, American Congregationalists have given, in the past fifty years, one million five hundred thousand pounds to send the gospel to the perishing in other lands. We have not computed the amount given by these churches to Bible and Tract Societies and for Sabbath Schools. This would reach to many hundred thousand pounds. The voluntary principle has brought forth like precious fruits in other denominations of Christians in this country, to whom it is as dear as to those on whose behalf we speak.

Very early in the settlement of New England, attention was given, by her religious and patriotic founders, to the interests of education, both secular and Christian; and under the impulse of that enlightened zeal for knowledge, it has come to pass that free public schools, for the masses, supported mainly by taxation, imposed directly by the people; and higher institutions for a more liberal education, in part endowed by the State, but mainly supported by private munificence, have kept pace with our ever expanding population. Affiliated with the Congregational body there are now thirteen colleges, and six seminaries for theological training. Believing that not only the stability of republican institutions, and the maintenance of public virtue and order, but the purity and efficiency of the churches of Christ, depend upon the general intelligence of the people, the body of Christians for whom we speak have ever been watchful for the education of the masses of society. This watchfulness has been the more demanded by reason of the growing emigration to this country from Great Britain and the continent of Europe. Indeed, were this necessary, we might honorably appeal to the Christians of England and of continental Europe, in behalf of religious and educational institutions which here provide for their own emigrating poor. Thus Christ's peculiar work of caring for the poor, the ignorant, and the neglected, is made common to us all; and in that work we have fellowship with our brethren beyond the sea.

We are happy to assure you, also, of our fellowship with you in labors for human freedom and the rights of man. It was mainly under the influence of religious sentiment that those Northern States of our Union which had inherited slavery as a colonial deposit from British commerce, abolished slavery upon their soil, many years before the memorable action of the Parliament of Great Britain, abolishing the African Slave Trade. In that early hostility to slavery the recognized leaders of Congregationalism—a Hopkins, an Edwards the second—bore an earnest and illustrious part. And though since slavery had retired beyond the political control of the people of the North, and was strengthening itself within the entrenchments of Southern State laws, for its audacious attempt to control or to subvert the national government, there have been, in the Congregational ministry and churches, apologists for moral inaction

toward the system, if not for the system itself; yet Congregationalists, as a body, have been true, and firm, and constant in opposing this monstrous iniquity with the testimony of the pulpit, the platform, the convention and the press, and in arousing the nation to resist its stealthy advances. Again and again have our local associations of ministers and churches uttered their concentrated denunciations of slavery and its abettors; and the last occasional convention, at Albany, in 1852, representing the spirit of the whole denomination, issued this solemn deliverance:

Resolved, That, in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding States, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that, wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ, in such cases, "depart out of that city."

At the call of the government upon loyal citizens for the defence of the country against the slaveholder's insurrection, the Congregational churches furnished thousands of volunteers for the army, and scores of ministers as chaplains. That element in our army—if not also the vast preponderating spirit of the army—is one that will make this war a grand providential crusade in the name of freedom and humanity. Already Congress and the President have inscribed Liberty and Justice upon the flag of the nation. And we trust that when our day of trial and conflict is over, the American Congregational Union will find in the emancipated South a field for its endeavors which hitherto has been barred against it. In this conflict of a free and Christian civilization with the barbarism of slavery, we have waited and longed for some expression from Christian brethren in England, of sympathy and moral support for the cause of Order, of Right, of Freedom; some echo of the noble and cheering sentiments of Count Agénor de Gasparin, from France. And we are sure that the community of interest in behalf of Religious Liberty which moves us to send over the sea our congratulations, our prayers, our hopes for that good old cause which you of England have this year vivified before your nation and the world, will draw your hearts to us in that kindred cause of human freedom which we now bear aloft in the arms of prayer and hope, amid the shock of battle. In these great interests of humanity the heirs of the Pilgrim Fathers of 1620 and of the Nonconformists of 1662, cannot but be one. One with you, therefore, in the hallowed memories of the past, in the duties and conflicts of the present, in the hopes and aims of the future, one with you in Christ and for humanity, we subscribe ourselves,

Your brethren in the faith and liberty of the gospel,

JOSEPH P. THOMPSON,
Pastor of the Broadway Tabernacle Ch., N. Y.

WM. IVES BUDINGTON,
Pastor of the Clinton Avenue Ch., Brooklyn.

DAVID B. COE,
Sec. of the American Home Miss. Soc., N. Y.

New York, July 4, 1862.

(From the American Baptist Almanac for 1863.)

STATISTICS OF REGULAR BAPTISTS IN NORTH AMERICA FOR 1861.

States.	Associations.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1861.	Total Number.
Alabama,	29	808	429	78	5,481	61,219
Arkansas,	16	321	149	22	1,272	11,341
California,	3	64	49	17	86	2,378
Connecticut,	7	116	115	11	315	17,467
Delaware,	..	3	4	....	26	352
District of Columbia,	..	5	6	....	31	922
Florida,	5	134	73	5	553	6,483
Georgia,	38	994	592	87	6,717	84,567
Illinois,	26	547	413	41	2,458	32,519
Indiana,	33	509	265	55	1,984	28,777
Indian Territory,*	4	45	40	....	400	4,300
Iowa,	16	259	160	25	909	11,647
Kansas,	3	33	11	3	53	866
Kentucky,	39	849	375	36	5,297	81,588
Louisiana,	10	209	113	12	932	10,264
Maine,	13	279	187	20	304	20,738
Maryland,	1	34	26	....	363	4,295
Massachusetts,	14	267	287	21	801	35,665
Michigan,	11	225	158	3	461	13,153
Minnesota,	6	97	53	2	181	2,413
Mississippi,	22	598	303	40	3,331	41,610
Missouri,	37	749	432	35	3,804	44,877
Nebraska,	1	10	4	1	5	239
New Hampshire,	7	94	82	10	152	8,280
New Jersey,	4	120	128	17	1,039	17,715
New York,	45	838	789	125	3,027	92,030
North Carolina,	27	696	375	72	4,818	60,532
Ohio,	31	507	363	67	2,332	33,633
Oregon,	3	33	22	7	69	907
Pennsylvania,	17	382	300	48	2,018	38,660
Rhode Island,	3	54	55	4	73	8,681
South Carolina,	18	473	281	11	4,643	62,984
Tennessee,	24	663	397	24	3,806	46,564
Texas,	22	456	263	16	2,296	19,089
Vermont,	7	109	97	3	232	8,374
Virginia,	27	771	425	82	7,736	108,888
Wisconsin,	13	200	131	5	345	8,928
German and Dutch Churches in the United States,	2	50	35	27	323	2,631
Swedish Churches in the United States,*	1	13	11	3	150	600
Welsh Churches in the United States,*	3	34	20	....	250	1,400
Total in the United States,	588	12,648	8,118	1,035	69,073	1,037,576
Nova Scotia,	3	142	74	7	533	14,838
New Brunswick,	2	125	70	19	359	8,070
Canada,	10	242	165	35	606	12,359
West India Islands,*	4	205	154	42	1,000	36,500
Total in North America,	607	13,362	8,481	1,138	71,571	1,109,343

OTHER DENOMINATIONS THAT PRACTICE IMMERSION.

Anti-Mission Baptists,*	180	1,800	850	....	....	60,000
Free-Will Baptists,	142	1,285	1,033	186	2,033	58,055
Six-Principle Baptists,*	..	18	16	....	....	3,000
Seventh-Day Baptists,	4	66	77	4	....	6,686
Church of God, (Winebrennarians)*	..	275	132	....	....	14,000
Disciples, (Campbellites)*	..	2,000	2,000	....	....	350,000
Tunkers,*	..	150	150	....	....	8,200

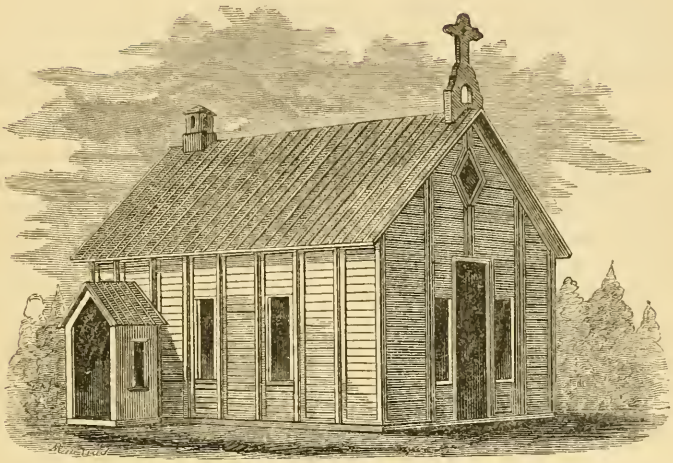
* In the cases thus marked, we have failed to secure any reliable intelligence upon which to base an estimate as to present numbers, owing to the confusion arising from our National troubles. We have therefore inserted the figures of last year.

A PORTABLE CHAPEL, OR CHURCH.

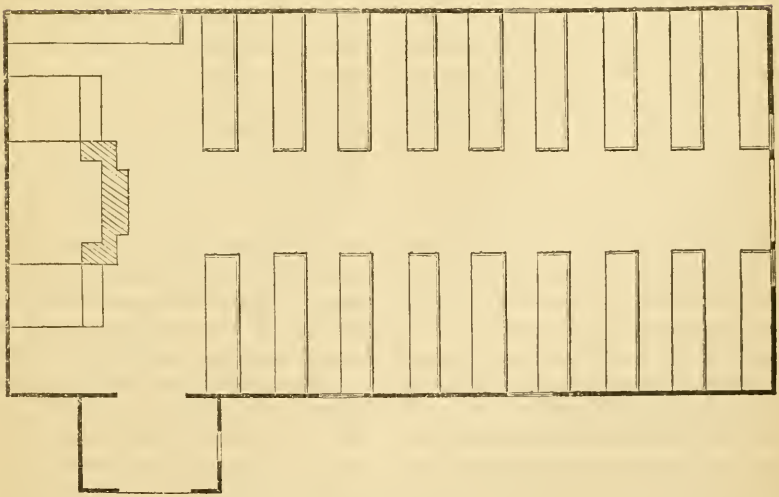
On the opposite page we present our readers with an engraving — not of a church, precisely, but with the model of a building for a church. It is a perspective view of a portable chapel; adapted especially to new communities, where population is sparse, and centers are not fixed. This structure is inexpensive, easily reared, and as easily taken down and moved any distance, and then re-erected without injury, and with but very little labor. The patentees of this model say of it, "that it is 16 by 32 feet on the ground floor. It will seat a hundred persons with as much comfort as any city church. Size and style can be varied according to the number of seats required, or the taste of the parties purchasing such a building. It is admirably suited to the wants of a small rural society from its cheapness; and by trailing wood-bine over its exterior, and adding a few simple ornaments to the interior, it could be made to exceed in neatness and beauty many a costly meeting house." This building has twelve feet posts, open to the ridge pole inside. It has thorough ventilation, and is painted inside and out. It is built in sections so as easily to be put together or taken apart. Its weight, all complete is about four and a half to five tons. It will be delivered in perfect condition, at Chicago or other accessible points for the sum of THREE HUNDRED AND EIGHTY-FOUR DOLLARS.

The patentees have many models of small dwelling houses, workmen's houses, tool houses, school, carriage and fruit houses, barracks, hospitals, &c. They say that "the construction of these buildings is so simple that two or three men, without mechanical knowledge, or experience in building, can set up one of them in less than THREE HOURS: and with equal ease the same number of men can take it down, remove it to another locality, and rebuild it without additional material. Indeed, should necessity or convenience require, a complete dwelling house can be erected and be prepared for family use, in a single night, with scarcely a tithe of the deliberation or labor expended to build the meanest shanty."

It is supposed that there are many places where chapels of the size, style, and movable quality of that herein named would exactly meet the wants of such places, if they were ready to unite in securing a neat, simple place of worship. The expense might not be beyond their *possibilities*. It is quickly secured, and easily transferred to another locality or changed into a school house or dwelling, or into permanency as a vestry when outgrown as a sanctuary. The sections can be doubled without a large outlay; then they are very warm in winter. So each section of the roof can be shingled instead of being battened, and thus more effectually secure tightness and warmth. We understand by the parties in charge, that while they *can* enlarge to almost any extent on the plan here given, still they do not recommend it, especially in the direction of the *width*. Its length may be increased to any extent desired, but the increase in width adds much to the expense and weight, and hence to the difficulty of construction, and especially to the increased expense of transportation. The roof here is at "half pitch," and roof boards are all one length. For any further particulars, or for any negotiations we must refer our readers to the gentlemanly proprietors and patentees. Address D. N. Skillings, No. 101 State St., Boston, or 108 Wall street, New York, (office of Mailler, Lord & Quereau,) or Flint & Hall, No. 6 Central St., Boston, Ms., or 114 Wall St., New York.



ELEVATION.



GROUND-PLAN.

JOHN BARNARD:

AN AUTOBIOGRAPHICAL FRAGMENT.

FURNISHED AND PREFACED BY REV. S. J. SPAULDING, NEWBURYPORT, MS.

John Barnard was the son of Rev. Thomas and Elizabeth (Price) Barnard, of Andover, and the grandson of Francis Barnard, of Hadley, Ms. He was born (on the authority of his own MSS.) in the North Parish, Andover, Dec. 14, 1690.[1] He graduated at Harvard College, in 1709. For two or three years he taught the Grammar School at Andover. March 25, 1712, he[2] commenced instruction in the Grammar School at Salem. From the latter place he removed to Boston, Aug. 25, 1713, and was a teacher in the North Grammar School of that town until he removed to Andover.

Immediately upon the death of his father he was thought of as his successor; and on the 16th of December, 1718, he was invited to settle in the gospel ministry, in the North Parish. He began to preach, as settled minister, the first Sabbath in January, 1719, and was ordained on the 8th of April following.

At the ordination, Rev. Mr. Capen, of Topsfield, gave the charge; Rev. Mr. Stevens, of Charlestown, gave the right hand of fellowship; Rev. Thomas Symmes, of Boxford, East Parish, preached the sermon; Rev. Mr. Rogers and Rev. Mr. Phillips assisted in prayer. Mr. Barnard died June 14, 1758, aged 68 years.

"Mr. Barnard was a good classical scholar; and after his settlement in the ministry, prepared many pupils for college. His piety, gentleness, and pleasantry, his faithfulness and assiduity in the discharge of ministerial duty, and the interest which he took in promoting the peace and improvement of his people, procured their love and confidence. As a preacher, and as a counsellor in the churches, he was very highly respected. His sound understanding, hospitality, benevolence and urbanity, gained the esteem of a large circle of friends and acquaintances. He lived in much intimacy and friendship with Rev. Mr. Phillips, of the South Parish, and they mutually contributed to the good order, peace and harmony of the town. Mr. Phillips, in the preface to a funeral sermon of Abiel Abbot, preached by Mr. Barnard, in 1739, says:"—[*Rev. A. Abbot, D.D.*]

"As for the present worthy pastor of the flock of Christ in the North Parish, although he be not willing that any encomium should be given of him, but, like his venerable father before him, professes himself content, provided he may do some service in the world, and pass through it without contempt; yet, I cannot forbear saying, that he is so well known and approved that he stands in no need at all of a word of recommendation from any man whatever." He adds, "If I may be allowed to speak the truth, I shall go on to say, that I esteem myself not much less happy in this, his son, who ministers before God and to his people, not only in his father's place, but also makes good, so far, I suppose, as any man can, his father's ground. I said I esteem myself happy in him; for we have been, now for more than twenty years past, laboring in this town (though not properly as colleagues, yet) as *good neighbors and cordial brethren;* which, let others think as meanly of as they please, yet *we* look upon it as an article essential to the comfort and happiness of *our* lives; and I do the rather make mention of this thing, because I would from hence take occasion, *both* thankfully to acknowledge the smiles of heaven in that harmony and brotherly love which have hitherto subsisted between us, and to bewail it, that there is too much reason to think that there is not so good understanding between ministers of some towns as might be wished for. Will the God of love and peace be pleased to grant that this

[1] Sprague says, Feb. 26, 1690.

[2] *Not* "Rev. John Barnard, afterwards of Marblehead," as Felt says, *Annals of Salem*, p. 354.

happy union, which is so much *our* strength and beauty, may be preserved and established, to our comfort and the people's edification. And may all such who are the people's *instructors*, and especially who are pastors in the *same town*, frequently visit each other, and be perfectly joined together in the same mind, and in the same judgment, as it becomes all such who not only serve the same Master, but even style themselves the bridegroom's friends and ambassadors for Christ!"

Mr. Barnard published a sermon preached at the ordination of Rev. Timothy Walker, Concord, N. H., Nov. 18, 1730; a sermon preached at the funeral of Mr. Abiel Abbot, who died May 29, 1739, aged 23 years. He was son of Dea. John Abbot, and graduated at Harvard College, 1737. Election Sermon for 1746.

Mr. Barnard married, Oct. 20, 1715, Sarah Martyn, daughter of Edward and —— Martyn, of Boston. The names of their children were:

1. Thomas, born Aug. 1716, at Boston, Ms.; baptized Aug. 20, 1716; graduated H. C. 1732; ordained at Newbury, Jan. 31, 1739; dismissed Jan. 15, 1751; ordained at Salem, Sept. 17, 1755; died Aug. 15, 1776.
2. Sarah, born April 28, 1719, at Andover; baptized May 3d, 1719; died May 18, 1719.
3. Edward, born at Andover, June 15, 1720; graduated H. C. 1736; ordained at Haverhill, April 27, 1743; died Jan. 26, 1774.
4. John, born at Andover, April 19, 1723; died Oct. 4, 1739, in his fourth year at H. C.
5. Sarah, born at Andover, Aug. 9, 1727; married Rev. John Tucker, D.D., of Newbury.
6. Elizabeth, born at Andover, June 16, 1732; died Aug. 8, 1732.
7. Elizabeth, born at Andover, Dec. 20, 1735; died Sept. 21, 1736.

MEMORANDA.

I removed from Salem to Boston, August 25, 1713. Entered into ye School ye 26th—took up my quarters at Mrs. Hope. Olivers in whose house I lived 2 years and 2 months very Happily. She being a very pious, Ingenious and obliging Gentlewomán.

Anno 1715 I was married Oct. 20th to Sarah Martyn, *quam Christo prius Connubio Spirituali et æterno Junctam: Sic, quam mihi, haud Temere Credo.*

My son Thomas was born on Thursday Aug. 17th 1716 about 3 o'clock in the morning at my Father Martyn's, given up to God (and I hope sincerely) in Baptism August 20th. I pray God the Child may live, and live to God. Oh that he might be blessed indeed. God has put a new charge into my hands, O that I might have grace to be faithful in it! My child has derived from me a defiled nature, Lord help me to be very much concerned, that he may have a clean Heart.

My Brother Theodore was married April 30th anno 1717.

My Father Martyn died Feb. 5, 1717–8 about 10 o'clock in the morning; in him I lost a Tender helpful Father, and Friend: But what shall I say? Thou Lord hast done it, and I must forever be *Dumb and not open my mouth. Be still and know that I am God.* Psalm 46, 10.

He was a very Pious Gentleman. Eminent and remarkable for Family Government and Religion, the Sanctification of the Sabbath, in his own House, and the House of God; I think I never saw a greater Instance of a Holy Deportment in public Worship. He was public spiritted and denyed himself very much, many Times to serve others, was a very accurate merchant, more than ordinary quick, and Expeditious in Casting up accounts. Was one of a Good Temper, very rarely out of Humour, excelled in Patience under the obloquy of People, which those who serve in any Public Capacity Generally if not always suffer, if Faithful to their Trust.

My Daughter Sarah was born at Andover April 28th 1719, upon Tuesday about 11 o'clock in the forenoon. Baptized the next Sabbath, viz. May 3d, and Died May 18th of Convulsion fitts. Lord give me a name better than yt of Son and Daughter, and give me the assurance of such a name.

My son Edward was born June 15, 1720, was baptized the Sabbath following. God give me Grace to bring Him up in the Nurture and Admonition of the Lord.

My Brother-in-Law Edward Martyn dyed of ye small-pox September A. D. 1721.

Several Families in Andover were visited with ye small-pox ye Latter end of Dec 1721 of which distemper There Dyed Deacon Barker, Stephen Barker, James Black and his wife, Joseph Dana son of Francis Dana: Lord stay thy hand, say it is enough.

The wife of Jacob Tyler and their child and Ebenezr King dyed of above sd distemper the same year.

My son John was Born on a Fryday April 19 in 1723 ¾ after 2 in the afternoon, was Baptised April 21. Another singular mercy is conferred upon me and more duty expected from me.

My Brother Theodore[3] dyed Feb. 16th 1724–5 at about 10 o'clock in ye Evening having almost completed ye 33d year of his age. He lay sick but about 6 days, he left a wife and 3 small children. The Eldest but a little above six years old. He gave me good satisfaction before he dyed as to ye state of his Soul and I mourn not without hope. I have no naturall Fathr Mothr Brothr nor Sistr upon earth, but am left alone: but I shall not be alone for ye father he is with me. Lord help me to improve this dispensation aright. Quicken me hereby to prepare for death. My Brothrs have been short-lived; I wd not depend upon a long one. Lord satisfy me with life whether longer or shorter, and show me thy salvation.

My son John had a fit of sickness Janry the Latter end anno 1724–5 and another in Febry ye same year in both which he was brought near to death but God graciously raised ye child. Oh that I may Live more to God's Glory for his mercy.

The Reverend Mr Thomas Symes, Pastor of the Church at Bradford, dyed Oct. 6th, 1725 (of a scorbutick dropsicall distemper) in the 48th year of his age and the 17th of his Ministry in that Town. He was an Ingenious Gentleman, a well accomplished Faithfull Successfull Minister—he left a widow 8 children and some of ym young. Your fathrs where are they and ye Prophets do they live forever? This part of ye Province is much darkened and empoverished by ye extinction of such a Burning and Shining Light and well Instructed Scribe. Lord help me to fulfill my ministry and Let me be ready for ye giving up of my acct as thy Servt Symes was.

The same month and year dyed that Generous usefull Gentleman and my Singularly good friend Major Stephen Sewall of Salem.

My Daughter Sarah was Born on a Wednesday about 12 o'clock in ye Day, August 9th 1727. Baptised Aug. 13.

13 Feb. 1727–8 Dyed the Learned and Pious Dr Cotton Mather of Boston in the 66 year of his age and 47 of his ministry. He died with a Heavenly composure of Soul Rejoicing in hope of the Glory of God. My Father my Father the Chariots of Israel and the Horsemen thereof.

My Daughter Elizabeth was born Thursday June 16th 1732 abt 9 o'clock in the evening, baptised June 18th. The Lord help me to be duly concerned for ye child's Salvation.

Aug. 8, 1732, Dyed my Daughter Elizabeth a little past 6 in ye morning being 7 Weeks and 3 days old, and having been sick above 6 weeks.

My Daughter Elizabeth was born Saturday Decr 20th 1735, about 8 o'clock in ye evening: May He who has given her to me make Her his and if He spare her life help me to bring her up (if I have opportunity) in ye Nurture and Admonition of the Lord:—and give her an education suitable to her holy Dedication—dyed of Convulsion Fits Sept. 21, 1736, being just 9 months and 1 day old. She dyed about one Hour and a quarter after her Cousin Hannah Barnard who died of ye Feaver and Sore Throat having entered the Thirteenth year of her Age.

[3] He was father-in-law of Hon. Samuel Phillips, of Andover, one of the founders of Phillips Academy in that town.

Lord help me to Sanctify thy name under these affecting visitations.

My Dear and hopeful Son John died at Home Oct. 4, 1739 aged a Little more than 16 years and 5 months. He dyed of a Feavr and Flux—the Tenth day after he was seized therewith. He had entered his Fourth year at College. He was diligent in his Studies there and I doubt used too close an application, was well beloved by his Tutor and universally so by the students. He was of a good Temper and blameless life remarkable for his Modesty and Contempt of the Gayieties of Dress. Tho his Faintness and pains were very great upon his sick Bed yet he bore them with admirable Patience, assured me of his willingness to submit to ye will of God, of his Hope of Salvation built upon Christ, had his reason bright till about 12 Hours before He Expired. The ways of God are past finding out! but I know this, that when Clouds and Darkness are round about Thee Justice and Judgement are the Habitation of thy Throne. I desire to Gloryfy God by resignation to his Will and that This Sorrowful providence may be for the Everlasting good of me and mine. My child bid fair had his Days been prolonged, to have served Christ and his Chh. in the ministry, but what shall I say? Christ can carry on his work without the help of me or mine.

My Mother in Law Mrs. Lydia Barnard dyed at Charlestown August 1743, after she had been my Father's widow almost 25 years. was interd at Cambridge. My Sister Barnard of Salem dyed August Latter end, 1743, was Interd Sept. 2. upon Fryday.

Memoranda Quotidiana—1718.

July 27, Sabbath. I rise this morning in Health of Body, but how is it with my Soul? are all things in my Soul in Good order? There is much Sin in me indeed, and I would Loathe my self for it. But I am not without some Comfortable Hopes, that the cure of my distempered soul is begun, and I wish it might go on apace. I will therefore Lye at the Pool of Bethesda for my cure. I will this day repair to the waters of the Sanctuary. But which of all my distempers shall I this day seek for a cure of? I have infinite cause to be solicitous that all the Dyseases of my soul may be healed, but I will single out one to which I will have a more particular reference when before the great Physician this Day, viz. my Pride which exalts self against God, has a Train of sins following of it and is very uncomfortable to my poor soul. I hope I have truly taken pains to kill this sin in me, but yet it Lives, and sometimes Prevails in me to my Confusion and Shame. O, my Saviour engage with me against thy great enemy and mine, make me meek and Lowly in Heart. Let me be more like Thyself.

July 28, a. m. I bless God I have been enabled cheerfully, without yt darkness I have sometimes met with in my Business, to go through ye Business of this forenoon; if God give Light, who can cause darkness? Though my employment has but slender gains attending of it, yet I would thank my great Sovereign that I have the Opportunity to do some service for his name and my Generation if he be pleased to give me a heart set for his glory and ye Good of those under my care, I think I should esteem my Calling upon these considerations highly eligible and Delectable. O my God do thou, who hast given me my Post give me a Heart exceedingly inclined to be serviceable therein, and give me success. Help me to go through Discouragements which I meet, with courage and comfort. Help me to do my best and to leave events to thy self.

P. M. I bless God that I have been restrained by his Grace this afternoon From those Frames to which I am so much inclined by my natural Temper and my business. I Hope it has proceeded from my Trust in God. *The Lord will keep him in peace whose mind is stayed upon Him.*

July 29. I leave my Bed somewt early this morning to seek God. Natural sleep is not the proper refreshment of the soul, my better part: I would be concerned that my spiritual part might have rest. But where is this to be found but in God; This world is not its rest because finite and polluted. But in God there is enough to fill every desire, and satisfy every Craving. In Him is enough to dry up every Tear, and Hush every Fear. The morning I esteem the most suitable time in the day For prayer and Reading and meditation because my mind I find more lively than at other times, nor so charged with worldly business and cares: then it is fitter to entertain the Great God and Converse with Him. I suppose David found it so who resolves upon seeking God early. "*My voice shalt thou hear in the morning.*" Aurora Gratiis amica.

July 31. How prone am I to be out of frame! My Passions, my Passions, those *unwashed Dogs* as one justly calls them, enslave my Poor Soul. O my Saviour free me from their Dominion and Tyranny: if thou make me free then I shall be free indeed. Help me to live more by Truth and then the Things of this world will make but small Impression upon me. I would loathe my evil Frames, and Fly to ye Blood of the Covenant for the pardon of them. O Spirit of Truth and grace give me an ascendent over my Passions this day. Let all within me be calm and easy. Let me cheerfully go through my Business without disturbance and uneasiness.

August 3d. This afternoon I have heard a sermon upon the Life of a true Christian, viz. That it is a Life hid with Christ in God; a Glorious though obscure life it was described to be. O that I may be of the number of those happy ones who are partakers of this, tho. hidden, yet everlasting life. If I am not mistaken, I should prefer this invisible life before the greatest Pomp and Grandeur of this world. O that I were heartily willing my Saviour should do all that for me which he offers to do for sinners. I would Believe, Lord help my unbelief. I would forsake all sin. O my almighty Saviour help me to do it. I am assured I am Guilty, I want a Pardon and a Righteousness. O my merciful Saviour wash me with thy blood, clothe me with thy Righteousness: Inspire me with love to God and my neighbor, put all good Frames into me and help me to live in God and to God. Let my will be swallowed up in the will of God, whatever he commands me help me to do, whatever he forbids me to do, help me to avoid, whatever he lays upon me help me to bear and to get good by.

I know I must dye, and know not How soon my Lord will come. It therefore highly concerns me to be always ready. It is the Highest Folly in the world to say I will next week or next month or next year apply my self to ye great work of my salvation, when I dont know but the Sovereign Lord of my life may require my soul of me this night. I will therefore (in the strength of Christ) set about my great work now, and Labour every day For such a frame and Temper of Heart and mind as may be suitable for a man who is going out of this world to appear before a Holy and heart-searching Judge; and to Befriend such a frame I would think much upon death, this I am persuaded would be a good Barrier against the enemys of my soul, what Impression has the world upon a Dying man?

Oct. 13, 1718. This day about 9 o' clock in the evening my Dear father departed this life. he was taken by an apoplexy the night before, between 9 and 10 o'clock. He spake but very few words which is a very great aggravation of my sorrow: had it pleased God to have given Him the use of his Tongue, he might have spoken something that might have had a great and lasting impression upon my heart, but it pleased God it should be otherwise, and I would adore him under the dispensation, and begg of Him, powerfully to bring to my remembrance what good Instructions he gave me in his Health to

sanctify to me the great Bereavement that I may extract Good out of Evil and fetch meat out of the Eater.

My Father died in the 60th year of his age: he lived desired and Dyed lamented by all that knew him. He was born at *Hartford*[4] *in Connecticut*, from thence his father removed to Hadley (when he was very young) he was bro't up in Hadley at School till he was fitted for the College into wch Society he entered Sophymore. After he had taken his first degree, he went and kept school at Roxbury for some time from thence he removed to Andover, and engaged in the work of the Ministry, in which place he obtained Grace to be faithful to his great Lord & Master for more than 36 years. He was by the learned and wise accounted a Gentleman of bright natural parts, admired for his keen witt, which never transgressed the bounds of *Modesty*, *Charity and Purity*, as was observed, his Judgemt was Solid, and his memory Tenacious. Nature laid in him a good foundation for learning, upon which he improved very considerably. As to the *Latin & Greek Tongue*, I suppose few in the country Exceeded Him: he was well acquainted with the Philosophy & Logick in reputation in his day: was no stranger to History: but could discourse entertainingly of the affairs of Kingdoms and Countrys: was a good Divine, and an excellent, judicious preacher. I have read over many of his sermons and they all to me appear pithy and nervous because Scriptural, without any solecism as to the method.

His piety shone bright, and particularly that part of it, his Humility, the light of his Doctrine joyned with that of his conversation was indeed very forcible and convincing. He was relatively good and desirable. A good Pastor, one after God's own Heart, a pleasant, careful Husband, a very Tender prudent father, and an acceptable Neighbor.

And now how stupid am I if I get no good by this bereavement. O my God teach me out of thy law, and let it be good for me thus to be afflicted, let it mortify sin, endear Christ to me and quicken my meditations on and preparations for the Heavenly world. May I rememember *My Father* and Imitate his example. I bless the [Lord] I was born of such a Credible and pious father.

Att the latter end of December following my father's Death I had a Unanimous vote excepting one, of the Church, and a full vote of the Congregation to Succeed my ever Honrd Father in the work of the Ministry among them. My call I thot as did my Friends with whom I advised was sufficient, my abilities tis true are but small, but I may be as good as many others whom God is pleased to bless and prosper in that Work. I hope He will give me Grace and Encrease my Gifts if I am sincere and humble in his service. Upon my call ye Small Pox broke out in Boston and was likely to spread, and I and my wife and children had never had it. The people who invited me were a well disposed people, had been under my Father's Instructions, and were unanimous in their choice, if I had refused twas likely the parish would have broken into factions and parties. My accepting seemed to be called for by the voice of Providence and accordingly I took up with their offer,—wth ye Consent of my wife — and about the 12th of January I moved my family to Andover. April 7th, 1719. Tomorrow is the day appointed for my solemn separation to ye Work of the ministry: and O how great a Work it is. Oh my Insufficiency. Oh my great unworthiness, to be Imployed in that sacred and solemn Work: that God should Imploy me in it, me who am less than the least of all Saints. To me is this Grace given that I should preach ye Unsearchable Riches of Christ — That I should be a steward of the misteries of his kingdom.

The tho't swallows me up, I would renounce self-dependence and rely alto-

[4] Not Hadley, as Dr. Abbot says, *Sprague's Annals*, vol. i., p. 198.

gether upon the Grace of God thro' Christ to Quality me for the ministerial Work to carry me thro' the Work and to succeed me in it. I know I am nothing, can do nothing of myself: Christ is all: Christ is all: I would this day be looking unto God For Pardon of all my sins in ye blood of Christ for acceptance of my person and services in his beloved Son. For sanctifying Grace, that it would please the God of all Grace to take away my Filthy Garments and Clothe me with Change of rayment that I may be Really and inwardly Sanctified, before I am Externally dedicated and Sanctified to the Work of the Ministry. That I may have Grace to receive the weighty charge to be Imposed upon me in a suitable manner with a sense of my own unworthiness, Inability to discharge it, with a resolution to go on in ye work in ye strength of ye Lord. That God would give me Grace to be faithful in his service, that after I had preached to others I may not be a Castaway myself. This is the sum of what my petitions are to be.

May 27 at evening. I have long intermitted writing for which I desire to mourn for I have found Benefit in Time past by it: it has been a time of Temptation and Sloth with me of late, the Lord forgive me.—I desire to mourn before God for my Sins thro' the day Past. Especially my Idleness, and the Sin that has attended my Conference with one in the family. I find it a hard thing to Contend and not sin. For time to come I purpose to be more sparing of speaking and to keep a Watch upon the Door of my Mouth and to be more Careful to avoid temptation.

May 28, 1719. I have found my Heart something more heavenly this day than of late, and a greater disposition to spend my Time well. I thank God for it. I have one difficulty to Encounter with and it is the more formidable because it falls out in the Beginning of my Ministry. There is like to be some difficulty in the admission of the first I propound to the Church. O my Savr give me wisdom to manage that affair as I ought to do; acquaint me, O glorious head of the Church with my duty in the affair of admitting that person, I am a Child and want discretion exeeedingly.

Sab. M. I find my heart very cold; I have been of late to free with the world, too formal in closet duties. Blow Oh North wind, come Oh South, this day Blow upon my Garden that the Juices may flow and my Beloved come and eat his Pleasant feast. I purpose to be more exact as to my Retirements yn I have been; to spend as much Time in my Closet and study as ever I can.

Sep. 1720. I find myself assaulted wth Temptations. I am tempted to be slack and remiss in ye work to which I am Solemnly Separated, I am ready to be idle and neglect my studies many times to put off preparations for the Sabbath to ye Latter end of ye Week. I am ready to Entertain objections against visiting. I am prone to be off my Guard and lay aside Gravity. I am apt to be Cowardly and to decline reproving sin privately and in public and putting persons upon their duty by private application. I would be Humbled for my sins ys day and go to Christ for Pardon and Grace to enable me to Discharge all Ministerial Duties for Time to come. This afternoon I purpose in the Strength of the Lord to Set about a Reformation.

Jan. 16, 1721. I am encompassed with Snares, my Tongue is apt to entangle and expose me. I am Ready to be too free in ye use of it—to speak my mind too freely. By Divine Grace I propose to be more Reserved and to speak as little as may Consist wth Duty. I find my mind is easier wn I speak less; my Honrd Father, now with Christ was excellent for ye Governt of ye Tongue. He was Reserved and therefore Gave no offence. He always seemed to Speak wt he had before weighed well; the Lord help me to Imitate Him in this, as well as his other Shining Virtues.

Janry 4, 1721–22. God is calling aloud upon me to Prepare for Death; he has been Pleased to send ye Small Pox into ye Town of which several are sick and 5 have dyed. Capt. Barker died yesterday. My Flesh Trembles for fear of ye Lord and I am afraid of His judgments; when there is so much Mortality in ye Neighbourhood it would be very Sinful if I should not Think of my own death and be quickened to Prepare for it. Good Lord give me Grace to do so. I would have mine eyes to ye Great Preservèr of men in this Time of Peril, and Trust in Him for Preservation. I know if I am under ye shadow of ye Almighty then I shall. If it be ordained by God that I must be visited with ye sore distemper, ye will of ye Lord be done. But I would Pray that my sins may not Lie down with me upon my sick bed. Let ym be Pardoned and let me have ye assurance of it and a sick bed, yea a death bed, will be easy to me.

Nov. 2, 1725. I purpose by ye Grace of God for ye time to come to study harder yn I have done; to redeem time for visiting my flock, to give myself more to my Work yn in time past. I have great cause to mourn before ye Lord for my mis-spence of precious Time.

Nov. 3, 1725. This day I set apart for Praying wth fasting in my Study. To Begg of God more especially to Humble me and Break my heart for sin especially for ye sins I have been guilty of in ye work of ye Ministry, for Grace to make me more Diligent in his Service and more faithful in all Relations. To supplicate God for ye outpouring of his spirit upon my flock and children and to prepare me for ye Lord's Supper wh is to be administered ye next Sabbath.

March 16, 1727–8. To-morrow is the Lord's Supper to be administered. I Believe it my Duty to prepare therefor, and that I may do so I have set apart this Day to prepare for that ordinance by self examination, Repentance, Reading and Prayer. Oh Lord let my Heart be prepared with ye Preparation of the Sanctuary, and Let me Receive the Sacrament better than ever yet I have done. Let thy Name be more glorified and my soul be more advantaged by Communicating than in Times past.

May 5, 1728. I am tomorrow to approach Christ at his Table. I have set apart this Day to prepare for that Holy Duty by self-examination. Renewing my Repentance and Faith in Christ and by Fasting and Prayers. Lord Grant assistance in the discharge of this Preparatory Work.

At the close of the above Communion Day. This day I sought God in set prayers and tho' I found my heart too dire and hard yet I hope I was favoured with the influences of the Holy Spirit in Some measure. I also Read Mr. Willard upon Preparation for the Sacrament and Something in Bishop Beveredge—his Private Notes on Religion. Renewed the Covenant according to Mr. Allien's form and concluded with reading the 53 Isai. and the 26 and 27 Chapters of Matthew. I hope my spending the day in these Devotions was a means to purify my soul and Render me in Some Measure Serious.

On a blank page following the "Memoranda Quotidiana," are these notes:

"I removed to Boston 1713."

"1715 Married Oc. 20 to Sarah Martyn."

"1716 My Son Thomas born at my Father Martyn's."

The following account is in the handwriting of Rev. Dr. Tucker, of Newbury, son-in-law of Rev. John Barnard:

"Memorandum of what I have received from Madame Barnard's Estate, since her Death, Nov. 23, 1770, and of what I have paid on Account of Funeral, &c.

RECEIVED	£	O. s.	Ten. d.
From her Draw,	14	09	6
From Jno. Hibbard Interest	03	00	0
From Sam'l Palmer dito	06	00	0
From Nath'l Hibbard Do	12	15	0
From Jno Sargent and Jno Harris Do	18	00	0

	£	s.	d.
From Nath'l Herrick	10	10	0
From Nathan Barker	34	10	0
From Nehem'h Barker	15	15	0
From Joseph Hoyt	12	00	0
From Asa Parker	06	00	0
From Sam'l Clark	18	00	0
From Sam'l Cole	06	00	0
From Mr. Morrill	06	00	0
From Bro't Benj. £78 16*s* 11*d* two Dols. taken out for Sally & Elsy	74	04	11
From Dan'l Jaques	12	00	00
From —— Merrick	06	00	00
From Josh Bartlet	06	00	00

PAID	£	O. Ten. s.	d.
To Rd. Stickney journey	4	15	0
To Sam'l Muzzy for horse	4	00	0
Miss Fisher for Mourning	14	19	2
Russel for Assistance	00	18	0
Flood for assistance in sickness and at Funeral	01	15	0
For use of Pall	01	15	0
For 7 Rings	27	10	0
Dorcas Noyes for Nursing	03	07	6
Sexton for dig. Grave	02	00	0
Mrs. Richards for Assistance	00	10	0
For mending Chaise broke in Service of Funeral	01	07	0
Capt. Roberts for Wine	02	15	0
Hannah Flanders for ass	00	18	0
Hannah Downer Do	00	18	0
Mr. Stickney for Gloves	12	12	0
Mr. Marsh for Coffin	07	10	0
Mr. Carter	32	16	3
To Bro'r Edw'd, March 7	22	10	0
Mr. Hall, Salem	03	07	6
To Bro'r Edw'd by his Son, Aug't 9, 25	13	6	
To Bro'r Edw'd Oct'r 1771	22	10	0
To Bro'r Edw'd at his house May 20 1772	30	00	2
May 1774 for Grave Stones	19	00	0
For trouble and expense in Madam Barnard's Sickness and her Funeral	18	00	0

Books of Interest to Congregationalists.

John Rogers: the compiler of the first authorized English Bible; the pioneer of the English Reformation; and its first Martyr. Embracing a genealogical account of his family, biographical sketches of some of his principal descendants, his own writings, etc., etc, by Joseph Lemuel Chester. London: Longman, Green & Co., 14 Ludgate Hill, 1861. 8vo. pp. 452. Price 14*s*.

Mr. Chester — who is an American — supposed himself to be a descendant from John Rogers, and visited England in the expectation of establishing the fact. After extended, thorough and minute researches, he demonstrated, to his own satisfaction, that his own claims, and, in common with his own, those of thousands of his New England brethren, to the honor of this descent were unfounded, and that the only original account concerning him, which for almost three centuries has been held authentic, is full of discrepancies and errors. He also discovered, and in this volume undertakes to prove, that to John Rogers the world is indebted for the first authorized version of the Scriptures in the vernacular — the basis of all now in use; and that he was the pioneer of the Reformation in England, as well as its first martyr. These affirmations Mr. Chester supports with an amount and a kind of proof, which we think will make it difficult for the future historian either to ignore, or to set aside, his conclusions; and which devolves new honor upon the already sainted name of the recipient of the first Smithfield baptism of fire.

Mr. Chester particularly sets aside — on evidence which is certainly more than merely plausible — the claims of Rev. Richard Rogers, of Weathersfield, and Rev. John Rogers, of Dedham, whose descendants are very numerous in New England, to lineal descent from the proto-martyr, and as he cuts off his own claim by his argument, he must at least be conceded to be disinterested in his conclusion.

The volume is written with affluent knowledge, and with great candor and fairness of spirit, and its value is enhanced by an appendix of official and authentic papers relating to many of the most important facts in the life of the noble man to whose memory the volume is so worthy a memorial.

The Works of Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England, collected and edited by James Spedding, M. A., Robert Leslie Ellis, M. A., and Douglas Denon Heath. Vol. IV. Boston: Brown & Taggard, 1862. 12mo. pp. 483.

This fourth volume of this sumptuous and accurate edition of the works of this great philosopher and civilian, contains the *Historia Densi et Rari*, the *Inquisitio de Mag-*

nete and the *Sylva Sylvarum.* It is the ninth of the set in its time of issue, although the fourth in its numbering. It is as full of both beauty and value as its predecessors in the series.

THE ECCLESIASTICAL HISTORY OF NEW ENGLAND; comprising not only religious, but also moral, and other relations, by Joseph B. Felt. Vol. II. Boston: Congregational Library Association and Congregational Board of Publication, 1862. 8vo., pp. 721 For sale by M. H. Sargent, 13 Cornhill.

The first volume of this work, issued seven years ago, brought down the annals of our New England churches to the year 1648 — twenty-eight years after the settlement of Plymouth, and eighteen after the founding of the Massachusetts Colony. This second volume carries forward those annals to 1678 — a further period of thirty years. It would be difficult to estimate the convenience and real value to the student of our religious history of such a work as this; and though a critic disposed to be severe and with a taste for blemishes more than beauties, might find material for some depreciatory paragraphs, we feel very grateful to our venerable and venerated friend, the author, for his laborious and conscientious work, and earnestly hope and pray that he may be spared to complete an undertaking of so much public moment.

ADJUTANT STEARNS. Boston: Massachusetts Sabbath School Society, Depository No. 13 Cornhill. pp. 160.

This unpretending volume was prepared by President Stearns of Amherst College, and the manuscript was given to the Sabbath School Society, to be published for the benefit of the thousands of our youth into whose hands it may fall. It is adorned with a beautiful steel engraving of the brave young man, whose short life struggle and eminent success its pages commemorate. There is no book of its kind, known to us, so well adapted to do good to the large class for whom it is especially designed as this. We have read it with tearful interest. It was our pleasure to see father and son together in one of their last interviews at Annapolis, just before the latter embarked for his field of valor, of triumph, of quick, happy exit to his glorious rest. He was a young man of rare qualities of mind and of heart, which, together formed a character to be loved and imitated.

We have from the American Tract Society of Boston, UNCLE PAUL'S STORIES FOR BOYS AND GIRLS; and LONNIE; OUR LITTLE LAMB — very sweet and useful books.

Congregational Necrology.

Rev. JASON MORSE, born in Southbridge, Ms., March 9, 1821, died in Brimfield, Oct. 14, 1861; aged 40 years 7 months and 5 days. He was a lineal descendant in the 6th generation of Samuel Morse, who came from England in 1635; settled in Dedham, and then removed to Medfield. He was the fourth of the series who had borne the name of Jason. His ancestry from generation to generation had belonged to the covenant people of God, and at an early age he was himself made the subject of Divine grace.

His youth was spent amid rural scenes, upon the farm where his ancestors had lived and labored. There he laid the foundation in a vigorous constitution for the endurance of hardness as a good soldier of Jesus Christ. "His early attainments in the common branches of education soon attracted attention to him as a youth of special promise. Symptoms of superior excellence awakened the joy of parents, the prayers of his friends, the delight of instructors, and the love of all. At the age of seventeen he left his father's house and became an apprentice to a shoe-manufacturer, in the central village of Southbridge. His moral sense, cultivated by parental and Sabbath School instruction, had fortified his mind against the insidious temptations of the village, which have proved the ruin of many an unwary youth. It is singular, that the *Trumpet*, a Universalist paper, which was weekly laid open upon the counter of the shop where he worked, thus inviting his attention, was the means of leading his mind to greater thoughtfulness upon the importance of true religion. In March, 1839, the cold hand of death was laid upon a remarkably lovely and pious youth, of sixteen years. Jason Morse and Salem M. Plimpton," (late pastor of the church in Wells River, Vt., now Chaplain in the Army) "were engaged to watch by the remains during the night. And the evening prayer of the father of the deceased youth, was the means of relig-

ious awakening to both of these young men. Jason's convictions of sin were unusually pungent. He saw his utter ruin, his entire hopelessness in himself, and his absolute need of Christ. With him, that which some Divines have called 'the Law-work,' was deep and thorough. It was some weeks before light dawned upon his mind, and he felt the peace and joy of the young convert. Then his views of the Gospel's adaptation to his wants, as a sinner, became clear and soul-cheering." (Such is the testimony of the pastor of his youth, Rev. Eber Carpenter, of Southbridge.)

Moved by the Holy Spirit of God to the conviction that by the Ministry of the Word he could accomplish most for the honor of the Saviour and the good of souls, he entered upon the arduous work of preparation. His academic studies were pursued chiefly at Monson, where he had the honor of standing first in his class. As a student at Amherst College he sustained a creditable position, and was graduated in 1845. It was during his college course that, suddenly, and within the brief space of two days, his father and his mother were both removed from him by death. Well do his family friends remember, as he knelt by the death-bed of his father, how he poured out his soul in prayer, and thanked God for the gift of pious parents.

Left to struggle, as it were, alone, excepting as he was aided by a devoted sister, in obtaining the means of completing his education, he taught school in several towns, in intervals of study. For six months during his junior year at college, he was Principal of the Academy in Southampton. After his graduation he was assistant teacher for a year in the academy at Monson. And yet he completed a thorough course at the Theological Seminary at Andover in August, 1849.

From the Theological Seminary he went almost immediately to Brimfield, separated by only one township from his native place, and there he was ordained Dec. 12, 1849. His ministry among this people continued nearly twelve years.

He was a man of strict honesty. He had a supreme contempt for everything which is mean. In every relation of life he was sincere and earnest. He was married Jan. 9, 1850, to Miss Abbie Parsons, daughter of Theodore Parsons, of Southampton. Deeply was he afflicted by her sudden death, which occurred July 17, 1852. His second marriage was with Miss Sophia Parsons, a sister of his deceased wife, on the 29th of Sept, 1853. He left three little children, Jason, born Sept. 17, 1857, Abbie Parsons, born August 20, 1859, and Sophia, born July 9, 1861. In his domestic relations he was kind, patient and devoted. Notwithstanding the distress of his beloved companion, when she saw that the hour of his death was drawing near, he calmly said: "Now is the time for the triumph of our faith." And when his mind turned to the desolate condition in which he was to leave his little family, and the need which the mother would have of guidance in many a dark hour, he exhibited his own faith in the cheering remark: "The Lord will open the way before you."

His relations to his Church and Society were most happy. And with reason; for there were but few pastors in the State who have equal claims upon the affections of their people. His excellency consisted not in any one striking characteristic, but in the union of all those qualities which constitute an efficient servant in the Church of Christ. He did not undo during the week what he did on the Sabbath. He was careful, circumspect in all his transactions. A good financier, but not parsimonious. He knew how to make himself comfortable, and provide well for his family; and yet he was public spirited.

In his ministrations as a preacher, he was not learned, yet he was ever scholarly; not severely logical, yet methodical and correct; not characterized by exuberance of imagination, yet sometimes ornate; not fervid, yet always earnest. His people greatly encouraged him in his work by providing a Pastor's Library, for the use of himself and of those who may have the honor of being his successors.

As a pastor, he was a bright and shining light. He took a deep interest in everything which affected his people. The shade trees which adorn the public green, the fence which protects it, the characteristic neatness and beauty of the village, are in no small measure a monument to his memory; for he was a man of taste, and his influence with reference to those things was felt in the community.

He was identified with the public schools of the town. He exerted no small influence in establishing an Academy in the village, aided by the munificence of a much esteemed parishioner, (Samuel A. Hitchcock, Esq.) He was honored with the appointment of Trustee, not only of this institution, but also of the Academy at Monson. He cherished a tender regard for the children of his flock. Among his last labors was that of inaugurating a flourishing Band of Hope. The cause of Temperance ever had his sympathy and support. He labored to secure the social elevation of the community in which he lived. And he

had a remarkable skill in adapting himself to all classes in society. We are told that "speech is human, silence is Divine." He knew when to be silent as well as when to speak. He was cautious, judicious; and he was beloved by all.

It may perhaps be said that he had no enemies. It is true that he had no *open* enemies; and a recognition of this fact, as he testified to a brother in the ministry, was to him one of the greatest trials of his professional life. He remembered the declaration of Ahab, King of Israel, concerning Micaiah, the prophet of the Lord: "I hate him, for he doth not prophecy good concerning me, but evil." He had noted the admonition addressed by the blessed Saviour to his disciples, "Woe unto you when all men shall speak well of you." He was convinced that it was a Scriptural doctrine that entire faithfulness in a servant of the Lord, will excite against him the opposition of the world; and hence the fact that there were none who were recognized in the community as his enemies, caused him to spend days and nights in anxious self-examination. It may be that he did not distinguish as he should between an open and a secret foe. His solicitude in this regard, and his faithfulness in making the Bible his standard of experience, as well as of faith, are among the precious tokens of his honesty and earnestness.

He published, in 1856, a pamphlet of eighty-three pages, entitled "Annals of the Church in Brimfield; with Appendixes, showing the origin of the churches in Holland, Wales and Monson. Also a Map, indicating the residences of the early settlers;" which evinces abundantly his careful research into the history of the town, and his devotion to the interest of all its inhabitants.

In 1860 he published a manual of 12 pages, with the title: "Articles of Faith, Covenant, Standing Rules and Catalogue of the Church in Brimfield."

There were added to the Church from the time of his settlement to that of his death 111 members; 37 by letter and 74 by profession.

It cannot be said that there was any general revival of religion in Brimfield during his ministry, and yet the Church was constantly gaining in spirituality. And there was not a year without at least some accretion from the world. The Bible Class, held on Monday evening, was ever regarded by the pastor as his most hopeful field of labor. By a mysterious Providence he was cut off in the midst his usefulness.

Two years before his death, returning from the grave of a beloved sister, he remarked to a brother in the ministry: "I feel that my life will be short. My constitution is seriously enfeebled by disease. What I do for this people must be done soon. I have labored ten years among them, but how little has been done! How many are carelessly living in sin, in the neglect of the great salvation! While God spares my life, I hope to abound more in the work of the Lord than I have done, and to seek more earnestly the welfare of the flock committed to my care."

But death came suddenly at last. Yet it did not find him unprepared. Having asked his physician as to his condition, he said: "Don't keep anything back; it will not disturb me."

In view of death he remarked: "I need the strength of Jesus now. I am perfectly reconciled to God's will." It is an impressive fact that one of the last acts of his life was the consecration of his infant child to God in the sacred seal of the covenant. Already had death begun his work, and it was found necessary to guide the trembling hand of this expiring saint, and, at his own request, a deacon of the Church pronounced for him the solemn formula of baptism. Here was a triumph of faith, not merely with reference to himself, but also with reference to his seed.

When told that, probably, he could not live until the morning, his prompt response was: "Glory to God." Thus joyfully he entered his eternal home.

His laborious, yet peaceful and happy life is a delightful and happy theme of contemplation. We look upon the scene. There are no deep gorges or mountain cliffs, no broad prairies or stately forests, no sweeping tornado or black thunder-cloud, no striking contrasts of light and shade; but an undulating, a diversified, a beautiful landscape. Of his life we find no unfitting an emblem in the quiet village and rural town which were the scenes of his labors.

The funeral services were conducted in the meeting-house in Brimfield, Oct. 17th, Rev. Mr. Perkins, of Ware, preaching a brief discourse from Rev. ii: 10, "Be thou faithful unto death, and I will give thee a crown of life," and Rev. Mr. Cushing, of North Brookfield, presenting a biographical sketch of the deceased, with words of comfort and admonition to the afflicted assembly, and offering prayer. The thronging people wept around his bier, deeply mourning his loss.

Rev. LEONARD JEWETT died in Hollis, N. H., Feb. 16, 1862, aged 74.

He was born in Hollis, N. H., Oct. 2, 1787, and was the son of Jacob Jewett, of the same place. He early manifested a strong desire to obtain a liberal education, and by unusual energy and economy he succeeded in fitting for college at Phillips Academy, at Andover, and entered Dartmouth in 1806, and graduated in 1810. He afterwards spent a year in teaching in Deerfield, Ms., and graduated at Andover Theological Seminary in 1814. For six months he was in the employ of a Ladies' Missionary Society in Western New York. For a time he supplied the desk in Hinsdale, Ms., where he received a call to settle. He also preached for a season in Chester, N H., where he likewise was invited to become the pastor. About this time, he was seized with a severe hemorrhage of the lungs, which compelled him for a time to relinquish preaching. While in this condition he was invited by Hon. Wm. Reed, of Marblehead, to take a voyage to St. Petersburgh in one of his vessels, which invitation he gladly accepted, and returned much improved in health. Afterwards not thinking it prudent to assume the full duties of a pastor, he preached as stated supply, for a time, at Londonderry, Litchfield, So. Merrimack, New Ipswich, Wilton and Roxbury, all in N. H. His health was now so far restored that he accepted an invitation to settle over the church in Temple, N. H., where he was installed in March, 1833. He left in 1844, after a successful pastorate of 11 years, on account of failing health, very much to the regret of the people of his charge. It was while at Temple that he married Miss Sally Rockwood, daughter of Dr. Ebenezer Rockwood, of Wilton, N. H., who survives to mourn his loss.

After leaving this field he immediately removed to Hollis, his native place, where he continued to reside until his death, which occurred after an illness of only two days.

Mr. Jewett, in his early ministerial life, became an invalid, which affected, in a measure, his physical energies, but never clouded his intellect, nor abated his ardor in his ministerial work. Though constantly combating disease and debility, he never lost sight of his mission as an ambassador of Christ.

As a preacher, he was always listened to with marked attention and respect. His style of writing was clear, concise and chaste, and his doctrines evangelical. His manner was mild and conciliating. His simplicity and earnestness always carried the conviction that he was a devoted and sincere disciple of his Master. As a whole, his ministry was a successful one, although divided among various fields.

Like a true man, Mr. Jewett did not feel that his usefulness was at an end because God had laid him aside from the ministry. For eighteen years he was a most valuable parishioner. Bringing with him the stores of wisdom and experience which he had accumulated during his labors as a minister, he was a most valuable counselor and fellow-helper to his pastor. He had rare prudence and discretion, seldom making a mistake in judgment. And he well knew how to make these available to his pastors, without seeming to be officious or intrusive. His unusual modesty in all his suggestions, as well as his kindness and honest sincerity, always made his counsel most welcome. His good judgment and consistency of character secured for him universal confidence. Though not rich, he was one of the largest contributors to every object of Christian charity in the parish. From a principle of duty he lived prudently and economically, that he might have the more for the Lord's treasury. In his will he made several bequests of some hundreds of dollars each, to different benevolent societies.

His last hours were calm and trustful. His disease was of a painful nature, and terminated less than forty-eight hours after his attack. He fell asleep on Sabbath morning, at 2 o'clock, to awake in the likeness of his Master, whose gospel he had long preached, and whose character he loved.

Rev. ISAAC BRIGGS was born in Halifax, Ms., May 7, 1775, and died in East Morrisania, Westchester Co., New York, Feb. 22, 1862, in the 87th year of his age. His father, Rev. Ephraim Briggs, was, for many years, the pastor of the Congregational church in Halifax. He had six sons, five of whom entered the ministry and were settled in New England. Isaac was fitted for college under his father's instructions, and graduated at Brown University, in 1794, and at the time of his decease was the oldest living graduate of that Institution.

He descended from a long line of honored and pious ancestors. He was the sixth generation, both on his father's and his mother's side, from ancestors who came to Plymouth in the "May Flower," and the "Fortune," in 1620 and 1621. His maternal ancestor, who came in the May Flower, died at the age of 90, the last survivor of that pilgrim band. The blanket with which she covered her child when she landed, covered Isaac Briggs at his baptism, and is still in the family. In the family records of these six generations, are found the names of fifteen ministers and

eight deacons on the mother's side, and thirteen ministers and three deacons on the father's side.

Mr. Briggs was first settled as pastor of the Congregational church of York, Me., in 1797; where he remained eight years. He was then called to the pastoral charge of the church in Boxford, Ms., a few miles from the Theological Seminary in Andover; where he remained twenty-five years. He left there for Chatham, Ms., but a bronchial affection caused him to remove from a position of so much sea-coast exposure, and he was subsequently settled in North Rochester, Ms.; where he remained twenty-three years, relinquishing his charge in 1858, at the age of 82; having been engaged in the active labors of the ministry more than 60 years, and being at that time (with one exception, Dr. Cooley) the oldest settled minister in Massachusetts.

Mr. Briggs was eminently a good and a happy man, as well as an able, faithful and successful minister of the New Testament. His childhood and youth were marked with more than common innocence and loveliness. Truthful, honest, upright and mirthful, he everywhere won confidence and affection. Amiable, cheerful and sympathizing, full of faith in his Redeemer, and himself a pattern of acquiescence and joy in the Divine government, he was admirably fitted for the duties of the pastoral office; and most affectionately is he embalmed in the hearts of those to whom with so much gentleness and fidelity, he administered the consolations and unfolded the hopes of the Gospel. His preaching was clear, instructive and practical; listened to with great interest and profit, by the people of his care, and by the neighboring congregations to which he frequently ministered.

He was blessed in his labors with many seasons of the special effusions of the Spirit, and with precious ingatherings into the fold of Christ. Especially was his heart interested, and his labors unsparing, in the revivals of 1831, '32 and '33, which were so marked and powerful in the county where he then resided, as well as in other parts of the land. His brethren in the ministry always found him a kind and efficient helper; and were always happy with him at his home or theirs. His presence was highly prized in their associations and councils. His prayers, so simple, appropriate and reverential, his friendliness, his buoyancy of spirit, his innocent pleasantry, his words of encouragement and hope, his peace-loving and peace-making demeanor will not soon be forgotten.

Of the great benevolent institutions which came into being during his ministry he was the firm friend and the generous patron. Works of charity, where most they were needed, were his delight;—unknown often, and unheralded by men, but chronicled and rewarded, we cannot doubt, by Him who seeth in secret. His people in North Rochester being in moderate circumstances, his services among them for the last years of his ministry were, to a certain extent, gratuitous, yet rendered with marked fidelity and gratification. Their house of worship, built before the Revolution, had become past repair; and under the weight of three-score and ten, yet with the ardor and perseverance of his youthful days, he succeeded, by his personal applications in Boston, New Bedford and other places, in obtaining, in small sums, a sufficient amount to build them a neat church edifice and a parsonage, which will long remain a fitting monument of his devotion to his Master's work.

Previous to his leaving North Rochester, he experienced a severe sickness, which was supposed by himself and all to be his last. And the testimonies which he then gave of his oneness with Christ, and his meetness for the heavenly rest, were precious beyond description. Christ was his theme, his joy, his calm reliance, his unfailing friend; himself, "a miserable sinner, saved by grace, and only saved as a mariner from a raft—God's mercy in Christ—nothing of his own." The salvation of his people lay deeply on his heart, especially those of them who had hitherto remained unmoved by all his entreaties. Most humbly and importunately did he pray for them—for particular individuals and families—that as he could preach to them no more, his death among them might be blessed of God in bringing them to repentance. Sweet was his communion with his children, as they sat by his bedside, held him by the hand, read to him his favorite Scriptures and songs of praise, witnessed his composure, his resignation, his thankfulness for all the kindness shown him, and his anticipations of the joy of his Lord, and received his affectionate and parting counsels. "When I let go my children's hands," he said, "my Saviour's, will be extended to receive me."

From this sickness it pleased God to raise him up and permit him to lay aside the cares and responsibilities which he had so long borne, and come gently down to his grave in the quiet home of his children, and under their fondest watchfulness and care. His last sickness was short, but it was marked with all the delightful religious experiences,

the sweet submission, the calm reliance on the merits of his Saviour, which attended the preceding. Gathering his loved ones around him, as the last moments came, Christ—his sufferings and death—their only hope, and the morning of the resurrection, when they should awaken in his likeness, were the themes of his valediction. With prayers and praises on his lips, thanks to his friends, and thanksgivings to his Redeemer, he fell asleep.

Rev. EBEN HILL DORMAN died in Swanton, Vt., March 13, 1862, aged 71 years, 6 months and 28 days.

He was a son of Samuel and Claramond (Hill) Dorman, and was born in Charlotte, Vt., August 15, 1790. Without receiving anything more than a common school education, he studied theology with Rev. Holland Weeks of Pittsford, and Rev. Lemuel Haynes of Rutland, the celebrated colored preacher, and was licensed by the Rutland Association, at Sudbury, June 1, 1814. He was ordained pastor of the Congregational churches in Fairfax and Georgia, Nov. 15, 1815. Rev. Samuel Austin, D.D., of Burlington, preached the sermon. A powerful revival speedily followed his labors in Georgia, as the result of which seventy persons were added to the church. In 1823 he was dismissed from the Fairfax pastorate, to devote his whole time to the church in Georgia, but continued his labors in the latter place only till Nov. 15, 1824, when he was dismissed. He was installed pastor of the Congregational church in Swanton, Jan. 13, 1825, Rev. Simeon Parmalee preaching the sermon, and remained in that pastorate till his death, though for several of the last years of his life he was disabled from active ministerial service by the infirmities of age and disease. He was older in the pastorate than any other Vermont minister.

In 1822 he received the honorary degree of A. M., from Middlebury College.

He married, June 13, 1816, Lucretia Kellogg, a native of Pittsford, Vt., by whom he had Dennison, b. April 8, 1818; Dwight, b. Dec. 24, 1819; Samuel Worcester, b. Nov. 20, 1821; James Wilson, b. April 10, 1824; Mary Elizabeth, b. Oct. 2, 1826; Orin, b. Feb. 23, 1829; Charlotte Lucretia, b. Sept. 18, 1834; Sarah Amelia, b. Feb. 23, 1837.

Rev. WINTHROP FIFIELD.—This good minister of Christ died on the 9th of May, aged 56 years.

In the prayerful purpose of a Christian mother, he was early devoted to the service of God in the work of the ministry. But though seriously minded from childhood, he did not come so fully to hope in Christ as to make a public profession of his faith until the spring of 1832. Then, while he was engaged in the study of medicine, he united with the Congregational church in his native place, Franklin, N. H.

He was in practice as a physician at Pittsfield, N. H., about three years. During this time, he pursued the study of Theology under the direction of Rev. Jonathan Curtis, then pastor of the church in Pittsfield. After receiving license he preached some time at Epsom, N. H., and was ordained pastor of the church in that place in May, 1837. His ministry there continued nine years — was blessed with an interesting revival and with additions to the church to the number of forty-nine, mostly by first profession of their faith.

In March, 1847, he was installed pastor of the church in East Concord, where his ministry continued three years. His last and longest ministry in one place, though without installation, was in South New Market. It commenced in February, 1852, and continued until his death. The smallness of the church and society, and the uncertainty of continuance from year to year, doubtless, prevented his taking in form the pastoral office, but he well performed all its duties. The good which he did is not all visible to mortal eyes. The church and society have held on their way and gained strength. Souls have been led into the way of life and helped along the narrow path.

Through his efforts, in great part, a neat and convenient parsonage house has been built, and the parsonage property greatly increased in value. He has done much in various ways for the public good, being ready always to every good work. He labored effectually in the cause of education by promoting the improvement of schools.

In his Christian character, Mr. F. stood very high. He was conscientious, self-sacrificing, anxious always to honor his Lord and Master. In his deportment as a Christian, he was remarkably uniform, every where and always a man of simplicity and godly sincerity. It was with him a small matter to be judged of men, provided he could have confidence of receiving God's approbation. He was trustworthy; men who knew him had no hesitation about their reliance on him.

His religious opinions were decided and strong. He was thoroughly Calvinistic, but the bible was his standard. He received without hesitation and without wavering, what

seemed to him plainly its teachings. Yet he had good fellowship with some who did not agree with him in all points of Christian doctrine. This was interestingly manifested in the very friendly intercourse between him and the Methodist minister of the place, Rev. J. W. Adams. Mr. Adams' visits and prayers with him in his last sickness, gave him and his afflicted family great comfort, and his account of those last scenes given at the funeral was exceedingly interesting and affecting.

As a preacher of the Gospel, Mr. F. was plain, scriptural, earnest. He sought to honor God and save souls; apart from this object he never tried to honor himself nor to please men.

Though frequently hindered by ill health, he continued in his work, patiently and humbly doing what he could. He rejoiced in it. He has fulfilled his course, and gone to his reward.

Mr. Fifield has not had firm health for a considerable period, and for the last two years especially has been suffering by disease from which there seemed no prospect of recovery. Yet he did not anticipate being compelled immediately to give up the active work of the ministry; but having gone from home two weeks before his death, on Tuesday night of the week before, he was taken so sick, that on Wednesday he hastened home in much suffering. Yet then he hoped to get better, until the next Wednesday, when it became evident that he could live but a short time. Brief extracts from the statement by Rev. Mr. Adams, will show his views and feelings as death drew near.

In reply to the question, "How does it look across the river?" he said, "I am enabled to hope that Jesus accepts me." As we were about to pray, I asked him what we should ask the Lord for him. "Pray," said he, "that I may have a submissive heart. And he whom withholding doth not enrich, grant his request, and enable him without the faintest murmur to endure to the last." On Friday morning, he had just delivered his dying messages to the different members of his family, his physician and others present, and after being inquired of if he had a message for his people, he said, "Yes, a message of love to all of them, the Saviour's dying love. Tell them all to seek the Saviour."

After this he conversed but little. His replies to questions showed that his mind was clear, his faith strong and his hope bright. Hour after hour, the man of God wrestled with pain, while the grief-stricken attendants could only commend him to Jesus, who alone could go with him "over this Jordan."

At day-break, and just before he entered that land where they have no need of the sun, he exclaimed, "Bright day." Soon, with emaciated hands upraised, and his countenance seemingly bathed in the light of that heaven into which he gazed, he gave utterance to his last words — "Glory, glory, glory!"

Then the work of death hastened, for the conqueror was ready to be crowned. In a few moments his family, his church, and the community were bereft of one of their brightest jewels; but another jewel was added to the diadem of the Saviour, and both he and heaven were richer for our loss."

Mr. Fifield was twice married. His first wife and an infant child died while he was a physician at Pittsfield. His second wife, before marriage Miss Sarah A. O. Piper, a native of Northwood, N. H., remains, with her widowed mother and an intereresting family of two sons and three daughters, to mourn a loss which cannot be repaired. May God be their protector and guardian, their comfort and strength, their Saviour and portion forever.

A. T.

Rev. ASHBEL PARMELEE, D.D., died in Malone, N. Y., May 24th, aged 77 years, 7 months and 6 days.

He was a native of West Stockbridge, Ms., born Oct. 18th, 1784. His parents were Simeon, (son of Hezekiah,) and Jemima (Hopkins) Parmelee, both of them natives of Connecticut. They and all their children, seven in number, were members of the Congregational Church, were taught the shorter Catechism, and believed it with all their hearts. Three of the sons entered the ministry. When he was three years old, the family removed to Pittsford, Vt., then almost a wilderness. He shared in the toils and privations incident to a new settlement, and labored faithfully on his fathers farm till he was twenty-one years old. During a powerful revival which occurred in 1802, he was hopefully converted, after a protracted period of pungent conviction. He soon entered upon a course of study, with intent to procure a liberal education and enter the ministry; but his health, which had been impaired by hard work on the farm, declined more and more, his eyesight failed, and he was compelled to desist almost entirely from study.

In the fall of 1811, having abandoned the hope of a collegiate education, he commenced the study of theology with Rev. Lemuel Haynes of Rutland, with whom he spent more than a year, and then completed his course with Rev. Holland Weeks of Pittsford. He was licensed by the Rutland Association at

Granville, N. Y., Sept. 27th, 1808. The first six months of his ministry were spent at Cambridge, Vt., and the next six months at Hinesburgh, Vt., at each of which places his labors were blessed, and he was invited to settle. In October, 1809, he commenced preaching at Malone, N. Y., and there he was ordained pastor of the Congregational church, Feb. 10th, 1810. Rev. Lemuel Haynes preached the sermon, from Luke v : 5.

Malone was a shire town, but the village was quite small, containing not more than twelve framed houses and a few log cabins. The ordination services took place in a half-finished academy, which answered all the purposes of a court house, jail, school house and church. Here he laid deep and strong the foundations of religious institutions. He had great indifference, irreligion and immorality to encounter, and severe hardships to endure. There was no other Congregational minister within many miles, and in addition to the duties appropriated to his own pulpit and parish, he was called to do a great amount of missionary labor in the sparsely settled regions about him. But he endured hardness as a good soldier of Jesus Christ, and his Master blessed his labors. A powerful revival occurred in Malone within a year after his settlement. Several other revivals occurred during his pastorate. He received into the church at Malone and into other churches which he organized, more than seven hundred members. After a pastorate of thirty-five years and a few months, he was dismissed in April, 1845.

He then became acting pastor of the Congregational church at Bangor, N. Y., to which he ministered for three years. He then received the appointment of Chaplain in the State prison at Clinton, where he remained three years and three months. He also preached six months in Champlain, three years in Constable, one year in his old pulpit, and, in fact, continued to preach statedly or occasionally, down almost to the very week of his death. He loved the work of the ministry with all his heart. At a meeting of the Synod of Albany, about two years ago, he preached the opening sermon, in the course of which he said — "Brethren, I have for fifty-one years preached the Gospel of Christ, in the midst of some hardships and many comforts, and though I may truly say that I do not fear death, but look upon it with great calmness, yet if it should please God to renew my term of office, I would joyfully accept a commission to preach the Gospel clear up to the day of judgment." His words were an electric shock to some of his hearers who, though never called to endure a tithe of his hardships, had been inclined to murmur at the shady side of ministerial life. During his ministry of nearly fifty-four years, he preached more than eight thousand times, an average of three sermons a week. Five hundred of these sermons were on funeral occasions, and the last sermon which he wrote, but which he never preached, was a funeral sermon.

Middlebury College conferred upon him the honorary degree of A. M., in 1826, and of D.D. in 1853. He gave to the press four sermons, viz. "A Sermon delivered at the Interment of Miss Susan Winchester," in 1812; "The Olive Branch, an Exposition of Rom. 11 : 17–20," in 1825; "The Abrahamic Covenant," in 1833; and "The Errors of Romanism," in 1838. He also published in 1822, "A History of the Trial of Truman Dixon, an itinerant Methodist preacher," pp. 34.

He married, Feb. 10th, 1309, Lucy, daughter of Henry Winchester of Malone, by whom he had two children. She died Feb. 13th, 1814; and he married, June 12th, 1814, Fanny, daughter of Wm. Brush, of Hopkinton, N. Y. by whom he had eight children. She died in 1827, and he married, Aug. 31st, 1827, Mrs. Betsy Wood, daughter of Timothy Balch of Plattsburgh, N. Y. P. H. W.

Rev. JAMES HOBART, died in Berlin, Vt. July 16th, aged 95 years, 11 months and 14 days.

He was a descendant in the fifth generation from Rev. Peter Hobart, a Congregational minister who emigrated from Hingham, England, in 1633, became the first minister of Hingham, Ms., and had four sons who were "respectable ministers." He was born in Plymouth, N. H., Aug. 2d, 1766. At nineteen years of age, he made a profession of religion and united with the Congregational church in Orford, N. H., then under the pastoral care of Rev. John Sawyer, (the centenarian,) with whom he soon went to reside for two years, and fitted for College. He was graduated at Dartmouth in 1794. For many years before his death, he was the last survivor of his class.

Immediately after graduation, he commenced the study of Theology with Rev. Asa Burton of Thetford, Vt., with whom he continued till April, 1795, when he was licensed by the Grafton (N. H.) Association. His first sermon was preached April 26th, 1795, at Chelsea, Vt. He preached several months at Chelsea, and afterwards at various places in Massachusetts and New Hampshire. At Nottingham, N. H. he received a call to the pastorate, which he declined, preferring to seek a field of labor in

Vermont. In the summer of 1798, he commenced preaching in Berlin, Vt. In the following October, a church, consisting of three members, was organized, and over this church with its connected society he was ordained pastor, Nov. 7th, 1798. Rev. Asa Burton preached the sermon. The church increased slowly, till 1810, when its members numbered twenty-two. In that year a revival occurred, as the fruits of which fifty-six were added to the church. Two other revivals occurred during his pastorate, and at the time of his dismissal in April, 1829, the church had more than a hundred members.

He did not again settle in the ministry, but continued to make Berlin his home, and lived essentially a missionary life the remainder of his days. He was stated supply at Northfield, Middlesex, Waitsfield, Duxbury, Cabot, Washington, Braintree, Danville, Walden, Bakersfield, Craftsbury, Troy, Roxbury and Warren, and itinerated through many other towns in Vermont. He assisted in organizing churches in Albany, Barre, Plainfield, Marshfield, Worcester, Middlesex, Irasburgh, and Moretown. He also preached for short periods in many towns in New Hampshire and in some towns in Maine. During the latter years of his life, he preached only in places which were within convenient walking distance of his home. His idea, however, of a convenient walking distance differed materially from that of most men. After he was ninety years old, he received invitations to preach on a given Sabbath in three different villages. He accepted them all, stipulating to preach only one sermon in each place. On the morning of the appointed Sabbath, he walked seven miles and preached the forenoon sermon, then five miles farther and preached in the afternoon, then still five miles more and preached a third sermon. When he was in his ninety-fourth year, he walked from Berlin to Washington, fifteen miles, one Friday to preach on the following Sabbath. A year later than that, he had an appointment to preach at Montpelier, but had to request a postponement of a few weeks, because on the afternoon previous to the appointed Sabbath, he had fallen twelve feet, from the top of an apple tree, into which he had mounted to remove some dead limbs. Only a month before he died, he attended the General Convention of Vermont at Norwich, and offered prayer in a clear, strong voice, which rung through the house like the sound of a trumpet. He attributed his vigorous old age to great temperance in eating, regular exercise, and daily bathing.

During his long ministerial life of more than sixty-seven years, he gave to the press only a single sermon, viz., "A Sermon, delivered at Craftsbury, at the Dedication of the Congregational Meeting House, Thursday, Sept. 28th, A. D. 1820." Danville: Ebenezer Eaton, Printer, 8vo. pp. 14. A few copies of it are still extant.

He married in August, 1804, Betsey Perrin, daughter of Zacheriah Perrin, one of the pioneer settlers of Berlin. By her he had Betsey, born Aug. 22d, 1805, died June 27th, 1843; James, born March 27th, 1807; Samuel, born April 22d, 1809; died Sept. 24th, 1846; Emeline, born Feb. 25, 1811; Mary, born Jan. 17th, 1813; Pamelia P., born Oct. 12th, 1814, married Rev. Rufus Childs; Harriet N., born Oct. 15th, 1816, died May 3d, 1834; Julia, born July 1st, 1819, married Rev. Pliny F. Barnard; David, born June 3d, 1821; Hannah, born March 30th, 1824, married Rev. George Craven; Timothy D., born Dec. 29th, 1827, graduated at Dartmouth, 1851, died Sept. 22d, 1853; Isaac W., born Sept. 17th, 1829, died June 15th, 1850. All his children, twelve in number, became hopefully pious, and all but one, who was prevented by death, united with the church. The two youngest sons designed to enter the ministry had their lives been spared. P. H. W.

Rev. JAMES E. TOWER.—While on a visit to his wife's house in Groton, where she had just rejoined him, he died August 18th of a sudden, violent, and baffling disease, of only three days continuance. He completed his twenty-eighth year on June 9th. His birth place was Granby, where he spent his early childhood, after which North Hadley became his home. Converted at the age of fifteen, and uniting with the church in that place in 1850, he began to have the gospel ministry in view. He was graduated at Amherst College with the class of 1858, and pursued two years of his theological course at New York, and a third at Andover. Receiving licensure from the Hampshire East Association, he preached acceptably in several pulpits — was called to the Pearl St. Church in Nashua, N. H., to which he declined to go, with modesty and distrust of himself as a novice in the work; and finally concluded to labor with the Union Church in North Brookfield, under an engagement of a year, beginning March 1st. Besides the approval of other congregations, he had, in his brief service, secured the attachment of his people, who, with unanimous satisfaction began to build hopes upon his promise, and to rejoice in his labors.

As the child of Christian parents, he par-

took of the benefits of that faithful discipline which has resulted, as is hoped, in bringing a large household into the fold of salvation. Those who stood in the intimacy of family relations to him, and those who knew his youth and early manhood after it was devoted to Christ, mention as prominent traits, besides those of sincere and consistent religious character, decision, earnestness, perseverance, promptitude and punctuality. Dependent upon his own efforts principally in getting an education, he was so determined upon being fully furnished for his work, that tempting proposals to cut his preparations short, did not turn him aside from his purpose.

In his short ministry, he had already won a good degree. His preaching is described by one familiar with it, as strongly characterized by affectionate earnestness, and by the graces of simplicity and benevolence, which pervaded his voice, countenance, and manner, and reached the hearts of his hearers. His sermons engaged an audience as being thoughtful, animated, and giving great prominence to Christ. He spoke of it as a possible criticism, that he had too much repeated one theme, but in the review of death rejoiced that he had held up the cross so often and so clearly.

It was a shock to be told that all his expectations must be disappointed by early death. But resignation and calmness soon took full possession of him. He was stayed with comfort, and kept in peace till the end. Mourning deficiency in his work, he was yet sweetly assured of acceptance and reward with the Master. The records of scripture and hymns he repeated — the remarks he addressed to others — and the ejaculations of prayer amid spasms of pain, all made the witnesses of his passing hours count it a privilege to look on the scene, and give thanks over a Christian's triumph, when they had closed his eyes.

In March he was married to Miss Harriet J. Eaton of Groton. Five short months go by, and from the same door, and over the same route, from and over which she went with him on the wedding-day, in lonely widowhood she attends his lifeless remains to their grave in North Hadley. E. A. B.

Editors' Table.

To Subscribers. — So much has been said to urge us to such a procedure, that we have decided to avail ourselves of the privilege of other publishers; and shall therefore take it for granted that all our subscribers wish the continuance of their subscription, *unless we hear to the contrary on, or before, the first of December next.* We call especial attention to this notice. We have lost much, and vexed many, by pursuing our former course. We hope the latter, being the usual one, will prove every way acceptable. We must be a little in earnest with those who have received the *Quarterly* as a gratuity, last year, that they inform us *early* of their intention either to continue it, if they cannot receive it as a gift, or to discontinue it. We cannot pledge their former donors in advance. If gifts for their benefit shall come into our hands, we will surely have them in remembrance; and we cannot but hope that these donors, and other friends of those whose dollars are so much less abundant than their wants, will put it into our power to favor the needy the coming, as we did the last year.

☞ To all who received the Quarterly last year we shall send it next year, with our bill, unless we are previously notified to the contrary. It is, perhaps, needless to add that prompt prepayment, on or before the receipt of the first number, is our life.

This number closes our fourth volume. All our anticipations of success have not been realized. Still it is our pleasure and privilege to acknowledge our great indebtedness to those friends who have given us their patronage and co-operation. To live this year, we put expenses upon a "war footing" in the outset; and we *hope* to see the year close with but few bills against us that the receipts will not meet. A goodly number of subscribers have sent us—some two, some three, some five, and one twelve dollars, to furnish poor missionaries with the *Quarterly*. These donors should know that the gift has been fully appreciated by the delighted and grateful recipients. As we have before said, we again say, that in no way conceivable to us can a dollar carry more gladness and profit to a poor minister's

study and family, than by sending, fresh and new, the four numbers of this periodical. We shall be but too glad to be the almoners of all bounty through this channel; and we shall claim no undue disinterestedness therefor, either. We welcome such gifts for the sake of our Journal, as well as for the sake of the giver and receiver. And this reminds us to say, that we regard the *Quarterly* as such a necessity, and see such increasing evidence that its importance is being more and more appreciated, that it may, *must* be regarded as a fixture. It is surely feeling—slowly indeed—its way to permanency. A tenth of the circulation it ought to have, at its present very low cost, would sustain an office editor, and enable the publishers to pay for the best productions of the ablest pens; a consummation they very much desire. Every subscriber contributes to this end; and if he can gain another, and still another, he doubles or three-folds his useful contribution.

Our readers will not charge us with being over vain if we give here a few of the many kind words that have been sent us concerning our unrewarding work. A brother from Wisconsin says: "Although I am a poor Home Missionary, with but few *dollars* to spare, I feel that *one* must go as my mite towards the support of the *Quarterly*. Doubtless the reason it is no better sustained, is to be found in the fact that its merits are not better understood. For an acquaintance with it from the beginning has satisfied me that it is a good work, *a very good one*, and one that is indispensable to us as a denomination."

Another from the same State, says: "It is next to impossible to get an Eastern one dollar bill. Please accept a Western 'promise to pay.' Hard times for a minister, but I can't do without the organ and index of my chosen denomination."

Another from Illinois, says: "I think NO CONSIDERATION would justify the discontinuance of the *Congregational Quarterly*. We need it to indoctrinate our young ministers, and church-members, too. I need it. I am a natural trophy of Congregationalism. If a thousand copies of the *Quarterly* were taken in Illinois, you would see more such. I am going to do my best to get every member of —— Association to take it. I hope to get a few copies taken in my Church here."

A father in the ministry, from Western New York, gives the following testimony, which we esteem all the more because of the age, position and character of its devoted author: "I have sympathized with the objects and plans of the *Congregational Quarterly* from the first, and wish I were so situated that I could greatly extend its circulation. As it is, I do not wish to be deprived of its regular visits. Enclosed find one dollar for the present year. After laboring to found the General Association of New York, and seeing some nine additional General Associations formed since that time, and all becoming prosperous, and seeing a deeper interest in our principles everywhere diffused, I cannot certainly be indifferent to the onward progress of Congregational principles. You have my hearty good wishes for your success; though I am aware that good wishes will neither buy the paper, nor print the Journal, when bought. Yours is doubtless one of the cheapest periodicals of the age, and would be more extensively valued, if professed Christians properly valued their own professed principles."

We are already in receipt of the Minutes of a number of our State bodies. These open well, and show most decided progress, both in the variety and accuracy of returns and in the arrangement and footings of the figures. Publishing Committees, or Scribes, would do us a great kindness by sending us, as soon as published, THREE COPIES, instead of one copy, of their Minutes. Two are cut up in preparing statistical tables, and one, unmutilated, is indispensable to correct copy, and then to deposit in the archives of the Library Association.

The IVth Volume of the *Quarterly* will be immediately bound in cloth, to correspond with those already bound, and will be exchanged, as hitherto, for the four numbers of the year, *perfect*, for twenty-five cents. Persons wishing the entire set, can still be accommodated at the usual subscription price; $1.00 a volume for the numbers unbound, $1.25 a volume, bound.

We have been prevented from now preparing the article we had proposed, upon the general subject discussed in the following letter, and so insert it without comment.

Messrs. Editors:—After expressing my thanks for your courtesy, in giving place to my former communication, I respectfully request to be heard a little farther, which shall be the last on this subject, whatever you may say upon my present communication. A few words in reply to your strictures seem but reasonable, as ministers say much through the pulpit and the press, while parishes and churches —though they say much about ministerial affairs—seldom plead their cause before the public.

1st, as to pastors settling on homesteads, you say "they almost never have the money needed." Reply: It takes as much money to hire, as to pay interest on a house of moderate cost, built or purchased. 2d. You say "they almost always enter the ministry in debt for their education, so that they cannot begin to amass property, even if the amount of their salaries are sufficient." Reply: This spending nine years away from family influences, and at great expense, is one of the things of which we complain. They should not get so much *in debt* for studies, which add little, if any, to their usefulness as country ministers; better be some in debt for real estate, than for any *unnecessary* studies. 3d. "Parishes don't help them to a homestead, as they used to do." Reply: Because they expect to have so short a ministry. Still we believe that if almost any young minister gave so much proof of his settled intention to remain in a place as to purchase or build a plain house, he would be so far assisted in almost any parish, as to save him from the risk of much loss if he wished to sell, if well located and wisely planned. It would be a healthy exercise of body and mind, affording much pleasure, and even profit.

4th. "Parishes not unfrequently are *mean* enough, if a minister does buy him a home, to claim that he or his wife must be rich, and so grumble about paying his salary, or consider such a procedure as a sort of threat to stay his life out, whether they want him or not. So they move for his dismission, as a penalty for his impertinence!" Reply: I think this objection does injustice to parishes, and contradicts all my long experience, during forty years residence in four different parishes, in which the ministers owned the houses they lived in. I never heard the objection made to paying salaries, that they were rich, or owned their houses. To build a house, or buy a piece of land, at the present day, is not considered to imply that a man is rich. And it is perfectly easy, and the best policy, to let his friends know his real circumstances, which if he does candidly, they will not dispute his statements, or blame or punish him if he chooses to pay interest instead of rent. 5th. "Parishes have been known, after their minister has bought or built a house, to take advantage of the fact that it will be difficult to sell it, in case of a sudden removal, to impose upon him by reducing his salary below the living point, feeling that he can't afford to leave."

Reply: If such parishes are sufficiently common to justify this objection, and make it reasonable for young ministers to act upon such a presumption, they should cease to take solemn charge of such people, or contract with them at all; they should take some other way to get a living, and only lecture and preach occasionally, as they can afford, to such unworthy communities. If there are such leading men in some parishes, it is believed they are few, and that a moderate share of worldly wisdom and common sense may sufficiently guard wise and prudent ministers from being imposed upon by them.

Under your second head, you think that "a physician should know that the *immense strain* of additional work, over what our fathers did—evening-meetings, weekly lectures, inquiry meetings, 'great' sermons, lyceum and temperance lectures, and school committee work—would kill the ministry, but for generous yearly vacations."

Reply: As to the last item, schools, the clergy now do much less, though paid for what they do as elected committee men, than was expected and done by all clergymen, fifty years ago, *ex officio*. And as to all the other services named, they should all be attended only in accordance with the young clergyman's mental and physical ability; and in the opinion of *an aged physician*, whatever labor he does, had better be spread over the whole year, than to put the body or mind under such a "strain" in eleven months as to make it necessary to leave his field vacant for a month, during which more weeds may grow, tares be sown, and depredations committed, than can be eradicated or repaired in the eleven. It may be said that the parish should supply the desk. But many parishes feel unable; and if able, whom shall they employ? A student, a minister without a charge, *or some one out upon his vacation?* In either case a breakage is made—new ideas of ministerial devotion to their work are introduced, and a great step is taken towards a change in the ministry.

Thirdly, as to salaries expected and paid. You say, "In proportion to the actual cost of the necessaries of life, *and demands upon the ministerial pocket*, the average income of the ministry of this day is less than that of the ministry of New England half a century ago." Reply: As to unnamed demands upon the ministerial pocket, they cannot be discussed. I would only observe that where one concludes to settle in small or poor parishes, all *unnecessary* expenses should be given up, if he would be a permanent minister. And as to *necessaries*. I have kept house forty-eight years, and can now purchase flour, grain, meat, and fuel, as low as I could when I began; and clothing, on an average, 30 per cent. lower.

Lastly. You have tried to persuade feeble parishes to accept good, but not great preachers; but they want "thoroughly educated" men. Reply: Yes, they want men of fair average education; they want their minister to stand on an equal platform with his neighbors. But this only brings back the question, what should be the *common* education for country ministers? Should it be five, seven, or nine years, in public institutions? I think it should not be nine. Those who have a taste for learning, may study ten or twelve years, if they choose, and have

money. Those who aim high, may remain as resident graduates. But many ministers have no great taste for study, nor are their parishes benefited. Nor can it be doubted that many of our churches contain members who, with such an education as even our high schools and academies now afford, might be more useful pastors than many who have measured out the nine years' course.

Ministers should be as willing at least, to devote themselves to constant labor, as men of other professions or occupations, and with exchanges, can enjoy vacations while supplying the desk, much better than men in almost any other employments; and *labors*, scientific, mechanical, or agricultural, *at home*, are great restorers of the mind and body, and may sometimes be profitable, and always less expensive than journeys, or residence at distant places.

Long journeys, or change of air, according to my observation, do little to preserve health, or restore it. A dear friend of the writer, of good constitution, and long lived ancestry, who had changed his ministry many times, and journeyed to distant parts of the country *for his health*, lately died at sixty-eight, while his neighbor, who never left his native hills, lived out his *hundred years!* and the pastor of his youth died in his first parish, aged one hundred!

Let no one suppose that these views are put down from an unfriendly spirit to the ministry; on the contrary, they proceed from a solemn conviction that some change must be made, or it will be impossible to maintain the Congregational Churches an dministry, except in cities and large towns. A very large proportion of the young, as they grow up, place themselves beyond the reach of taxation, or even solicitation for money to support *our* ministers. It is within the knowledge of the writer that the elderly members of oursocieties, who feel any responsibility for their support, pay more than double what was paid by those of equal ability fifty years ago; and when any of our old people die, their estate, in most instances, is lost to our churches.

The two first ministers in my native parish held the office one hundred and fifteen years. The three first in the parish of my present residence held it one hundred and fourteen years! Now each of these parishes has its third minister within twenty years! Is there not the most urgent reason for examining into the cause of such changes? They appear to the writer to call for some important modification in ministerial ideas, as well as in the liberality of the people.

ONE OF THE OLD SCHOOL ORTHODOX.

Congregational Quarterly Record.

Churches Formed.

March 16, 1862. In LAWRENCE, Kansas, Contraband—8 members.

July 16. In WACOUSTA, Mich.

Pastors Dismissed.

May 17, 1862. Rev. WM. W. WINCHESTER, from the First Ch. in Clinton, Ms.

" 18. Rev. CHRISTOPHER M. CORDLEY, from the Ch. in West Brookfield, Ms.

June 24. Rev. ASA F. CLARK, from the Ch. in Ludlow, Vt.

July 1. Rev. WILLIAM L. ROPES, from the Ch. in Wrentham, Ms.

" 1. Rev. J. WARREN HEALY, from the Ch. in Walpole, Ms.

" 10. Rev. WM. R. JEWETT, from the Ch. in Plymouth, N. H.

" 24. Rev. STEPHEN R. DENNEN, from the Ch. in Watertown, Ms.

" 30. Rev. T. D. P. STONE, from the Ch. at Amesbury Mills, Ms.

" 30. Rev. FRANCIS SOUTHWORTH, from the Ch. in Holden, Me.

Aug. 18 Rev. EDWARD P. THWING, from the St. Lawrence Street Ch., Portland, Me.

" 20. Rev. JOSEPH W. BACKUS, from the Ch. in Leominster, Ms.

Sept. 2. Rev. RICHARD T. SEARLE, from the Ch. in New Marlboro', Ms.

" 2. Rev. SUMNER G. CLAPP, from the Ch. in Sturbridge, Ms.

Sept. 2. Rev. SPENCER O. DYER, from the Ch. in Becket, Ms.

" 2. Rev. DANIEL D. FROST, from the Ch. in West Stockbridge, Ms.

Ministers Ordained, or Installed.

June 11, 1862. Mr. HENRY HASTINGS, at Saint Stephens, N. B., as an Evangelist. Sermon by Rev. J. H. Taylor, of New Rochelle, N. Y.

" 12. Mr. CHARLES H. BISSEL, at Poquonnock, Ct., as an Evangelist. Sermon by Prof. Isaac N. Lincoln, of Williams College.

" 15. Rev. W. C. BARTLETT, over the First Ch. in Santa Cruz. Cal. Sermon by Rev. E. S. Lacy, of San Francisco. Installing Prayer by Rev. E. Lyman, of Washington, Ct.

" 25. Mr. L. A. AUSTIN, over the Ch. in Orwell, Vt. Sermon by Rev. Benj. Labaree, D.D., of Middlebury.

" 26. Rev. EBENEZER DOUGLAS, over the Trin. Ch., Bridgewater, Ms. Sermon by Prof. E. A. Park, D D., of Andover. Installing Prayer by Rev. T. G. Brainerd, of Halifax.

" 26. Mr. J. N. NASH, over the Ch. in North Pitcher, N. Y. Sermon by Rev. W. B. Hammond, of Morrisania. Ordaining Prayer by Rev. J. N. Allen, of Pitcher.

July 3. Rev. E. Y. SWIFT, over the Ch. in Williamsburg, Ms. Sermon by Rev. Aaron M. Colton, of Easthampton.

" 8. Mr. J. D. MILLARD, at Wacousta, Mich., as an Evangelist. Sermon by Rev. C. S. Armstrong, of Lansing. Ordaining Prayer by Rev. Wm. P. Esler, of St. Johns.

" 10. Mr. GEORGE B. TOLMAN, over the Ch. in Sheldon, Vt. Sermon by Prof. N. C. Clark, of

Burlington. Ordaining Prayer by Rev. J. Buckham, of Fairfield.

" 16. Rev. D. HOYT BLAKE, over the Hampshire Colony Ch., Princeton, Ill. Sermon by Rev. F. Bascom of Dover. Installing Prayer by Rev. D. Gore, of Lamoille.

Aug. 12. Rev. AUGUSTUS F. BEARD, over the Third Ch. in Bath, Me. Sermon by Prof. R. D. Hitchcock, of Union Theo. Seminary, N. Y. Installing Prayer by Rev. George E. Adams, D.D., of New Brunswick.

" 13. Mr. HENRY C. HASKELL, at South Deerfield, Ms., as Missionary of the A. B. C. F. M. in European Turkey. Sermon by Prof. Park, of Andover. Ordaining Prayer by Rev. Dr. Chandler, of Greenfield.

" 14. Mr. D. WARREN RICHARDSON, over the Ch. in Dayville, Ct. Sermon by Rev. Henry J. Richardson, of Lincoln, Ms. Ordaining Prayer by Rev. Daniel Hunt, of Pomfret.

" 19. Mr. CHARLES M. HYDE, over the Ch. in Brimfield, Ms. Sermon by President Hopkins, of Williams College. Ordaining Prayer by Rev. Dr. Vaill, of Palmer.

" 27. Rev. HENRY M. GROUT, over the Ch. in West Rutland, Vt. Sermon by Rev. Lewis Grout, of South Africa.

Sept. 2. Mr. HENRY MATSON, over the Ch. in West Cummington, Ms. Sermon by Rev J. Jay Dana, of the Village Ch. Ordaining Prayer by Rev. J. H. Bisbee, of Worthington.

" 3. Rev. JAMES H. FITTS, over the Ch. in West Boylston, Ms. Sermon by Rev. William P. Paine, D.D., of Holden. Installing Prayer by Rev. J. Dodge, of Harvard.

" 3. Rev. WILLIAM JESSUP JENNINGS, as associate Pastor with Rev. George A. Calhoun, D.D., over the Ch. in Coventry, Ct. Sermon by Rev. Mark Tucker, D.D., of Vernon. Installing Prayer by Rev. Abram Marsh, of Tolland.

" 4. Mr. ALFRED A. ELLSWORTH, over the First Ch. in Milford, Ms. Sermon by Prof. E. A. Park, D.D, of Andover. Ordaining Prayer by Rev. Jacob Ide, D.D, of West Medway.

" 4. Rev. ELDRIDGE MIX, over the First Ch. in Burlington, Vt. Sermon by Rev. S. G. Willard, of Willimantic, Ct. Installing Prayer by Rev. J. D. Kingsbury, of Winooski.

Ministers Married.

April 10, 1862. In West Williamsfield, O., Rev. J. W. PICKETT, of Wentworth, N. H., to Miss MARY JANE ROBERTS, daughter of the late Rev. George Roberts, of W. Williamsfield.

June 3. In Piqua, O., Rev. EDWARD W. ROOT, of Springfield, to Mrs. MARY F. BUNYAN, of P.

Aug. 13. In South Deerfield, Ms., Rev. HENRY C. HASKELL, Missionary to Turkey, to MARGARET H. BELL, of Huntington.

Ministers Deceased.

May 24, 1862. In Malone, N.Y., Rev. ASHBEL PARMELEE, D.D., aged 77.

June 4. In Hartford, Ct., Rev. CHARLES A. GOODRICH, aged 72.

July 16. In Berlin, Vt., Rev. JAMES HOBART, aged 95 years and 11 months.

Aug. 7. In Concord, N. H., Rev. NATHANIEL B. BLANCHARD, Pastor of the First Ch. in North Bridgewater, Ms., aged 35.

" 10. In Williamsburg, N. Y., Rev. Dr. BRIGHAM, Secretary of the American Bible Society, aged 69.

" 18. In Groton, Ms., Rev. JAMES E. TOWER, of North Brookfield, aged 28.

" 30. In Middleboro', Ms., Rev. STILLMAN PRATT, aged 58.

Sept. 5. In Windsor, Ms., Prof. ISAAC N. LINCOLN, of Williams College, aged 37.

Congregational Library Association.

In place of reporting the *work* of the organization named above, it is proposed now more especially to report its WANT. While not a little is being done with the books and pamphlets to arrange and make them available,—also to fill the pages, and send forth the *Congregational Quarterly*—and keep open rooms for the numerous ministers and church-members who are occasionally here, and have accessible to them and to all, the religious papers of the day, as well as the increasing contents of our shelves, it is still deeply felt that this Association is not meeting the expectations of those who conceived, and have thus far given it their fostering care; nor is it meeting the growing necessities it was created to meet. The reader is kindly invited to look over, somewhat carefully, the article entitled "Puritanism in History," commencing on page 361, where the necessity and capability of such an organization are discussed, and from which its present pressing needs may be inferred. To meet these, there is

WANTED, immediately, LIFE MEMBERS by the thousands, at ONE DOLLAR EACH. To do this, lays no heavy burden on any one, but lifts a crushing load from a few. It helps to place this most important Association upon a good and easy working basis, and this done, a place of safe deposit for the books, pamphlets, periodicals and other mementos of the Puritans and their descendants, will be created; streams of religious knowledge, to flow in all directions, and for all time, which are exceedingly needed, and never more than at this very day, will thus be opened; a home and a center for Congregationalism, in the place of its early struggles and conquests, will be secured; and this will greatly aid in establishing the principles of Christian and civil liberty in those who are scattering into different and distant parts of our great country where their dissemination is very much wanted. Out of our 300,000 members, does not, at least, one

in twelve value the principles, character and work of the Puritans, enough to send—as below—*one dollar*, to secure the great good named above? Will not some one, at once, in every Church, see how many will gladly make this small contribution, even now, though other calls are numerous? A little more than 2,100 names are already enrolled. This organization ought to have a living constituency of at least one hundred thousand. There is no distinction of age or sex. The name and the dollar, from every friend of the Puritans, are now especially solicited, and very much needed. Some there must be of these, who will wish to make themselves or their pastors Honorary Life Directors, by sending twenty-five dollars for that purpose. Two thousand such would do an inestimable good to the present and all coming generations. Let no one wait whose heart prompts a response to this call. This is no meaningless appeal, but is urged by necessities which, unmet, must sacrifice very precious treasures.

Wanted, a single copy of each of the following named ELECTION sermons, before Massachusetts Legislatures; any and all previous to 1729; and after that date, wanted, 1730, '31, '33, '34, '36, '37, '40, '42, '43, '44, '45, '46, '48, '51, '52, '53, '55, '56, '57, '58, '59, '64, '65, '66, '69, '71, '72, '74, '83, '85, '87, '90, '93, '95, '96; 1803, 1804, 1807, 1809, '10, '12, '14, '20, '22, '23, '24, '25, '27, '28. For these we can give in exchange, if desired, any of the following, viz: 1739, '47, '75, '76, '77, '78, '82, '89, '92, '97, '98, '99; 1800, 1805, 1806, 1808, '11, '13, '17, '19, '21, '25, 30, '34, '36, '37, '38, '39, '40, '41, 43, '45, '46, '47, '49, '50. It is felt to be very desirable to complete a set of these sermons for this Library.

Wanted, the following Minutes of the General Association of Massachusetts, viz: any previous to the year 1813, also 1817, '20, '24, '25, '38, '44, '50. Duplicates of almost any other year could be given in return, or will be furnished to those who may desire them, for a small compensation.

Wanted, Historical or Memorial Sermons, of which we have many, but not a tithe of what must have been published. Also, Town and State Histories. Our eyes were feasted for a few moments upon the elaborate History of Rhode Island, by Arnold, and we hope we committed no sin in wishing that some friend of this Association would send a copy for these shelves. Other States and very many towns, and some parishes, have very complete histories that *ought*, but cannot now, be found here.

Wanted, the following Reports of the Board of Education of Massachusetts, viz: 1st, 2d, 3d, 5th, 6th and 7th.

We deem it very desirable to keep here, and accessible, a full set of these able and instructive Reports, both for present and future reference. We have a large number of duplicates of other numbers of these Reports.

Wanted, any and all printed Sermons, Lectures, Essays, Reports, Speeches, books, pamphlets, or treatises upon the present war—upon its causes, conduct or issues. Its complete history, so far as it is or shall be written, should be here. So any relic, trophy or memento that may be sent to us, will find a place and a welcome. It is intended to secure just as large and varied a collection of all that pertains to this conflict, as our friends, and the friends of Christian and civil liberty, will entrust to us.

We mean, very modestly, of course, to ask every brother minister, every individual to whom these presents bring greeting, to take a look into the old chests, boxes or barrels, which have been the "catch-all" of "laid-aside" pamphlets and such like, for these years, and just turn them up this once again for our especial benefit. We venture to affirm, in advance, that there are many there, which would be very useful here, but are worthless there; and while there may be many, even, which would be worthless either here or there, still be kind enough to send *all*, and let us select; all that is not wanted where they are. It is quite time this indiscriminate burning ceased; and has not the period of *seclusion* for those wanted, but now buried, also expired? It is not possible to offer inducements for this exhuming work, so much desired, other than the satisfaction the donors cannot fail to have by doing this good service. We are the more urgent to have this work NOW done, so far as it can be, because we are now arranging the pamphlets on hand, and assigning them their place, either according to the subject, or the date, or alphabetically. It will save much trouble to have all now intended for this depository, forwarded, at the earliest convenience of the kind friends furnishing them.

Wanted, any and all books, ancient or modern, that will help to make this Library what its friends wish to see it, and what the wants of our denomination demand. Address,

ISAAC P. LANGWORTHY, *Cor. Sec. Cong. Library Association*,
23 *Chauncy Street, Boston, Ms.*

American Congregational Union.

RECEIPTS FOR JUNE, JULY AND AUGUST.

Maine—Hallowell,	$10 00	
Rev. Joseph Smith, Lovel,	10 00	
Rev. H. Ilsley, Mechanic's Falls,	2 00	
Friend, West Brookville,	50	
Col. 1st Cong. Ch., Bangor,	25 00	
" Central " "	39 00	
		86 50
New Hampshire—Francestown,		30 00
Vermont—Col. Cong. Ch., Pittsford,	11 00	
Col. North Ch., St. Johnsbury,	35 56	
" Poultney,	7 27	
		53 83
Massachusetts—Mather Ch., Jamaica Pl.	22 00	
Col. Cong. Ch., Byefield,	6 00	
Monument Ch., So. Deerfield,	10 00	
1st Cong. " "	6 00	
Col. Cong. Ch., East Cambridge,	33 73	
" " Wenham,	9 00	
" South Cong. Ch., Pittsfield,	7 81	
" Cong. Ch., Longmeadow,	20 00	
" Evangelical Ch., Brighton,	30 05	
Mrs. Jona. Stone, Newton Center,	6 00	
Horace Drew, Esq., Boston,	1 00	
Phillips Ch., South Boston,	85 08	
L. B. Horton, W. Cambridge, for contrabands,	2 00	
Elvira Rogers, North Billerica, do.,	1 00	
Col. Bethesda Ch., Reading, do.,	30 00	
" 1st Ch., Cambridge,	63 00	
" Cong. Ch., Wilmington,	21 80	
Rev. J. M. Bacon, Essex,	5 00	
Col. Indian Orchard,	5 00	
		364 47
Connecticut—Col. Cong. Ch., Stamford, in full for the Ch. at Baiting Hollow, N.Y.,	76 50	
Col. 1st Cong. Ch., Guilford,	60 00	
" 2d Ch., Greenwich,	76 34	
" Cong. Ch, North Greenwich,	5 69	
" " Mystic Bridge,	15 22	
" 1st " Stonington,	13 54	
" " Birmingham,	7 50	
" " Preston,	13 82	
" No. " Woodbury,	33 49	
" 2d " Rockville,	25 27	
E. C., New Haven,	2 00	
		329 37
New York—Clinton Av. Ch., Brooklyn,	140 23	
Cong. Ch., Barryville,	1 16	
Plymouth Ch., Rochester,	40 00	
A. P. Belcher, Esq., Berkshire,	25 00	
		206 39
New Jersey—Col. Cong. Ch., Newark,		31 00
Ohio—Col. 1st Cong. Ch., Columbus,		25 00
Kentucky—Mrs. C. K. L., Louisville, for contrabands,		3 00
Michigan—Col. Cong. Ch., Hartland,		3 00
Illinois—Col. Cong. Ch., Farmington,	8 55	
" Plymouth Ch., Ottawa,	4 00	12 55
TOTAL FOR THREE MONTHS,		$1,145 11

The last three months have not yielded the resources which this organization must have, to work successfully and economically. Perhaps some falling off from even former contributions, ought to be expected, when the pressing calls of the Government and of soldier's families, and of other and longer established charities, are taken into account. But is there real need of taking aught from these to meet the necessary demands of this younger claimant? New England probably never had more money, never was making money faster, taking all in all, than now, and hence is able to give more than hitherto, though giving no larger per centage of income. Probably the same is essentially true in all the loyal States. But the former standard of giving has always been confessedly too low; a great ways too low. We have seen it, known it, felt it; and God has seen it, and is He not now calling us to a severe reckoning therefor? We have hitherto given as was convenient, when the divine law of giving exacted self denial. Now our Heavenly Father has put upon us a requisition we cannot escape. The money must come; if not as a free will offering to spread His Gospel and gather and build churches, and thus save from such a conflict—then we must meet the conflict and pay the bills. In the meantime, if these causes of Christian benevolence are allowed to languish for the lack of support, especially this above named which proposes to fortify our own frontier against sin and sinners, then we shall surely add fuel to the fire that is now consuming us. It were as bad policy, as it is bad religion, to withhold in this direction even though our giving might draw blood. This great and open and fast filling region of the West, can now be possessed for Christ, and for Christian and civil liberty, if Christ's friends, and the friends of Christian and civil liberty will but follow the most evident leadings of Divine Providence, and occupy these fields all ripened for the harvest. Calls come "thick and fast," and urge appropriations to save the extinction of churches, or to finish houses begun before the war; the churches being greatly weakened by the enlistment and absence of their numbers. It is, every way, a most propitious time to sow the good seed of the word, and garner the full products while they may be gathered.

Since our last report, we have paid appropriations to the church at Gorham, N. H., $250.00; to the church at Holland Patent, N. Y., Welch, $150.00; to the church at Trenton, N. Y., Welch, $100.00. We are now pledged to eleven churches, in the gross amount of $2050.00. At the next meeting of the Trustees—the third week in October—quite as much more must be appropriated, and more than three times that amount is urgently called for. Who will help? ISAAC P. LANGWORTHY, *Cor. Sec. Am. Cong. Union.*

Chelsea, Ms., Sept. 20, 1862.

INDEX.

NOTE.—This Index does not include the names of ministers given in the general Statistics, pp. 73-112, which are indexed alphabetically on pp. 113-124; those of the Canada statistics, p. 198; the Presbyterian statistics, p. 297; nor those of the Lutheran tables, pp. 174-6. The examiner is also reminded that the same name may occur many times on the same page, and yet be noted here but once.

☞ For general topics, see the TABLE OF CONTENTS, pp. iii. and iv.

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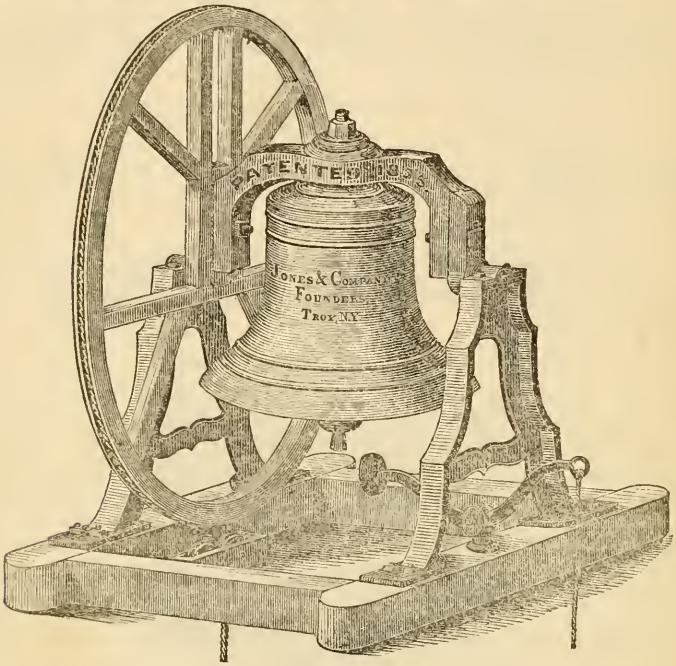

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DR. DILLENBACK

On Chronic Catarrh and Sore Throat—Their Relations to Consumption Considered—Evidences of Successful Treatment.

To the Editors of the Congregational Quarterly:

It should be remarked that the most intimate connection exists between *Chronic Catarrh, Sore Throat* and *Bronchitis.* In fact they are members of the same family—diseases affecting the same organ—but taking their names from the different localities they inhabit.

We find, on examining the throats of persons suffering from Chronic Catarrh and Sore Throat, that the mucous membrane usually presents a rough and uneven surface, studded with elevated points or granulations varying in size from a pin's head to that of a pea. These elevated points upon the mucous surface are frequently filled with puriform matter, and sometimes they are literally destroyed by ulceration, leaving small pits or depressions in the membrane. And it is this morbid and irritating secretion from these diseased mucous follicles which causes that incessant hemming, hawking and spitting so universally common in persons suffering from these complaints. Few persons know the imminent danger, or realize the importance of early attending to these difficulties. They think, so long as they can attend to their business, go about, and feel tolerably comfortable, that all is well. They try to comfort themselves with the idea that the irritation is only in the throat, their cough, hoarseness and other uncomfortable symptoms are *only* the result of a "slight cold," and will soon pass off. And thus they neglect themselves from day to day, ever hoping they will grow better, while the disease by stealthy steps is making deeper and deeper inroads upon the system.

My reader, be warned, as you value life and prize health, not to disregard the earliest approaches to pulmonary diseases, but seek at once to restore the offending organ to a healthy condition by a resort to the proper remedies. But the object of my remarks at this time is not simply to point out the danger, but to bring before the mind of the afflicted suffering from these affections a more rational and scientific mode of treatment—a mode of treatment differing from the old routine of practice in the direct application of remedies prescribed, by inhaling or breathing them in the form of vapor, and thus, instead of expending their force and strength upon the unoffending stomach, they are conveyed directly to the seat of the disease, in the lungs.

In this manner we have successfully combatted not only chronic catarrh, sore throat, and the more deep-seated bronchial affections, but we have had the happiness of restoring to health and strength many of the most hopeless cases of Consumption, when all the ordinary remedies adopted by the profession had utterly and signally failed. The reasonableness of the treatment by inhalation I am persuaded no one will attempt to dispute, and that it has met with a degree of success hitherto unattained by any other form or mode of practice, we have an accumulation of testimony that cannot fail to satisfy the most skeptical.

Scarcely a day passes that we do not receive communications from various parts of the country, bearing grateful testimony to the value of Inhalation in Pulmonary diseases. The following extracts from the letter of a well known clergyman, we doubt not, will be read with interest:

"For several years the writer has been troubled with a bronchial difficulty, which at times appeared almost like consumption. No medical aid seemed to avail much until I applied to Dr. Dillenback, and began to use Inhalation. Much of the time for two years I had a cough, sometimes exceedingly troublesome, the throat being nearly all the time covered with little ulcers. The Catarrh, with which I had been troubled several years, aggravated the bronchial irritation so that my case became rather alarming. I soon began to mend, however, under Dr. Dillenback's treatment. The first benefit received was a removal of my cough; then followed a disappearance of the ulcers and the catarrh, both of which had resisted all previous treatment. I am acquainted with several persons who have been under Dr. D.'s care, and the results, in most of the cases, have been even more encouraging. In the case of one of my parishioners the cure was wonderful, and was accomplished in five weeks. I have written the foregoing to inspire hope in the breasts of consumptives. Hitherto they have been considered DEAD long before the "king of terrors" has summoned them away. The success which has attended inhalation proves their case is not hopeless. WM. M. THAYER, Franklin, Mass."

For the information of those who are not already familiar with my mode of treatment, we make the following explanation:

1st. We discard as worse than useless the pernicious practice of *drugging the stomach.* We claim that whatever curative power drugs may possess over other diseases of the system, they can exert no chemical or dissolving actions upon tubercles in the lungs, and hence, as all past experience has shown us, they only serve to impair and weaken the digestive organs and too frequently hasten a fatal termination of the disease.

2d. We submit that it is the climax of folly to attempt to affect a diseased lung through the medium of the stomach, when by the simple and direct process of inhaling or breathing the remedy, we can so readily gain access to the whole mucous surface and remotest air cells in the lungs and bring all the active and remedial properties of the remedy employed at once to bear upon the part diseased.

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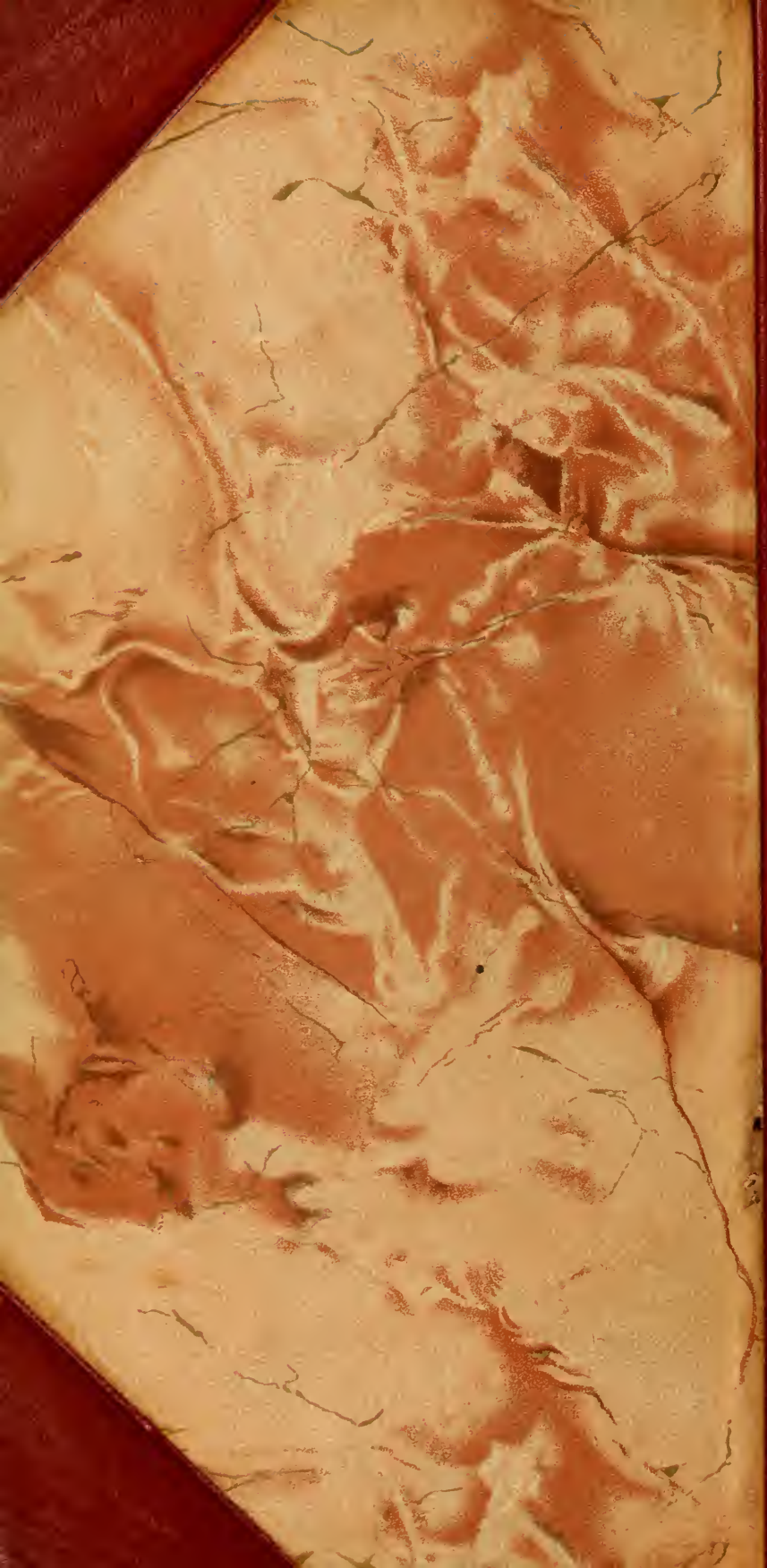
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